This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

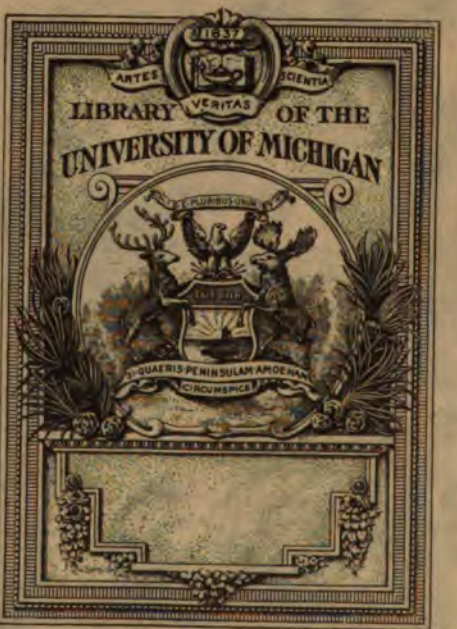
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

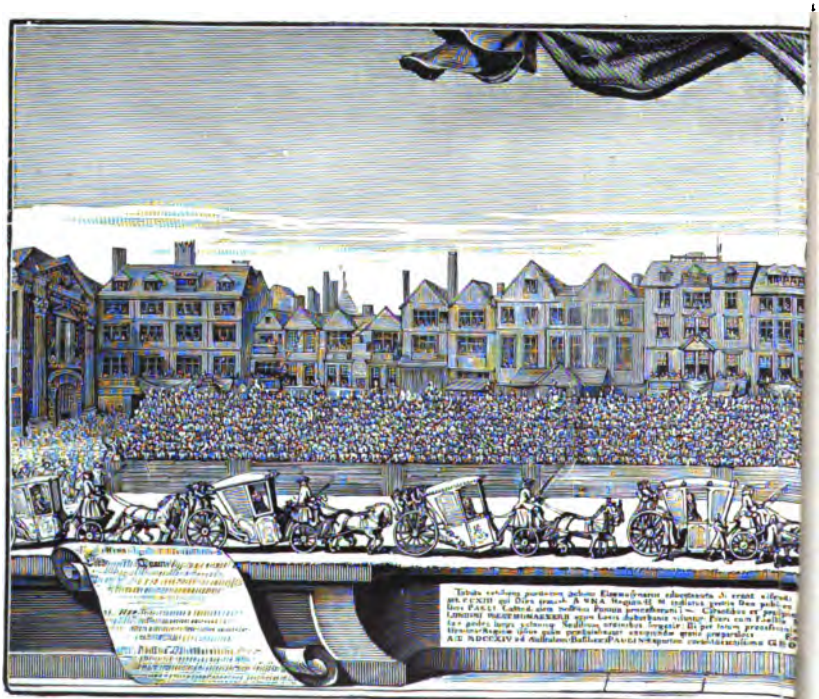
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`


ARTES
SCIENTIA
VERITAS
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
SI QUAERIS PENINSULAM AMOENAM
CIRCUMSPICE

BX
5013
S688
A43
1898

7 JUL 1898

S.P.C.K. HISTORY.



The Charity Children of the Socie

TWO HUNDRED YEARS:

75768

THE HISTORY

OF

The Society for Promoting Christian Knowledge,

1698-1898.

BY

W. O. B. ALLEN, M.A.,

AND

EDMUND McCLURE, M.A.,

SECRETARIES OF THE SOCIETY.

PUBLISHED UNDER THE DIRECTION OF THE TRACT COMMITTEE.

LONDON:

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,

NORTHUMBERLAND AVENUE, W.C.;

43, QUEEN VICTORIA STREET, E.C.

BRIGHTON: 129, NORTH STREET.

NEW YORK: E. & J. B. YOUNG AND CO.

1898.

PRINTED BY WILLIAM CLOWES AND SONS, LIMITED,
LONDON AND BECCLES.

PREFACE.

We have tried to perform an almost impossible task, viz. to compress the Records, Letter-books, Reports, and Minutes of two hundred years of varied work into reasonable limits, and a readable book. The mass of material has been our difficulty. Not only has the work of the Society been world-wide and many-sided; its Correspondents have been extremely numerous and unsparingly diffuse. The result is that there are piles of manuscript-books, on which the dust lies thick, which are a storehouse of the Church's work for two centuries, and an inexhaustible quarry from which much could be profitably digged.

We have been able in these pages to give only a sample of the records which we possess. Even now we fear that some may complain of the length and dulness of our Account of the Origin, Growth, History, and Work of the old Society. In excuse we can only say that it was difficult to make a selection from these ancient records, and that much interesting matter has been omitted for want of space.

Even in this *resumé*, however, there will be found, we believe, much that will throw new light upon the history of the Church of England in the eighteenth century.

The early letters from correspondents, both at home and abroad, will furnish a more intimate knowledge of the state of religion at the time than could well be gleaned from any other source. Through these letters we get a glimpse, not only of the deplorable condition of religion in England after the Restoration, but also of the vicissitudes through which the Reformed communities on the Continent were then passing.

There is also, we venture to think, considerable material within this volume for the early history of the Plantations in America, and our transatlantic friends will doubtless welcome the reproduction here of documents, hitherto

unpublished, bearing upon the struggles of the early settlements on the American continent.

The Society's educational work marked an era in the history of England, and the record here given of the schools it was instrumental in establishing—when the State was blind to educational needs—will not, we believe, be the least interesting among the accounts of its labours.

The Society's mission work in India, also, during the eighteenth century is dealt with fairly fully, and light is incidentally thrown thereby on the condition in the eighteenth century of the ancient Christian communities on the Malabar Coast.

The provision of Christian literature in the various languages of the world was an early aim of the Society, and the historical account of its labours in this direction will not be without interest.

The circulation of Christian literature at home was also among the Society's earliest enterprises. The account here given of its publishing operations—illustrated by the reproduced title-pages of some of its first works—will show something of the scope of its literary endeavours.

The multifarious nature of the Society's operations makes it difficult to give even the barest summary of the various other matters dealt with in this volume. It was concerned in the emigration of the Salzburg exiles, and we have here a record of the Society's efforts for their spiritual welfare in their new home in Georgia. It took early steps to provide religious instruction to the seamen of our Navy, and of the Merchant Marine. It followed with its benevolent eye our soldiers to the Low Countries, and endeavoured to make provision for their spiritual instruction during the Marlborough Campaign. Long before Howard's time it set to work to amend the condition of our prisons—Newgate, the Marshalsea, etc. The trading operations of our Muscovy, Turkey, and African merchants furnished it with the means—which it quickly seized upon —for promoting Christian knowledge in distant lands. Indeed it seemed to lose no opportunity for carrying out its design—regarding its title as sanctioning every legitimate means, and the whole world as the field of its labours.

The Index, which has been appended to the volume, is copious, and obviates any further particularizing here of the many-sided Society's work.

CONTENTS.

CHAPTER		PAGE
I.	Religious Movements of the Seventeenth Century ...	1
II.	The Foundation and the Founders	13
III.	Further Work of the Society	122
IV.	Religious Education	135
V.	Printing and Circulating Christian Literature ...	166
VI.	The Foreign Translation Work of the Society ...	200
VII.	The Plantations	224
VIII.	First Missions to India	258
IX.	Later Work in India and the Far East	289
X.	Aid to the Colonies	312
XI.	Aid to the Colonies—*continued*	347
XII.	Higher Education and the Training of a Native Clergy	368
XIII.	Salzburg Emigration, the Scilly Mission, and Spiritual Care of Emigrants, etc.	385
XIV.	Endowment of Colonial and Missionary Sees ...	430
XV.	Evangelization of the Masses	455
XVI.	Medical Missions	470
XVII.	Resources of the Society	494
XVIII.	Conclusion	509
	Appendix I.	513
	Appendix II.	528
	Index	533

S.P.C.K. HISTORY.

CHAPTER I.

RELIGIOUS MOVEMENTS OF THE SEVENTEENTH CENTURY.

THE seventeenth century was a period of extraordinary mental activity throughout Europe. It had inherited many unsolved problems from the preceding century, and further questions also had arisen which urgently demanded attention. The blow given at the Reformation to the credit of the great ecclesiastical system of the West—which had claimed and obtained supreme spiritual authority for hundreds of years—was widespread in its effects. It had not only disturbed the religious convictions of men, but shaken, more or less, the foundations of human ethics. The Reformed communities of Europe had to lay new foundations before rearing fresh structures. The Bible might be put in place of the Church, but the authority for a belief in a revelation at all necessarily came into question; the springs of conduct had to be freshly investigated, the bases of morality and justice to be rediscovered, the standard of belief to be freshly defined, and the whole social fabric had to be examined and readjusted in harmony with the new state of things.

PHILOSOPHICAL SPECULATIONS.

These were some of the questions of which the seventeenth century had to attempt the solution, and the men to deal with such tasks were not wanting. The age which

brought the problems provided also keen intellects to attack them. Had men's ethical concepts a basis in man's natural constitution, or were they the outcome of expediency? That was a question which necessarily came up at a time when all standards of conduct had been rudely shaken. Thomas Hobbes (1588–1679) attempted its solution, and ended by subverting all natural distinctions between right and wrong. This was a necessary step to the reassertion of the natural basis of morality. Moved by Hobbes's analysis of the ethical nature of man, Ralph Cudworth (1617–1688) and the other "Cambridge Platonists" set to work to probe anew the natural springs and natural grounds of human action, and thus gave birth to a movement of ethical speculation which, while meeting the difficulties of the age of its origin, influenced largely the theology of the next generation.

A natural basis for ethics suggested the possibility of a natural foundation for religion, and we consequently find men like Lord Herbert of Cherbury (1581–1648), Tindal (1657–1733), Toland (1670–1722), setting to work to establish a religious and ethical system which, having its roots in nature, required no support from supernatural revelation. These "Deists," as they were called, did not recognize the "immanence" of God in nature, but placed Him apart from His creation; and yet they found in the, so to speak, soulless world a satisfactory guide for their own souls. This deistical position had its logical place in the spiritual developments of the seventeenth century, for it called forth men like Bishop Stillingfleet (1677) and others to bring their learning and ability to bear upon the controversy, and thus to lay down once more the necessity of revelation, not as a substitute for, but as the complement of, natural law—a position which, indeed, Hooker had previously enforced.

The investigation of nature for the basis of religion fostered the movement set on foot by Bacon to obtain *exact* knowledge of the world of physical experience, and this seventeenth century was marked by the labours of many distinguished explorers in the field of natural philosophy. Robert Boyle (1627–1691), who established the Boyle Lectures in defence of Christianity, was also a founder of the Royal Society, which took origin in the year 1660, to be followed three years later by the inauguration of the French

Academy. Sir Isaac Newton (1642–1727) also belonged to the age, and while he contributed more than any of his contemporaries to extend man's mental horizon, showed at the same time that the most profound of natural philosophers could be a humble and devout believer in Christ.

The search after fundamentals which characterized the age was extended to embrace the questions of the limits of the human understanding, and of the origin and certainty of knowledge. The boundary of human knowledge and the validity of our judgments were necessary subjects of study at a time when men were engaged in bold speculations concerning the unknown. John Locke (1632–1704) dealt with the former subject in his endeavour ("An Essay concerning Human Understanding") to show the reach of the mental plummet in sounding the great ocean of human experience; and the treatment of the latter question formed the staple of more than one essay of the celebrated René Descartes (1596–1650).

Religious Movements.

The masses, however, while troubling themselves little over such questions, had religious instincts to satisfy—instincts which were all the more urgent from the uncertainty which continued to hang around the standard of belief. The Bible offered an accessible guide, it is true, but the various systems drawn from it puzzled ordinary inquirers, and contributed to the spiritual unrest of the age. The Protestants agreed in the main in accepting it as a standard, and most of them, too, were persuaded that the Bible was its own interpreter, and required little or no support from history—from the creeds or councils of the past. The school of Geneva was the prevailing Protestant system at the commencement of the century. Almost all the expositors among the "Reformed" at this time trod in the steps of their founder, John Calvin; and his followers in England, known as Puritans, were very numerous, not only among the sects, but even in the Church itself. When James I. ascended the throne of England in 1603, the Puritans were full of hope for an extension of their influence, for the King had been born and educated among Scotch Presbyterians, who were Puritans like themselves. But the King's political opinions led him to abandon his former

position. "No Bishop, no King" was a favourite maxim with him, and he threw in his lot with the Episcopalians. His efforts to bring into harmony the discordant religious elements in his realm were not attended with success, and the antagonism between them became so accentuated in his son's reign (Charles I.) as to lead to civil war, and the sweeping away at once of the monarchy and the Church. The period of the Commonwealth was marked by a perfect flood of antagonistic sects. In addition to Calvinists or Presbyterians, Independents and Baptists, numerous other conflicting bodies rose into existence, and the wildest theories were propagated in the name of religion.* Fifth-Monarchy men, Anabaptists, Ranters, Seekers, Muggletonians, vied with each other in their extravagances, having little agreement among themselves, except in the point that they all drew their conflicting doctrines from the Bible.

The Quakers.

It was perhaps the prevalent discords among the English sects which induced George Fox, the son of a weaver of Drayton, to seek (1648) another standard in matters of faith than that of the Bible. The great efforts of the S.P.C.K. in its earliest years to combat Quakerism warrant a somewhat full account of that body, which may be fitly introduced here. The original position of George Fox may be best indicated by a quotation from Sewel's "History of the Christian People called Quakers," ed. 1818, vol. i. p. 36. Fox was accustomed, it would seem, to enter churches while service was going on and to reply to the preachers. On one occasion, at Nottingham, in 1649, he

went away to the Steeple-house, where the Priest took for his text these words of the Apostle Peter "We have a most (more)

* Thomas Edwards, in his "Gangræna," mentions sixteen sects, viz. Independents, Brownists, Millenaries, Antinomians, Anabaptists, Arminians, Libertines, Familists, Enthusiasts, Seekers, Perfectionists, Socinians, Arians, Antitrinitarians, Antiscripturists, and Sceptics. Baxter mentions the Independents, Anabaptists, and Antinomians, as being the chief separates from the Established or Presbyterian Church; to whom he adds Seekers, Ranters, Behmists, and Varists. An Act had been passed in June, 1648, placing "All parishes and places whatsoever in England and Wales," except chapels of the king and peers, under Presbyterian government, with allowance of no other worship (see Mosheim, "Eccles. Hist.," bk. iv. sec. ii. pt. ii.).

sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." And he told the people that this was the Scripture by which they were to try all doctrines, religions, and opinions. George Fox, hearing this, felt such a mighty power and zeal working in him, that he was made to cry out, "O! no, it is not the Scripture, but it is the Holy Spirit, by which the holy men of God gave forth the Scriptures, whereby opinions, religions, and judgments are to be tried. That was It which led into all truth, and gave the knowledge thereof. For the Jews had the Scriptures, and yet resisted the Holy Ghost, and rejected Christ, 'the bright and morning star,' and persecuted Him and His apostles, though they took upon them to try their doctrine by the Scriptures; but they erred in judgment and did not try them aright, because they did it without the Holy Ghost." Thus speaking, the officers came and took him away and put him in a nasty stinking prison.

We have here the chief principle of this sect fully enunciated—the universality and sufficiency of the light of God's Spirit. "The acceptance of the Bible as the supreme test of 'doctrines, religions, and opinions' had led," he may have argued, "to the propagation of mutually destructive doctrines and opinions; the Holy Spirit is not divided, and alone can lead into all truth." Alas! his own system did not produce unanimity among his followers. There soon arose a division among them when the sect, in 1666, began to organize itself. While some admitted the necessity of rules and regulations, others maintained that the "inward light" was sufficient for all purposes; nay, some of them at length went so far as to substitute the internal witness for *all* objective truth—not only for the Bible and the Sacraments, but even for the historic Christ Himself. Indeed, several of their leaders, *e.g.* James Nayler, claimed to be incarnations of Christ, alleging that the worship which some paid to him was not addressed to him personally, but to "Christ who dwelt in him."

The principles of the Quakers met with opposition from all other religious bodies; the Fifth-Monarchy men, Ranters, Seekers, and Muggletonians being as severe against them as the Presbyterians, Independents, Baptists, and the Church of England. The arm of the law was continually employed against them, and thousands of them were imprisoned and otherwise persecuted. It was not so much,

perhaps, their religious opinions which led to this hostility, as their attitude towards the State. While they professedly abstained from meddling with politics, and considered it unlawful to take up arms even in self-defence, they refused to pay tithes to the clergy, treated the commands of the magistrate and the laws with contempt, and refused to take the oath of allegiance. Their principles, indeed, were in such antagonism with those of ordinary English citizens that many of them decided to emigrate, and to found colonies in regions where they could develop their institutions without opposition. In this way New Jersey and Pennsylvania in North America were largely colonized. William Penn, the son of a vice-admiral, having joined the Quakers in 1668, obtained from Charles II. in 1680, on account of his father's services to the nation, an extensive province—at that time a wilderness—in North America, and conducting thither a number of his friends and associates, founded a flourishing colony. In America, where there was more latitude for extreme opinions than in England, some of the Quakers began to treat the whole history of our Saviour as an allegory, or a symbolical representation of the duties that religion requires of man. George Keith, a Scotchman, one of their leaders in England, having strongly reproved these and other extreme opinions of the sect, was in the year 1695 excluded from their communion in worship. He shortly afterwards became a member of the Church of England, and was largely associated with the S.P.C.K., in the early years of its existence, in mission work among the Quakers for their conversion.

Religious Movements on the Continent.

England was not the only part of Europe which was distracted by religious dissensions at this time. The followers of Luther and those of Calvin were in continual controversy, and formed at length two separate communities on the Continent, known respectively as "Lutherans" and "Reformed."* But the process of division did not rest here, and religious contentions filled the air during the whole of the seventeenth century. The "Charitable Conference" held

* Switzerland, the Protestant regions in France, Holland, and a considerable part of Germany belonged to the Reformed or Calvinist body.

at Thorn in 1645, under Vladislav, King of Poland—which was a sort of Parliament of religions—failed in its efforts to put an end to these controversies, and religious strife continued with unabated vigour, attended, as we find, by a parallel progress in irreligion.

The low state of morals stirred up a new movement in Germany which, at its outset, had something in common with that which in England issued in the foundation of the S.P.C.K. Its author, who was called "the Father of Pietism," was Philipp Jakob Spener (1635–1705), whose name, together with that of his disciple, Augustus Hermann Francke (1663–1727), appears in the early correspondence of the S.P.C.K. Roused by the prevailing impiety, he started Biblical Lectures [*Collegium Philobiblicum*] in Frankfort in 1670, and soon gathered around him a number of zealous adherents. He pointed out, in his "Pia Desideria," the defects of the religious systems of the time, and suggested remedies, among which he included an improved method of teaching in the higher schools, the better instruction of youth generally, and a zealous application to Biblical interpretation and practical theology. In regard to the latter, he contended that a true theologian must be a regenerate man, a position which was vigorously disputed by some of his opponents. In 1691 the movement had become sufficiently vigorous to warrant Spener in founding a University (Halle) to propagate his opinions. Dr. Francke was one of the first Professors there, and his influence became second only to that of his master. His letters to the S.P.C.K., of which he was elected a Corresponding Member on June 27, 1700, represent him as fighting against many difficulties, and exposed, as he says, "to the outward insults of ill men." The "Pietists" at that time, indeed, had come to be recognized as enemies of order, and in most provinces of Germany severe laws were enacted against them. Visionaries and enthusiastics of all sorts had identified themselves with the body, and commotions were everywhere the result.

The Religious Societies.

The resemblance of Spener's aims to those which characterized the founders of S.P.C.K. was not perhaps altogether accidental. Dr. Anthony Horneck (1641–1697), who was

born in Germany in 1641, and had received his early education at Heidelberg, came to England after the Restoration, and attached himself to Queen's College, Oxford. After having been Vicar at All Saints, Oxford, for two years, and afterwards an incumbent in Devonshire, he was appointed (1671) to the Savoy, in London. It was owing in a great measure to his sermons at the latter place that the Religious Societies of London and Westminster were founded in 1678.* These societies, together with the Societies for Reformation of Manners, which originated about 1691, were the direct antecedents of the Society for Promoting Christian Knowledge. The young men whose minds had been stirred by the awakening discourses of Dr. Horneck and of Dr. Smithies (Curate of St. Giles's, Cripplegate) were the originators of the Religious Societies, as Dr. Woodward, their historian, tells us. They began to meet weekly for religious conference and mutual edification. "The first design of those who joined in this religious fellowship looked no further," as Dr. Woodward relates, "than the mutual assistance and consolation one of another in their Christian warfare," "but as their sense of the blessedness of religion and the value of immortal souls increased" they endeavoured to press upon their acquaintances "those divine arguments whereby themselves had been aroused out of a state of carnal insensibleness." Soon after their establishment there were, it is stated, forty-two of these Religious Societies in London and Westminster alone, and similar institutions were formed before long in the chief towns throughout the kingdom. The members of these societies were all zealously attached to the Church of England, and their rules and orders were drawn up in accordance with the Prayer-book. The Societies for the Reformation of Manners, on the other hand, were composed of Nonconformists as well as Churchmen, and confined themselves chiefly "to putting the law into operation against Prophaneness and Debauchery." A common zeal, however, on behalf of public morality actuated these and the Church societies, and the members of both were often found united wherever prevailing vices called for correction, or the reformation of manners was concerned.

* Kidder, the intruded Bishop of Bath and Wells, wrote his biography. Evelyn, in his "Diary," extols him for his preaching and for his saint-like character. Lord Clarendon, Burnet, and many other distinguished men bear witness to his sanctity and zeal.

It is customary to regard these societies as the result of the reaction against the excesses of the reign of Charles II. —which were in themselves a rebound from the "sour severity" of Puritanism—and no doubt this is in a large measure true; but the profound spiritual ignorance of the masses had other antecedents than Puritan austerity or Cavalier dissoluteness.

Religion and Morals at a Low Ebb.

Ever since the accession of Edward VI. religious opinion in England had been subject to violent perturbations. Before any form of belief had time to establish itself it was superseded by another, and men floundered in a sea of uncertainty. Religious controversy ended in political antagonisms, and these in civil war. Education found practically no place in the nation's polity, and a generation grew up which, while it had inherited something of its predecessor's violent passions, had little or no knowledge of religious things. Vice and immorality consequently ruled throughout the land. The pictures of the manners of the age preserved in the early minutes and correspondence of the S.P.C.K. leave us in no doubt as to the wickedness of the time. That the prevailing ignorance was largely accountable for the decadence of morals is also equally plain. Ken, who was made Bishop of Bath and Wells in 1684, concerned himself on his appointment with surveying the spiritual condition of his diocese, and while he gives us a picture of the frivolous company who frequented "the Bath," tells us (Overton's "Life in the English Church, 1660–1714," p. 72) that he was wont to question beggars on their knowledge of religion, and found them so hopelessly ignorant that he thought the only chance of improvement was in raising up a new generation who should be better taught. The sort of teaching given to the masses in the period preceding the Restoration accounts in a large measure for this ignorance and the consequent decay in morals. Robert South (1633–1716), preaching at Westminster Abbey in 1692, gives us a picture of the teachers of the preceding age. He says—

> Amongst those of the late *Reforming Age* all learning was utterly cried down, so that with them the best Preachers were

such as could not *read*, and the ablest *Divines* such as could hardly *spell* the letter. None were thought fit for the *ministry* but *Tradesmen* and *Mechanicks*, because none else were allowed to have the *Spirit*. Those only were accounted like *St. Paul*, who could *work with their hands*, and in a literal sense *drive the Nail home* and be able to *make a Pulpit* before they *Preach'd* in it. . . . Latin was with them a mortal crime, and Greek, instead of being owned for *the Language of the Holy Ghost* (as in the New Testament it is), was look'd upon as the Sin against it, so that, in a word, they had all the *Confusions of Babel* amongst them, without the *Diversity of Tongues* (quoted by Overton, "Life in the English Church, 1660–1714," p. 240).

The dependence of the morals of the age upon the preaching of the time is dealt with in "A Memorial for the Preservation and Furtherance of Religion," by M. Benoit, minister of Delft, a translation of which was read at the meeting of the S.P.C.K., August 19, 1701. M. Benoit says—

It is certain that zeal for religion grows extremely cold. The infinite disputes about Opinions, and the Licenciousness of Innovators (who make problematical the most holy Truths), have everywhere occasion'd a certain disgust for Piety, which upon that account is nowadays much decay'd and very scarce.

This Loosness has passed from Doctrines to manners, and there is nothing more rare than the practice of Christian Virtues.

The early letters of the S.P.C.K. illustrate, as has been said before, the decay of piety in England at this time. In a letter addressed to the Governor of Jamaica, drawn up by Dr. Bray and adopted by the S.P.C.K. on January 6, 170$\frac{1}{2}$, we read:—

That Inundation of Profaneness and Immorality which we find of late broke in upon us, puts all serious persons here into no small consternation at the prospect of those Judgements, which according to the ordinary course of Divine Providence overtake an Apostatiz'd People.

The term "apostatized" may seem an exaggeration; but when one comes to think of the absence of Christian schools at this time, the total neglect of catechizing in churches, and the prevailing apathy in regard to religion which had succeeded the wild extravagances of the Commonwealth, serious-minded persons must have

regarded the great bulk of the English people as having fallen into such "barbarous ignorance" and "vile and unchristian practices" crying "aloud for vengeance," that a new evangel was needed to reclaim them.

This state of affairs could not but exercise the minds of pious persons in all parts of the country, and it seems the most natural thing in the world to read (S.P.C.K. minutes, October 17, 1700) of the origin of the Society in

the zeal of severall persons of the best Character in and about y^e^ Cities of London and Westminster, and since that in other parts of the nation, to associate themselves in order to consult together how to put a stop to so fatal an inundation.

The Peace of Ryswick.

In such circumstances the S.P.C.K. was founded. The moment of its origin was in some measure propitious. Europe was at peace. The wars which desolated it throughout the seventeenth century had come to an end. The Thirty Years' War, one of the legacies of strife left by the Reformation, had been virtually a struggle for liberty of conscience, and the "Peace of Westphalia" in 1648, in which it terminated, had settled the principle that men ought not to be persecuted for their religious faith. The subsequent conflict which was ended by the "Peace of Ryswick" in 1697 had a similar issue, resulting as it did in the recognition by Louis XIV. of William III. as the lawful King of England.

It was while the strains of rejoicing on account of this peace were resounding, on the 2nd of December, 1697, in the choir—then first opened for Divine Service—of the new cathedral church of St. Paul,* that "the zeal of severall persons of the best Character in and about y^e^ Cities of London and Westminster" was working towards a new religious organization, which in the lull of warfare at the end of the century took shape as the Society for Promoting Christian Knowledge—a Society which, in furthering the "Gospel of Peace," tended to bring concord to all nations.

* After the fire of 1666 there was nothing done towards the rebuilding of the cathedral until 1674, when the clearing of the ground began. The first stone was laid the next year, and the choir, as stated, opened for Divine Service in 1697. The whole edifice was completed in 1710, at a cost of over a million and a half.

William III. had said, in his opening speech to Parliament, that he esteemed one of the greatest advantages of the Peace [of Ryswick] would be that it would leave him leisure to reform the internal administration and "effectually to discourage profaneness * and immorality." The zeal of the founders of the S.P.C.K. was thus stimulated to action, and the next year witnessed the inauguration of the Society.

* The profaneness here alluded to was the spread of Socinian doctrines, with the open denial of the Trinity.

CHAPTER II.

THE FOUNDATION AND THE FOUNDERS.

THE first meeting of the S.P.C.K. was held on March 8, 169§, presumably "at y^e^ House of John Hook, Esq^r^, Serg^t^ at Law" (see minutes of S.P.C.K. 1698–1704, p. 227, note), and there were present on the occasion "the Right Hon^ble^ the Lord Guilford, S^r^ Humphrey Mackworth, Mr. Justice Hook, Dr. Bray, Col. Colchester."

BIOGRAPHIES OF FOUNDERS.

It is worthy of note that Dr. Bray was the only clergyman among the five, and that of the other four two were lawyers, one a nobleman, and the last a country gentleman of some distinction.

Lord Guilford.

Lord Guilford was the son of the celebrated Sir Francis North, afterwards first Baron Guilford. He was born in 1673, and was consequently only some twenty-five years old when he and his four colleagues founded the S.P.C.K. He was educated at Trinity College, Oxford, where he took his degree of M.A. in 1690. He was Lord Lieutenant of Essex from 1703 to 1705, and was made President of the Board of Trade in 1714. He died in 1729. He was evidently a practical man, to judge from the short sketch of him given by Bishop Burnet, to which Dean Swift added the words in italics: "—— is son to Lord Keeper North; has been abroad; does not want sense nor application to business, and his genius leads him that way; fat, fair, and of middle stature"—"*a mighty silly fellow*" (Cockayne's "Historic Peerage." There is no biography

of him in the "Dictionary of English Biography.") If he were not a brilliant man like his father, he had solid qualities which are sometimes as useful as great talents. He was rarely absent from the early meetings of the Society, and he continued to attend them from time to time for several years.

Sir H. Mackworth.

Sir Humphrey Mackworth (1657–1727) was son of Thomas Mackworth of Belton Grange, Shropshire. He was related through his mother to Edmund Waller, the poet, while the poet Praed was among his descendants. He was educated at Magdalen College, Oxford, entered the Middle Temple in 1675, and was called to the Bar in 1682, in which year he was knighted. Having married an heiress, he engaged in large speculations. The mine adventure referred to in the S.P.C.K. minutes of September 21 and November 9, 1699, was a scheme promoted by him. In 1698 he founded a company to exploit coal and copper on an estate near Neath which had belonged to Sir Carberry Price. The Duke of Leeds was governor and Sir Humphrey Mackworth the deputy governor. The S.P.C.K. profited to the extent of having one share given to it by the Rev. B.(?) Ibbott, at whose house the S.P.C.K. used to meet occasionally in 1703. The adventure eventually got into difficulties, but the Society sold its one share soon after it had received it. Sir Humphrey Mackworth became member of Parliament for Cardiganshire in 170$\frac{9}{}$, and Governor of Neath Castle in 1703.

Mr. Justice Hooke.

Mr. Justice Hooke * was born at Drogheda, in Ireland, in 1655. He entered Trinity College, Dublin, in 1672, became student of Gray's Inn in 1674, was called to the Bar in 1681, made sergeant-at-law in 1700, and Chief Justice of Carnarvon in 1706. It was at his house the S.P.C.K. usually held its meetings from its origin until 1703, when, "the Sergeant removing from his House, Mr. Stubbs offers y^{e} Society for y^{e} present a Room in his House in Sion College" (minutes of S.P.C.K., May 6, 1703), which

* There is a biography of him in Woolrych's "Eminent Serjeants."

offer was accepted and "thanks" given "to Serg^{t} Hooke for letting y^{e} Society meet in his House to this day."

Dr. Bray.

Dr. Bray was born in 1656, at Marton, Shropshire, and was educated at Oswestry School and All Souls, Oxford, where he took his degree of B.A. in 1678 and his M.A. in 1693. After taking Orders he served his first curacy at a church near Bridgnorth. He afterwards became Chaplain to Sir T. Price, of Warwickshire, by whom he was presented to the living of Lea Marston. Here he became acquainted with John Kettlewell, and through him with Simon Lord Digby and Sir Charles Holt. Simon's successor, William Lord Digby (who afterwards became S.P.C.K. correspondent for Warwickshire), presented him to the Vicarage of Over Whiteacre, and in 1690 to the Rectory of Sheldon, then vacant owing to Mr. Digby Bull's refusal to take the oaths. Here he composed his catechetical lectures, realizing, doubtless, the principle which he endeavoured to carry out in after life, that dogmatic teaching on theology was a necessary antecedent of good morals. He was selected in 1695 by the Bishop of London (Henry Compton) to go out to Maryland as his commissary, but for various reasons he was not able to accomplish the task till 1699. In the mean time he had not been idle. Convinced of the logical connection between learning and practical religion, he endeavoured to found libraries, both at home and abroad, for the use of the clergy. In a few years he had founded eighty of these in England, and began the movement in North America by starting one at Annapolis, a place in Maryland called after Anne, Princess of Denmark. It was while he was engaged in this work that he plotted out the three institutions with which his name must ever remain associated—the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel, and Bray's Associates for founding Clerical Libraries and supporting Negro Schools. To set out for Maryland, which he did in December, 1699, he was obliged to sell his effects and to raise money on credit, and on his way down Channel, with characteristic zeal for the cause he had at heart, he deposited books at Gravesend, Deal, and Plymouth.

The Quakers raised prejudices against the establishment of the Church in Maryland, and he was on this account compelled to return to England. Viscount Weymouth,* who was a generous benefactor of the S.P.C.K., rewarded Bray's disinterestedness on his return by presenting him with £300, two other friends giving £50 each. The S.P.C.K. had so grown since Dr. Bray's departure that it was at this time found necessary to divide its work, a scheme in which Dr. Bray was the moving spirit. He accepted, in 1706, the living of St. Botolph's Without, Aldgate—which he had previously refused—and set an example there of that catechetical instruction which he had enforced throughout his life. Thoresby records in his Diary a visit paid to St. Botolph's at this time, where he "heard the Charity Children Catechism at Dr. Bray's Church," and remarks on "the prodigious pains so aged a man takes" in the work. His zeal for the poor negroes of the West Indies and North America was remarkable at a time when slavery was regarded as natural. He obtained from M. D'Allon, William III.'s Secretary at the Hague, £900 to alleviate their lot by Christian instruction, and shortly before his death, in 1730, founded his "Associates," with the view of continuing this work.

Colonel Colchester.

Maynard Colchester was born at Westbury Court, Gloucestershire, March 4, $166\frac{4}{5}$. He succeeded his father, Sir Duncomb Colchester, in 1694. In that year he became Colonel of "the Red Regiment of Militia ffoot, raised for their Ma^{ties} service within the fforest Division" of Gloucestershire by Charles Lord Berkeley. He was M.P. for Gloucestershire from 1701–8. He was also Verderer of the Forest of Dean. He is said to have been a friend of John

* Viscount Weymouth, writing to Robert Nelson, from Long Leat, on July 6, 1700, says, in reference to the executive of the S.P.C.K., "May the endeavours of those worthy persons who employ themselves in doing good to the Soules of men, be rewarded by the visible amendment of this Sinfull Nation. I beseech you return my thanks to them, and if upon occasion any money is wanting to carry on their generous designs, upon notice from you I shall be a ready Contributor, and be obliged to you for the opportunity." "I am glad," he adds, "Dr. Bray is arrived safe at his station, and hope the Bishops will make him one of their number, that he may have some power over y^{e} clergy of that New World." Alas! no Bishop was appointed there until 1784.

Evelyn, under whose advice the gardens of Westbury Court —still an interesting model of the Dutch style—are supposed to have been laid out. From 1710 he resided at the "Wilderness" House which he had built on his Mitcheldene Estate. He married a daughter of Sir Edward Clarke, Lord Mayor of London. He died in 1715, and was buried in the chancel of Westbury-on-Severn Church, where there is a monument to his memory.*

It appears that he had, prior to the foundation of the S.P.C.K., put into practical operation a charity school, such as was afterwards promoted by the Society, as the following account, taken from the Colchester Papers, shows:—

18th May, 1697. A List of the Names of the Children w^ch^ cometh to Schoole on Coll. Colchester's Account w^th^ an Account of their entrance, w^t^ bookes they were in, and whether they

* "Near this place are deposited y^e^ precious Remains of Maynard Colchester, Esq., dec^d^, honourably descended, being y^e^ eldest son of S^r^ Duncomb Colchester, late of this Parish, by Elizabeth, daughter of S^r^ John Maynard, one of the Lords Commissioners of the Great Seal of England: But much more honourable and worthy to be had in everlasting remembrance, for those truly noble qualities w^ch^ by the Grace of God he was early possessed of, and persevered in to the last, and whereby he was able to discharge, with great judgment, inflexible integrity, and undaunted courage, the several Offices and Trusts, w^ch^ without seeking he was called to by his Prince and Country, and to devise so many great and liberal things for y^e^ Honour of God and y^e^ Good of Mankind; having been a principal Founder and Supporter of the Societies for the Reformation of Manners and Promoting Christian Knowledge, by Charity Schools, of w^ch^ he set up and maintained several at his own charges. And, likewise, one of y^e^ first members of y^e^ Society for propagating y^e^ Gospel in foreign parts, and A generous encourager of that, and many other, good designs. This excellent Person was strictly pious himself and zealous to promote true Piety in others within his reach, especially in his own Family; and was thought to have been so singularly happy herein as to have even overpaid y^e^ debt of filial duty and gratitude, by being an instrument of Spiritual Life to him from whom he had only Received that which was Natural.

"He was an affectionate husband, a tender and careful Parent, a kind and faithful Friend, A true lover of all good men (tho' differing from him) and ready to every good work, particularly to those of Charity to y^e^ Poor and distressed, For whom he yearly set apart A large proportion of his Income, w^ch^ was strictly, tho' secretly, applyed to y^e^ most useful Charities. This Christian Hero was exercised, for many years, with almost constant sickness, and the most acute pains, which he bore with exemplary patience, and an intire Submission to y^e^ Divine Will and Pleasure; and at length joyfully resigned up his pious soul into y^e^ hands of his faithful Creator and merciful Redeemer y^e^ 25^th^ of June, 1715, in y^e^ 51^st^ year of his age; leaving three Daughters, Anne, Jane, and Eliz., by Jane y^e^ only daughter of S^r^ Edward Clarke, K^nt^, dec., late Lord Mayor of London, his loving and dutiful wife, and now mournful Widdow."

have rec[d] Almes, Bookes, or Cloth, and alsoe w[t] bookes they are now in and alsoe they that are gon out as followeth.

Then come the names of no less than sixty-seven little country Jocks and Joans, engaged upon writing, Primer, Testament, Bible, and Horn-book—as many as twenty-eight being "in" the Horn-book. Nearly all of them were receiving bread; eight received cloth, nine had books, viz. the "Catechism" and the "Whole Duty of Man," and two had been bound apprentices.*

These were the five men who, in the midst of "the visible decay of Religion in this kingdom," to quote the first circular letter of the S.P.C.K., "with the monstrous increase of Deism, Prophaneness and Vice," began on that 8th day of March, $169\frac{8}{9}$, their humble efforts to raise the nation from its state of spiritual degradation.

New Members.

On the 19th of April Mr. Chamberlayne † was added to their number, and on the 9th of May Mr. Justice Railton, who, however, seems to have taken no notice of his election, although the Secretary had again acquainted him of the

* These particulars about Col. Colchester have been furnished by the Rev[d] Leonard Wilkinson, Vicar of Westbury-on-Severn.

† John Chamberlayne was born in or near London in 1666. Before he was twenty he published (1685) an amusing work entitled, "The Manner of making Coffee, Tea and Chocolate, as it is used in most parts of Europe, Asia, Africa and America, with their Vertues, newly done out of French and Spanish." In 1686 he entered Trinity College, Oxford, where he remained some two years, translating a work from Italian in the time. In 1688 he entered the University of Leyden as a student, and devoted himself chiefly to modern languages, of which he was said to have been able to correspond in sixteen. He was elected a Fellow of the Royal Society in 1702, to which he contributed one or two papers. He was made Gentleman Waiter to Prince George of Denmark, and Gentleman of the Privy Chamber to Queen Anne, and afterwards to George I. He translated for the S.P.C.K. Osterwald's "Arguments for Books and Chapters of Old and New Testaments" (3 vols., 1716). He was also the translator of Brandt's "History of the Reformation in the Low Countries" (4 vols., 1720-23); Puffendorf's "History of Popedom" (1691); Nieuwentyt's "Religious Philosopher" (3 vols., 1718); Fontenelle's "Lives of the French Philosophers" (1721); Saurin's "Dissertations" (1723). He also brought out at Amsterdam, in 1715, the Lord's Prayer in many different languages. He was appointed Secretary to the S.P.C.K. shortly after its foundation, and held this post until March 5, $170\frac{1}{2}$, when he resigned, owing to the "many different business w[ch] lye heavy upon him." He still continued, however, to help the Society in many ways. He died in 1723, at his house in "Petty France" (now York Street), Westminster. A tablet to his memory is in Chelsea Church, in which parish he also resided. All the foreign correspondence was translated by him.

fact according to a minute of the 2nd of December, 1701. Sir Edmund Turner was approved as a member on May 11th, and on the 18th of the same month Samuel Brewster, Esq., of Lincoln's Inn; Mr. John Comyns,* of Lincoln's Inn; and Dr. Woodward,† Minister of Poplar. Mr. Shute, Lecturer of Whitechapel; Dr. Gideon Harvey [? a nephew of the discoverer of the circulation of the blood], a celebrated London physician; Mr. W. Melmoth,‡ Treasurer of Lincoln's Inn; Frederick Clare, SF.R.S., a celebrated physician; and

* Sir John Comyns entered Queen's College, Cambridge. He was a student of Lincoln's Inn in 1683, called to the Bar in 1690, made sergeant-at-law in 1705, M.P. for Maldon, 1701–1713. In 1738 he was appointed, by Lord Hardwick, Lord Chief Baron of the Exchequer. He defended Mr. Hendley, the clergyman of St. Anne's, Aldersgate, when he and his schoolmaster were indicted and brought before Sir Lyttleton Powys as "rioters and vagrants," for having taken fifty children to Chiselhurst to hear a sermon there. Hendley argued that he had the Bishop of Rochester's permission; but it was contended that he had Cardinal Alberoni's as well, and had deep designs. The defendants were fined 6*s.* 8*d.* each.

† Josiah Woodward, D.D., was "Minister of Poplar," which was regarded by him as inconveniently situated for attending the meetings of the Society, and he begged, as stated in the minutes of May 18, 1699, "to be admitted into y^e^ Society as a correspondent member, w^ch^ was granted." He took a great interest in the Religious Societies and the Societies for the Reformation of Manners, of which he wrote an account which was published in 1697 and several times reprinted. The following extract from the 1701 edition of the "Account of the Rise and Progress of the Religious Societies in the City of London" is interesting in its bearing on the foundation of the S.P.C.K.:—

"And here, as I pass, I cannot but take notice, with great thankfulness to God, of a very honourable and beneficial Society erected about two years ago in this city, by which the Propagation of Christian Knowledge, at home and abroad, is vigorously endeavoured; which seems to fill up all that could be thought deficient in the methods that were before set on foot, in order to the general amendment of the lives and manners of men. For whilst the *Societies for the Reformation of Manners* (Morals) pluck up the weeds and prepare the ground, *this* sows the good seed. In the Society, which I am now describing, there are several persons engaged that are of eminent rank in Church and State, and many who are of the Societies for Reformation; *who have established a most useful correspondence abroad with other Protestant Churches; and do very bountifully contribute towards the education of poor children; the supplying of poor families with books of piety and devotion; and the advancing of Religion in our Plantations.*"

‡ William Melmoth, born 1666. "Perhaps few persons," writes Rev. Mark Noble (continuation of Grainger's "Biog. Hist. of England"), have deserved more of posterity than William Melmoth, Esquire, a Bencher of Lincoln's Inn, and a celebrated pleader, who made his profession the means of doing mankind every service that religion could dictate. . . . His whole time was employed in doing good or meditating it, and how could it more appear than in the excellent work he composed, 'The Great Importance of a Religious Life,' a work which has gone through many large Editions and of which 42,000 copies had been sold in the eighteen years preceding 1784, . . . a work published by an author, who was so far from displaying himself as such, that it has been but lately known with certainty who wrote the Treatise." Indeed,

three Non-jurors—Robert Nelson;* Sir George Wheeler, Canon of Durham; and Dr. John Mapletoft, Vicar of St.

Lord Orford, in his "Catalogue of Royal and Noble Authors," has ascribed it to John Percival, the first Earl of Egmont. Melmoth was about to be called to the Bar when the Revolution took place. He had conscientious scruples about taking the oath of allegiance, and applied to the Rev. Norris (1657–1711)—who was then Rector of George Herbert's Parish, Bemerton—for counsel. His scruples were overcome in a correspondence which ensued, and in 1693 he was called to the Bar. He took up a strong attitude against stage-plays, and entered into correspondence with Daniel De Foe on the subject, sending him a work by the Rev. Arthur Bedford (Vicar of Temple, Bristol, and one of the early members of S.P.C.K.), entitled, "The Evil and Danger of Stage Plays, showing their natural tendency to destroy Religion and introduce a General Corruption of Manners in almost Two Thousand Instances taken from the Plays of the last two years, against all the methods lately used for their Reformation," London, 1760, 8vo. At a meeting of the S.P.C.K. on December 9, 1703, "Mr. Melmoth acquainting the Society that within a very few days after the late dreadful storm (November 26, 27, 1703, in which Bishop Kidder and his wife were killed in bed in their Palace), he saw a Play-house Bill pasted up, inviting people to be present that Evening at the Acting of a Play called the *Tempest*, which he conceived to be done in defiance of God's heavy Judgment upon us," it was consequently "order'd that the matter of Play-houses be refer'd to a Committee, and they to meet at St. Dunstan's Quest-house this day sennight at two a clock" ("Minutes and Correspondence of S.P.C.K.," p. 251). The Committee was composed of "Lord Guilford, S^{r} Humfrey Mackworth, Mr. Nelson, S^{r} John Philipps, Coll. Colchester, Mr. Hoare, Mr. Trymmer, Dr. Slare, Mr. Chamberlayne, and all the Divines and Gentleman of the Long Robe who are Members of this Society." Melmoth was approved of as a member of the S.P.C.K. on June 1, 1699, and took part in its deliberations for many years. He died on the 6th of April, 1743, in the seventy-eighth year of his age.

* Robert Nelson was the son of a rich merchant trading in the Levant, and was born in London in 1656. He was educated at St. Paul's School, and while there had the advantage of being tutored by the celebrated George Bull, afterwards (1705) Bishop of St. David's. The impression made upon him by his tutor must have been profound, for it is to Nelson we owe the biography of the learned Bishop. Robert Nelson entered Trinity College, Cambridge, as a Fellow Commoner in 1678. He became a Fellow of the Royal Society in 1680, and in 1682 we find him visiting Paris in company with his schoolfellow Edmund Halley, the great astronomer. He married Lady Theophila Lucy, who became a Roman Catholic, but their religious differences did not disturb their married life, and when his wife died in 1705 she left him all her fortune. Archbishop Tillotson died in his arms in 1694, and John Kettlewell, dying in 1695, made him his executor. He was intimately associated with the Non-jurors Dodwell, Collier, Leslie, Hickes, and others, and remained a Non-juror himself until the death of William Lloyd, the last of the non-juring Bishops, in 1710, when he received the Sacrament at the hands of Archbishop Sharpe of York. He was a warm supporter of the Religious Societies as well as of Dr. Anthony Horneck, and from the time of his approval as a member of the S.P.C.K. (June 22, 1699) one of its most zealous members. He was acquainted with Bossuet, the learned Bishop of Meaux, and had a correspondence with him. He lived for sometime at Blackheath, but died at Kensington in 1715, and was buried in Lamb's Conduit Fields, where his tomb, lately repaired, and the inscription to his memory—drawn up by Bishop Smallridge—still remain. He left a large part of his fortune to charitable purposes.

Lawrence, Jewry—were all approved as members within the next two months. Dr. Edward Fowler, Bishop of Gloucester, was approved in July, 1699, and was the first Bishop added to the list of members of the S.P.C.K. Some of the Bishops, among them the Bishop of Exeter (Sir Jonathan Trelawney, one of the "Seven Bishops"), were, it may be noted, actively opposed to the Society, or held aloof from it for a time. The two Archbishops (Tenneson and Sharpe) and the Bishop of London (H. Compton) gave it their countenance, and others became members. The Bishop of Chichester (John Williams) was approved 11th of January, $\frac{169\frac{9}{}}{170\frac{0}{}}$. Dr. White Kennet, Minister of St. Botolph's, afterwards (1715) Bishop of Peterboro', was added to the list of members in the March following; Gilbert Burnet, Bishop of Salisbury, in June, 1700; the Bishop of Bath and Wells (Richard Kidder, intruded 1691), in the same month; the Bishop of Worcester (William Lloyd) the 27th of January, $170\frac{0}{1}$; the Bishop of Bangor (John Evans), the Bishop of Chester (Nicholas Stratford), the Bishop of Ely (Simon Patrick), the Bishop of Sodor and Man (the celebrated Thomas Wilson), and Edmund Gibson (then Rector of Lambeth, but afterwards successively Bishop of Lincoln and London), about the same time. As showing the attitude at this time of the S.P.C.K. to the Reformed Communities on the Continent, the minutes for the first five years of the Society's existence record the enrolment of the "Pietist" Professor Augustus Hermann Francke,* Professor of Theology at Halle; Mr. Scherer, Minister of St. Gall; John Frederick Osterwald, of Neuchatel; Mr. De Beringhen, of the Hague; the great patristic scholar, John Ernest Grabe, D.D. (who joined the Church of England); and Dr. Brinck, a Danish minister of Copenhagen, as corresponding members of the S.P.C.K. The Society, at the very outset, endeavoured to get corresponding members, not only in the counties and chief centres of England, Wales, and Ireland, but in the English settlements abroad, and we have on the minutes records of the appointments of such correspondents not only in the British Islands, but also in Jamaica,† Virginia, New England, New York, etc.

* His son, who was also a Professor at Halle, after his father's death, in 1727, was in frequent communication with the S.P.C.K., recommending, as his father had done, Missionaries for the Society's mission at Fort St. George. See p. 258, *et seq.*

† James Blair, the celebrated preacher, appointed by the Bishop of London

Original Plan of S.P.C.K. and S.P.G.

Before the S.P.C.K. had taken shape Dr. Bray had formulated a plan which may be considered not only as the first sketch of this Society, but also as containing in germ that of the Society for the Propagation of the Gospel. The original document is in Sion College Library, to which, along with other MSS., it was bequeathed by Dr. Bray. It runs as follows:—

A General Plan of the Constitution of a Protestant Congregation or Society for Propagating Christian Knowledge.

First.—That it consist both of the Clergy of the chiefest note, and of such Lay Gentlemen as are eminent for their worth, and affection to Religion.

Secondly.—That these persons be incorporated by Charter, as The Royal Society, or The Sons of the Clergy; and be thereby empowered to meet and consult, as often as there shall be occasion, upon the best means and methods of promoting Religion and Learning in any part of His Majesty's plantations abroad.

First. As to the Plantations abroad.

1st. That it be under their care to provide and support such Missionaries as the Lord Bishop of *London* shall think necessary to be sent into those parts, where no establishment or provision is yet made for the support of the Clergy.

2dly. That they proceed to perfect the design of fixing Parochial Libraries throughout the Plantations, in order to render both these Missionaries and all the other Clergy in the Plantations useful and serviceable, in the propagation of the Christian Faith and Manners.

3dly. That it be in their power to allot such gratuities or pensions as they shall think fit, as rewards to those ministers, concerning whom they shall be satisfied that they merit more than ordinary, by their learning, labour, and success, in their ministry and mission; as also, that it be in their power to propose and allot what pension they think fit to such ministers as shall most hazard their persons in attempting the conversion of the Negroes or native Indians.

4thly. That it be their care to make some provision for

Commissary of Virginia in 1685. He became correspondent of the S.P.C.K. in 1701. The Society took much interest in the reprint of "Blair's Sermons" in 1725, concerning which there is a lengthy correspondence. He died at Williamsburg, Virginia, in 1743.

such of our Missionaries' widows and children as are left unprovided; especially for the widows and orphans of such as by their zeal and industry in converting souls may have occasioned the loss of life or goods.

Secondly. As to the Propagating of Christian Knowledge at home.

1st. That they proceed to provide Catechetical Libraries in the smaller parishes of this kingdom, to enable the poor Clergy to perform their duty of catechising according to the 39th Canon; and the market-towns with Lending Libraries, for any of the Clergy to have recourse to, or to borrow books out of, as there shall be occasion.

2dly. That they proceed also to set up Catechetical Schools, for the education of poor children in reading and writing, and more especially in the principles of the Christian Religion.

3rdly. To enable the Congregation *pro Propaganda Fide* to discharge these forementioned trusts, that they be empowered by their charter to receive gifts, grants, legacies, etc., not exceeding [ ] per annum, as by the charter shall be limited.

Within two months from the first meeting of the Society, Dr. Bray had submitted to it the memorial as to what was especially needed to be done in the plantations:—

Memorial given in by y^e^ Dr. Bray to y^e^ Honble. Society.

A General View of what has appeared to me to be wanting for the Propagating Christian Knowledge in the Plantations, so far as hitherto and at this distance I can give an estimate.

To induce a learn'd, studious, and a sober clergy to go into the service of y^e^ Church in those parts, it seems necessary that Parochial Libraries should be fixt in every cure of souls, consisting of some of the best Books in Divinity, both Commentators on y^e^ Holy Scriptures and Treatises on the Doctrines and Duties of Christianity.

To give further means of Instruction and Edification to the people in the Plantations, it is requisite there should be considerable quantities sent of practical Books to be distributed gratis amongst y^m^.

To train up their youth in the knowledge of Christ, Catechetical Free Schools for y^e^ Education of the Children of the Poorest Planters appears highly expedient.

That the marryed Clergy, whose zeal to the service of Christ's Church would otherwise excite them to go over and water those dry and partch'd parts of the Earth, may not be

disencouraged from the same; and from exposing themselves to the most dangerous services in times of mortality, and on other occasions, by the fear of leaving their wives and children destitute and unprovided, there seems to be more particularly wanting in those parts certain Charitable Plantations, stock'd with some Negroes, which Plantations, for commodities proper for the country, may be rais'd at an easy charge, and the product will be very considerable.

To stimulate and excite y^e^ Clergy that are there to distinguish themselves by their Learning and Industry, and especially by their zeal for y^e^ salvation of men's souls, and their care to abstain from all appearance of evil, and that they may give no offence to any; it seems desirable that out of y^e^ like Charitable Plantations, or otherwise, there could be something in the power of those who preside over them, as Suffragans or Commissarys, to bestow upon them, as Gratuities, by way of Pension or Præbendal Fees.

To reduce the Quakers, who are so numerous in those parts, to the Christian Faith, from which they are totally Apostatiz'd, and so may be look'd upon as a Heathen Nation, it were to be wish'd that a support could be provided for some Missionaries to be sent amongst them, in order to convert them, in the manner that George Keith does travail amongst them here in England to that blessed end, and not without good success.

And lastly, in order to convert the Indian Nations, it seems a likely method, could there be provision for the Education of some of their Youth in Schools for that purpose, who, after a thorough Instruction in the Christian Faith, might be sent back amongst their own natives, as y^e^ properst persons to convert them and to deale with them for their soul's good; When thou art converted strengthen thy brethren.

A General View of what has been hitherto done towards the accomplishing y^e^ foregoing Designs.

As to the Parochial Libraries, for the Clergy in the Plantations, there are thirty advanced to a pretty good perfection, and a foundation layd of seventy more, in all to the vallue of near Two Thousand Pounds.

As to the dispersing good Books amongst the people of y^e^ Colonies, there are several thousand sent, which will be given gratis amongst them to y^e^ value of Five Hundred Pounds.

As to Schools, provision for the Widdows and Orphans of the deceased Clergy who shall dye poor, and to excite vertuous emulation in the Ministers to excell in doing good, there is something done towards the raising a Charitable Plantation in Carolina for a fund to answer the said ends in that and the

adjoyning Province of Bermudas; and it is hoped, in time, to bring the like about in other Colonies.

As to the Reduction of Quakers, there is a Subscription carrying on and considerably advanced to that purpose by some Excellent Persons.

And lastly, towards the providing for all the forementioned Ends, as well in succeeding Generations as at present, there is not only some Considerable Donations made for a perpetual yearly Income to provide for these purposes; but there is an honble. and worthy society of excellent persons, who both contribute themselves, and make it their business to induce others to bestow their Charity that way, and who make it their care to dispose of what is given both by present Benefactions and Annual Subscriptions and Settlements in y^e^ several ways beforementioned so as shall best answer the General Design.

As the minutes of the early meetings of the S.P.C.K. furnish an account—as graphic as it is complete—of the methods pursued by the Founders of the Society to carry out Dr. Bray's comprehensive designs, it may not be out of place to reproduce them here. They are transcribed *verbatim* from the minute-book, and cover the first year of the Society's existence.

8 March,* 1698–9.

Present: The Right Hon^ble^ the Lord Guilford, S^r^ Humphrey Mackworth, Mr. Justice Hook, Dr. Bray, Col. Colchester.

1. Resolv'd that Col. Colchester and Dr. Bray go and discourse George Keith in order to be satisfyed what progress he has hitherto made towards the instruction and conversion of Quakers, and to know what he designs to attempt further, under the conduct of God's Providence and assistance, in order to redeem that misguided people to the knowledge and belief of Christ, and that they report the same to the Society to-morrow morning.

2. Resolv'd that we consider to-morrow morning how to further and promote that good Design of erecting Catecheticall Schools in each parish in and about London, and that Col. Colchester and Dr. Bray give their thoughts how it may be done.

3. Resolv'd that the Right Hon^ble^ the Lord Guilford be desired to speak to the Archbishop † that care may be taken that a Clause be provided in the Bill for imploying the poor, to have

* The "Old Style" year began on March 25. It was not until 1752 that the year began on January 1.

† Archbishop Tenison.

the Children taught to read and be instructed in the Church Catechism.

4. Resolv'd that Dr. Bray be desired, as soon as conveniently he can, to lay before this Society his Scheme for Promoting Religion in the Plantations,* and his Accompts of Benefactions and Disbursements towards the same.

10 March, 1698–9.

Present: Lord Guilford, S^r^ Hum. Mackworth, Mr. Justice Hook, Dr. Bray, Col. Colchester.

1. Dr. Bray and Col. Colchester reported that they had discoursed George Keith, and were pleased with the account of his management of his Design hitherto, and their report being considered,

2. Resolved that this Society will endeavour to procure for Mr. Keith some certificate or recommendation which may protect him in his travails, and procure him some encouragement from the Justices of the Peace.

3. Resolv'd that this Society will endeavour to disperse Mr. Keith's Narrative and Catechism up and down the Kingdome among the Quakers for their better conviction and instruction.

4. Resolv'd that Dr. Bray do lay before this Society an estimate of the printing Mr. Keith's Narrative and Catechism.

5. Resolv'd that this Society will subscribe a Stock for Insurance of the charge of setting up Schools for promoting Christian Knowledge, and that Mr. Justice Hook do draw up an Instrument of Insurance and a Form of Subscription for the Contributors in their respective Parishes.

12 March, 1698–9.

Present: Lord Guilford, S^r^ Hum. Mackworth, Mr. Justice Hook, Dr. Bray, Col. Colchester.

1. The Lord Guilford report's that he had spoken with the Lord Archbishop of Canterbury, in pursuance of the desire of this Society, and that his Grace was pleased with the motion, and had promis'd to speake to the Chairmen of the Committee, to whom the consideration of methods for imploying the poor is committed, that care may be taken that provision be made to teach the poor to read in their workhouses, and also to instruct them in the Church Catechism.

2. Resolv'd that Col. Colchester be desired to find out three persons to begin an endeavour of setting up Schools in three Parishes.

* The scheme just given.

16 March, 1698-9.

Present: The Right Hon^ble^ the Lord Guilford, S^r^ Hum. Mackworth, Mr. Justice Hook, Dr. Bray, Col. Colchester.

1. Agreed Mr. Justice Hook shall be our Treasurer.
2. Agreed we deposite five shillings apiece towards paying for our books and other expences.
3. Resolv'd that the next meeting we give directions what shall be entered in our books.
4. Resolv'd that Dr. Bray bring at our next meeting a copy of such orders for the Schools as he shall think will be proper.
5. The form of subscriptions to Schools and the instrument of insurance which relates thereto, and which is to be subscribed by every member of this Society, was read and approved of.*

* The Form of Subscription to ye Charity Schools Erected or Promoted by the Honble. Society, &c.:—

Whereas it is evident to common observation, That the growth of vice and debauchery is greatly owing to the gross ignorance of the principles of the Christian Religion, especially among the poorer sort. And also whereas Christian vertue can grow from no other root than Christian Principles, we whose names are underwritten, inhabitants of the Parish of in the County of , being touched with zeal for the honour of God, the salvation of the souls of our poor brethren, and the Promoting of Christian Knowledge among the poor of this Parish, do hereby promise to pay yearly during pleasure, by four equal quarterly payments, viz., at Michaelmas, Christmas, Lady-day, and Midsummer, such respective sums as we have hereunto subscribed for and towards the setting up a School within this Parish for teaching poor children (whose parents are not able to afford them any education) to read and write, and to repeat and understand the Church Catechism according to the Rules and Orders lately printed and published by the direction of the Honble. Society for Propagating Christian Knowledge.

As witness our hands this day of Anno Domini.

The Form of Insurance of Charity Schools.

We whose names are underwritten having agreed to promote the setting up of Schools for Instructing Poor Children in the Principles of Christianity in the several Parishes where they are most wanted in and about the City of London, and having also to that purpose agreed to provide a sum of money to be imployed by way of insurance for y^e^ encouragement of such well-disposed persons as shall undertake to set up the same in such methods as we shall from time to time direct. Now we do hereby further agree that we will severally pay the respective sums which we have hereunto subscribed (to be disposed of according to the discretion of this Society) to the Treasurer for the time being, who shall or may receive the same (or such part thereof as the Society shall think necessary to be raised) on demand, and shall and may dispose of and lay out y^e^ same accordingly.

19 March, 1698–9.

Present: The Right Hon^ble^ the Lord Guilford, S^r^ Hum. Mackworth, Mr. Justice Hook, Dr. Bray, Col. Colchester.

1. The Preamble postpon'd.

2. Mr. Justice Hook reported that three persons had been with him who are willing to undertake the care of taking Subscriptions to set up Schools, and seem well qualified for such an undertaking.

3. Ordered that the Forms of Subscription for the Society be enter'd in the Book of Standing Orders, and that the Form of Subscription to Schools and the Orders be delivered to the undertakers.

4. The Orders of the Schools were agreed to, and to be entered in the Journall.

Memorandum—those Orders were afterwards printed.

5. Resolv'd that this Society will consider of methods to induce the Parents of the Scholars to attend the Catechetical Lectures.

20 March, 1698–9.

Present: The Right Hon^ble^ the Lord Guilford, S^r^ Humfrey Mackworth, Mr. Justice Hook, Dr. Bray, Col. Colchester.

1. The Preamble again postpon'd.

2. Dr. Bray reports that Mr. Keith's larger Catechism * will cost twelve pounds a thousand, the paper computed at eight shillings per ream, the lesser Catechism at three pounds a thousand, and his Narratives fifteen pounds a thousand.

3. Resolv'd that Dr. Bray doe procure one of each of the said books in order to take a Resolution concerning them.

4. Resolv'd that this Society will furnish twelve pounds towards the Printing the said Books, according to the discretion of the said Mr. Keith.

The Lord Guilford was pleased to contribute five pounds towards the Printing the said Books, S^r^ Humfrey Mackworth, four pounds, Col. Colchester and Mr. Justice Hook the rest.

5 April, 1699.

Present: The Right Hon^ble^ the Lord Guilford, S^r^ Hum. Mackworth, Mr. Justice Hook, Dr. Bray.

1. Resolv'd that S^r^ John Phillips and Mr. Yates be desired to be Members of this Society, as also Mr. Martyn.

* "A Christian Catechisme for the Instruction of Youth and others against Quakerism." London: 1699. 8vo.

2. Mr. Chamberlayne and Mr. Bromfield propos'd to be elected Members of this Society.

15 April, 1699.

Present: The Lord Guilford, S^r^ Hum. Mackworth, Mr. Justice Hook, Dr. Bray.

1. Ordered that Lord Guilford and Dr. Bray be desired to enquire concerning Mr. Bromfield and Mr. Chamberlayne.

19 April, 1699.

Present: The Lord Guilford, S^r^ Hum. Mackworth, Dr. Bray, Mr. Justice Hook.

1. Agreed that Mr. Chamberlayne be admitted into the Society.
2. The Preamble read and approv'd of.

[Whereas the growth of vice and immorality is greatly owing to gross ignorance of the principles of the Christian religion, wee whose names are underwritten do agree to meet together, as often as we can conveniently, to consult (under the conduct of the Divine Providence and assistance) how we may be able by due and lawfull methods to promote Christian Knowledge.]

3. Order'd that every Member of the Society do subscribe the same.

4 May, 1699.

Present: The Right Hon^ble^ the Lord Guilford, Dr. Bray, Mr. Chamberlayne, Mr. Justice Hook.

1. Agreed that at the next meeting we take into consideration Dr. Bray's scheme.
2. Justice Railton propos'd to be of this Society.

6 May, 1699.

Present: The Right Hon^ble^ the Lord Guilford, S^r^ Humfrey Mackworth, Dr. Bray, Mr. Chamberlayne, Mr. Justice Hook.

1. Mr. Railton a second time propos'd to be of the Society.
2. Ordered that Dr. Bray and Mr. Chamberlayne doe enquire about him.
3. S^r^ Edmund Turner propos'd the first time to be of the Society.
4. Agreed that the two Germans, that Professor Frank, of Hall, in Germany, lately sent over to sett up Catechetical Schools here, be desired to be here at the next meeting.

9 May, 1699.

Present: The Lord Guilford, Dr. Bray, Mr. Chamberlayne, Mr. Justice Hook.

1. Mr. Railton approv'd to be of this Society.
2. Ordered that Dr. Bray and Mr. Chamberlayne desire him to attend.
3. S[r] Edmund Turner propos'd a second time.
4. Order'd that Dr. Bray and Mr. Chamberlayne doe enquire about him.
5. Mr. Brewster, of Lincoln's Inn, propos'd the first time.
6. Mr. Comyns, of Lincoln's Inn, propos'd the first time.
7. Mr. Woodward, Minister of Poplar, propos'd the first time.
8. Mr. Shute, Lecturer of White Chappell, propos'd the first time.
9. Resolv'd that we meet every Thursday, at six of the clock in the evening.

11 May, 1699.

Present: The Lord Guilford, S[r] Humfrey Mackworth, Dr. Bray, Mr. Chamberlayne, Mr. Justice Hook.

1. S[r] Edmund Turner approved of.
2. Order'd that Dr. Bray and Mr. Chamberlayne do desire him to attend.
3. Mr. Brewster propos'd a second time.
4. Order'd that Dr. Bray and Mr. Chamberlayne doe enquire concerning him.
5. Mr. Comyns propos'd a second time.
6. Order'd that S[r] Humfrey Mackworth and Mr. Justice Hook doe enquire concerning him.
7. Mr. Woodward propos'd a second time.
8. Order'd that Dr. Bray and Mr. Chamberlayne doe enquire concerning him.
9. Mr. Shute propos'd a second time.
10. Order'd that Dr. Bray and Mr. Chamberlayne do enquire concerning him.
11. The two Germans attended, and Mr. Chamberlayne was desired to discourse them.

    The business of the two Germans was to give an account of the School erected at Hall [Halle], in Saxony, by Professor Frank, and who was afterwards chosen a Corresponding Member for those parts.

12. Order'd that they do attend again.
13. Mr. Melmouth, Dr. Slare, Mr. Seymour, and Dr. Harvey propos'd to be members of this Society.

18 May, 1699.

Present: S[r] Edmund Turner, Col. Colchester, Dr. Bray, Mr. Chamberlayne, and Mr. Justice Hook.

1. Mr. Bridges and Mr. Michell, two of the Agents for Schools, report that the School in Wapping has no provision save to pay the Master, and that the subscriptions amount not to pay for books.

2. Order'd that Mr. Keith take with him (in his progress into the country to convert the Quakers) eighty greater Catechisms, one hundred and thirty lesser, twenty-four Narratives, and fifty of Penn's Deisms.*

3. Ordered that the Treasurer pay Mr. Keith tenn pounds twelve shillings and sixpence for his books.

4. Order'd that he pay also tenn shillings to Mr. Bridges for the School at Wapping.

5. Mr. Bridges and Mr. Michell report that the Minister and a Society and others in the parish of St. George, Southwark, have subscribed about sixteen pounds per annum towards a School in that parish, and that the officers of that parish promise their assistance.

6. Mr. Brewster approv'd of.

7. Order'd that Dr. Bray and Mr. Justice Hook do desire him to attend.

8. Mr. Comyns approv'd of.

9. Order'd that Col. Colchester and Mr. Justice Hook do desire him to attend.

10. Mr. Woodward approv'd of.

11. Order'd that Col. Colchester and Dr. Bray do desire him to attend.

(Mr. Woodward, now Dr. Woodward, by reason of his distance from the town and multiplicity of business, has desir'd to be admitted into y[e] Society as a correspondent member, w[ch] was granted.)

25 May, 1699.

Present: Lord Guilford, S[r] Edmund Turner, Col. Colchester, Dr. Bray, Mr. Comyns, Mr. Chamberlayne, Mr. Justice Hook, and Mr. Bromfield.

1. Mr. Melmouth, Dr. Slare, Mr. Seymour, Dr. Harvey propos'd a second time.

* This refers to a tractate entitled "The Deism of Wm. Penn and his brethren exposed." London: 1699. 8vo. George Keith was the author of a long list of pamphlets and volumes, directed chiefly against the Quakers, between the dates 1668 and 1709. See, for Geo. Keith, p. 6.

2. Ordered that Mr. Bromfield and Mr. Chamberlayne do enquire concerning each of them.

3. Mr. Bridges and Mr. Michell report that the Officers of St. Andrew's Parish will joyn with the Subscribers in setting up a School, and that the Lord Hallifax's Steward promis'd to procure an empty house for that purpose.

4. Mr. Shute approv'd of.

5. Order'd that Dr. Bray and Mr. Chamberlayne do desire him to attend.

1 June, 1699.

Present: Lord Guilford, S[r] Edmund Turner, Dr. Bray, Dr. Harvey, Mr. Bromfield, and Mr. Justice Hook.

1. Mr. Bridges reports that Dr. Manningham reported the School in St. Andrews had subscribed forty shillings towards it.

2. Mr. Michell reports that Dr. Welton,* Rector of White Chappell, will subscribe for that parish.

3. Dr. Lucas† proposed the first time.

4. Dr. Harvey approv'd of.

5. Mr. Melmouth and Dr. Slare approv'd of.

6. Order'd that Mr. Bromfield and Mr. Chamberlayne doe desire them to attend.

3 June, 1699.

Present: Lord Guilford, Dr. Bray, Dr. Harvey, Mr. Bromfield, Mr. Chamberlayne, and Mr. Justice Hook.

1. Order'd that Dr. Bray's account lye upon the Table to be perused by the Members of this Society.

2. Dr. Lucas propos'd a second time.

3. Order'd that Dr. Bray and Mr. Bromfield doe enquire concerning him.

4. Dr. Cox propos'd the first time.

8 June, 1699.

Present: Lord Guilford, Sr. Edmund Turner, Mr. Melmouth, Dr. Bray, Dr. Harvey, Mr. Bromfield, Mr. Woodward, Mr. Shute, Mr. Brewster, Mr. Chamberlayne, and Mr. Justice Hook.

1. Mr. Woodward reported that in the Hamlett of Poplar,

* Richard Welton, D.D., Rector of St. Mary, Whitechapel, author of "The Substance of Christian Faith and Practice, represented in eighteen Practical Discourses." London: 1724. One of the sermons is entitled "Church Ornament without Idolatry Vindicated. Erection of an Altar-piece."

† Richard Lucas, D.D., Vicar of St. Stephen's, Coleman Street, was born 1648, died 1715. Author of "Practical Christianity" (London: 1700),—a work strongly recommended by Sir Richard Steele in the *Guardian*,—and numerous sermons.

there is a School begun, that twelve Scholars are taught at the Charge of the Society and four by him.

2. Sr. Edmund Turner reports that Mr. Charles Duncomb will give Books or money towards the Propagating Christian Knowledge in the Plantations.

3. Dr. Bray layd before this Society an account of his Benefactions and Disbursements by wch it appear's that he has disburs'd of his own money six hundred thirty one pounds.

4. Dr. Lucas and Mr. Seymour approv'd of.

5. Order'd that Mr. Melmouth and Mr. Bromfield do desire them to attend.

6. Dr. Daniel Cox propos'd a Second time.

7. Order'd that Dr. Bray and Mr. Justice Hooke do enquire concerning him.

8. Mr. Nelson propos'd the first time.

15 June, 1699.

Present: Lord Guilford, S^{r} Edmund Turner, Dr. Bray, Mr. Comyns, Mr. Shute, Mr. Melmouth, and Mr. Justice Hook.

1. Mr. Shute report's that he has begun a Subscription in White Chappell.

2. Mr. Bridges reports that the Societys in St. Martins will goe near to make up the Subscription themselves.

3. A Letter read from Mr. Woodward that the School will be supported.

4. George Keith's Letter read relating to his Success in his Attempts upon the Quakers.

5. Resolved that the School at St. George, Southwark, be forthwith set up and that the Insurance money be charged with making good any Deficiency that may happen in the Subscription.

19 June, 1699.

Present: S^{r} Edmund Turner, Dr. Bray, Mr. Melmouth, Mr. Shute, Mr. Brewster, and Mr. Justice Hook.

1. Mr. Nelson propos'd a second time.

2. Order'd that Dr. Bray and Mr. Melmouth doe enquire concerning him.

3. Dr. Cox approv'd of.

4. Ordered that Dr. Bray and Mr. Justice Hook do desire him to attend.

5. Cap^{t} Barnardiston propos'd the first time.

22 June, 1699.

Present: Dr. Bray, Mr. Melmouth, Mr. Shute, Mr. Bromfield, Mr. Brewster, and Mr. Justice Hook.

1. Cap^{t} Barnardiston proposed a second time.
2. Order'd that Mr. Melmouth and Mr. Shute doe enquire concerning him.
3. Mr. Nelson approv'd of.
4. Ordered that Dr. Bray and Mr. Shute doe desire him to attend.

27 June, 1699.

Present: Lord Guilford, Dr. Bray, Mr. Shute, and Mr. Justice Hook.

1. The Lord Bishop of Glocester proposed the first time.
2. Dr. Knight propos'd the first time.

29 June, 1699.

Present: Lord Guilford, S^{r} Edmund Turner, Mr. Nelson, Dr. Harvey, Dr. Bray, Mr. Comyns, Mr. Chamberlayne, Mr. Brewster, and Mr. Justice Hook.

1. Dr. Harvey report's that Dr. Lancaster * approved of the Design of Schools in St. Martins, and that he had a prospect of success in that Parish.
2. The Lord Bishop of Gloucester propos'd a second time.

6 July, 1699.

Present: S^{r} Edmund Turner, Dr. Bray, Dr. Harvey, Mr. Shute, Mr. Chamberlayne, Mr. Bromfield, Mr. Brewster, and Mr. Justice Hook.

1. Mr. Bridges, Mr. Gardiner, and Mr. Mitchell report that the Subscription att St. Martins is begun, and like to be soon full; that the Subscription at St. Andrews amounts to nineteen pounds; and the Subscription at Whitechappell to twenty-one pounds ten shillings.
2. Ordered that the Treasurer pay twenty shillings to Mr. Chamberlayne for Mr. Mender, the German, which was paid accordingly.

* William Lancaster, D.D., Provost of Queen's College, Oxford, in 1704, and Vicar of St. Martin's-in-the-Fields.

13 July, 1699.

Present: Lord Guilford, Sir Edmund Turner, Mr. Nelson, Dr. Bray, Mr. Shute, Mr. Chamberlayne, Mr. Melmouth, and Mr. Justice Hook.

1. Mr. Skeat reports that twenty-one pounds is subscribed in Cripplegate Parish.
2. Mr. Bridges reports that a Schoolroom is taken in Hungerford Markett, and that the Subscriptions are above thirty-five pounds.
3. Dr. Mapletoft * propos'd the first time.
4. Mr. Frank † propos'd the first time.
5. Mr. Keith reported his travails and good success in converting the Quakers.

20 July, 1699.

Present: Lord Guilford, Mr. Shute, Mr. Chamberlayne, and Mr. Melmouth.

1. Mr. Frank and Dr. Mapletoft approv'd of.
2. Ordered that Mr. Nelson do desire them to attend.
3. Mr. Bridges reports y^{t} the School at St. George is much obstructed.
4. Order'd that the Agents treat with a Schoolmaster immediately to sett up a School in that Parish.
5. Resolved that the Society will ensure him one half-year's pay.
6. Dr. Evans propos'd the first time.

N.B.—This day Mr. Chamberlayne began to take the Minutes.

Mr. Frank, of Bedfordshire, desired to be not a Resident Member, but Correspondent for that country.

27 July, 1699.

Present: Lord Guilford, Dr. Bray, Mr. Shute, Mr. Frank, Dr. Harvey, and Mr. Chamberlayne.

1. Dr. Knight ‡ propos'd a second time.

* John Mapletoft, D.D., a Non-juror, born 1631, died 1721, Vicar of St. Lawrence Jewry. Author of "The Principles and Duties of the Christian Religion Considered and Explained," &c. London: 1713.

† Mr. Thomas Frank, of Cranfield, Bedfordshire.

‡ James Knight, D.D., for some time Vicar of St. Sepulchre's, author of "The Scripture Doctrine of the Trinity Vindicated from the Misinterpretations of Dr. Clarke." With a Letter by Nelson. Second Edition. London: 1714, &c.

3 August, 1699.

Present: Lord Guilford, Mr. Nelson, Dr. Bray, Mr. Shute, and Mr. Chamberlayne.

1. Mr. Bridges, &c., reported that subscriptions in White Chappel amount to forty pounds sixteen shillings, and in Cripplegate to, thirty-three pounds.
2. Resolved that every absent Member of this Society doe bring in the fifth part of his subscription on Thursday, the seaventeenth instant, and that the present Members pay in their quota immediately, which was done accordingly.
3. Ordered that Mr. Chamberlayne do receive the said fifth parts of each member's subscription, and account for the same to the Society.
4. Dr. Evans propos'd a second time.
5. Order'd that Dr. Bray and Mr. Chamberlayne doe enquire concerning him.

17 August, 1699.

Present: Lord Guilford, Mr. Nelson, Dr. Mapletoft, Mr. Shute, and Mr. Chamberlayne.

1. Mr. Bridges and Mr. Shute report that they have deferred setting up the School in St. George's, Southwark, in hopes of an agreement with the Parish officers, &c.
2. Mr. Nelson report's that he has procured thirty volums of Sanderson's * Sermons for th' use of the Libraries projected by Dr. Bray in the Plantations.
3. Dr. Mapletoft paid in the fifth part of his subscription towards the Insuring of Schools, &c.
4. Mr. Bridges laid before this Society a Paper entituled Methods for Managements of Free Schools, which was read, debated, and corrected, and ordered by the Society to be forthwith printed.
5. Dr. Evans approv'd of.
6. Order'd that Dr. Bray do desire him to attend.
7. Lord Guilford reports that Mr. Batt, Rector of Chelmford, had made applications to his Lordship for instructions about the management of a Free School.
8. Resolved that Mr. Bridges' method be sent him as soon as printed.

* The earliest editions of the Sermons of Robert Sanderson, Bishop of Lincoln, are: ii. Sermons, London, 1622; ix. Sermons, London, 1627; xxiv. Sermons, London, 1656. They are all in Latin.

*31 August, 1699.

Present: Lord Guilford, Mr. Nelson, Mr. Mapletoft, and Mr. Chamberlayne.

1. Resolv'd upon account of the absence of most of the members that this Society be adjourn'd to the first Thursday after Michaelmas Day unless extraordinary business intervene.

1 September, 1699.

Present: Lord Guilford, Dr. Mapletoft, Dr. Bray, Mr. Shute, Mr. Nelson, Dr. Harvey, and Mr. Chamberlayne.

1. †Dr. Bray being return'd from Holland, reported that he had obtained from his Majesty a gracious reference to the Lords of the Treasury relating to a grant from the King of some moneys to be apply'd towards the promoting Libraries in the Plantations.

2. Dr. Bray likewise communicated to the Society a letter lately received from S[r] Richard Bulkeley, in Ireland, imparting his design of settling a rent charge of twenty pounds per annum for ever for promoting Christian Knowledge in America, &c.

3. George Keith gave the Society an account of his mission into several parts of England, as Bristol, &c., and of the opposition of the Quakers, and left a printed account of his proceedings.

15 September, 1699.

Present: Lord Guilford, Dr. Bray, Dr. Harvey, and Mr. Chamberlayne.

1. George Keith gave an account to the Society of the violent oppositions of the Quakers in shutting the door of their meetings against him, and desired the advice of the Society how he shall behave himself thereupon.

2. Resolved that George Keith doe again attempt to preach in a Quaker's meeting, and if he meet's opposition, that he pursue his remedy according to law.

21 September, 1699.

Present: Dr. Bray, Dr. Evans, Dr. Harvey, Mr. Shute, Mr. Chamberlayne, and Mr. Justice Hook.

1. Mr. Michell and Skate report that the School is begunn in Cripplegate, and about forty-four pounds subscribed.

* An extraordinary summons of the Society, to take Dr. Bray's account, &c.

† The Grant came to so little that it hardly defray'd the Dr.'s journey.

2. Also that the schollars at St. Martins is sett up, and that the subscriptions amount to near sixty pounds per annum.

3. Also that Mr. Symms, the schoolmaster at Cripplegate, has discovered a secrett by which he can teach twenty or thirty boys the alphabett in a day's time, and has taken forty poor boys for nothing.*

4. Also that at White Chappell about forty-four pounds per annum is subscribed, and a master and boys ready, as soon as a School-house can be procured.

5. The Honorable Mr. Finch and Mr. Henry Finch propos'd the first time.

6. Mr. Mecken, Chaplain to the Prince of Denmark, propos'd the first time.

7. Dr. Bray reports that Mr. Ibbott, a Minister, has given one share in S^r^ Humfrey Mackworth's Mines towards the promoting Libraries in North America.

28 September, 1699.

Present: Lord Guilford, Dr. Bray, Dr. Evans, Mr. Chamberlayne, and Mr. Justice Hook.

1. A letter read from Mr. Brewster giving an account of a Society he is forming in Oxford, which came to nothing soon after.

2. The Hon^ble^ Mr. Edward and Mr. Henry Finch propos'd a second time.

3. Mr. Mecken propos'd a second time.

4. Ordered that Dr. Bray and Dr. Evans doe enquire concerning them all.

5 October, 1699.

Present: Lord Guilford, Mr. Nelson, Dr. Bray, Dr. Evans, Mr. Shute, Mr. Chamberlayne, Mr. Justice Hook, and Mr. Brewster.

1. Mr. Nelson reports that he had received a letter from the Lord Weymouth, which was read, and imported that his Lordship would give two hundred pounds towards Dr. Bray's design of Promoting Christian Knowledge in the Plantations.

2. Mr. Skate reports that the School in St. George, Southwark, is sett up.

3. Also that Schools are beginning in Shadwell, Shoreditch, and Stepney.

* He seems to have been the author of "Nolumus Lilium defamari: a Vindication of the Common Grammar." By William Symes. London: 1709. Probably refers to the well-known Latin Grammar of William Lilly; Master of St. Paul's School, 1510.

4. Mr. Farrer propos'd the first time.

5. A letter read from Pennsylvania * giving an account of the increase of the Church there by the conversion of the Quakers.

6. Dr. Bray reports the great and publick charities design'd by S^r^ Richd. Bulkeley in Ireland.

12 October, 1699.

Present: Mr. Nelson, Mr. Chamberlayne, Mr. Brewster, and Mr. Justice Hook.

1. Mr. Bridges report's that in St. Andrew's parish Dr. Manningham has subscribed four pounds, and that he expects fifty pounds to be subscribed in a week towards the School.

2. Mr. Brewster paid in twenty shillings, being the fifth part of his subscription.

3. Mr. Bridges alsoe reports that the School in St. George, Southwark, consist's of forty boys who were the worst in the Parish, but are much reformed.

4. Mr. Chamberlayne is ordered to desire Mr. Chilton, the Attorney Generall of Barbadoes, to come to the Society to advise about a Gift of two thousand pounds to charitable uses in Barbadoes, which has been ten years concealed.

5. S^r^ George Wheeler propos'd the first time.

6. Dr. Evans paid in his fifth part.

19 October, 1699.

Present: Lord Guilford, S^r^ John Philips, Dr. Evans, Mr. Shute, Mr. Chamberlayne, Mr. Brewster, and Mr. Justice Hook.

1. Mr. Shute reports that one of the pastorall Letters was sent to Bristol, where a Society for Reformation is sett up by the Mayor, Aldermen, Deputy Lieutenants, and principall inhabitants.

2. Mr. Chamberlayne reports that Mr. Chilton not being able to attend the Society, desire's their directions by letter about the Charity in Barbadoes.

3. The Lord Guilford was desired to write to him about it, who accordingly writt to Mr. Chilton, but never rec^d^ any answer, nor any further acc^t^ of y^e^ matter.

4. S^r^ George Wheeler propos'd a second time.

5. Order'd that Dr. Harvey and Mr. Chamberlayne do inquire concerning him.

6. Mr. Shute and Mr. Bridges report that there is a Gift of

* At this time one-third of the population of Pennsylvania were alleged to be Keithites; there were also two congregations of Swedish Lutherans.

forty pounds per annum and a house for a free School after the death of two persons given diverse years since by Dr. Davenant, and that the house is now fitting up for a school in White Chappell.

7. S[r] John Philips paid in his fifth part.

8. Mr. Chamberlayne paid in two pounds sixteen shillings to the Treasurer, being the ballance in his hands.

26 October, 1699.

Present : Lord Guilford, S[r] John Philips, Dr. Evans, Mr. Shute, Mr. Frank, Mr. Brewster, Mr. Chamberlayne, and Mr. Justice Hook.

1. Resolved that this Society will consider of a certain number of Clergymen that may form Societys, and give an account once a month to this Society of the state and progress of Reformation and of Christian Knowledge in their respective countys.

2. Mr. Farrer propos'd a second time.

3. Order'd that Mr. Bromfield, and Mr. Brewster do enquire concerning him.

4. Mr. Bridges reports that the subscriptions in Cripplegate parish are not sufficient for the School, and that one of the Schoolmasters did not attend.

5. Mr. Shute is desired to take care thereof.

6. Also that a subscription is begun at St. Clements, which will amount to forty pounds per annum.

7. Also that Dr. Wake * will promote a School for Girls in St. James's parish.

8. Also that the parishioners of St. Martins are very thankfull for the School sett up there, the children being much reform'd.

9. Also that about forty pounds per annum is subscribed in St. Andrews.

10. Order'd that a school be forthwith sett up in St. Andrews Parish.

11. Resolved that the members of this Society doe speak to the persons of their acquaintance in the severall Parishes in which Schools are setting up, and give an account of the names of such persons.

12. Agreed that the members of this Society will endeavour

* William Wake, D.D., then Rector of St. James's, Westminster, afterwards Archbp. of Canterbury, died 1737. Distinguished as having made efforts for the union of the Anglican and Gallican Churches. Author of "An Exposition of the Doctrine of the Church of England on the several Articles proposed by M. de Meaux" (Bp. Bossuet), &c. &c.

to inform themselves of the practices of the Priests to pervert his Majesty's subjects to Popery.

The Bill against Papists being past not long after, this design seem's to have been layd aside.

31 October, 1699.

Present: Lord Guilford, Sir John Philips, Dr. Bray, Mr. Frank, Mr. Shute, Mr. Chamberlayne, and Mr. Brewster.

1. Agreed that when any informations are proposed to be made to this Society, a Committee be appointed to receive them.
2. S^{r} George Wheeler approv'd of.
3. Ordered that Dr. Bray and Mr. Chamberlayne do desire him to attend.
4. Mr. Farrer approv'd of.
5. Ordered that Mr. Frank do desire him to attend.
6. Resolv'd that Mr. Chamberlayne be Secretary to the Society.
7. S^{r} Richard Bulkeley, of Ireland, proposed the first time.
8. Lord Guilford desired to write another letter to Mr. Chilton.

2 November, 1699.

Present: S^{r} John Philips, Dr. Bray, Mr. Melmouth, Dr. Slare, Mr. Frank, a Correspondent, Mr. Chamberlayne, Mr. Brewster, Mr. Farrer, Mr. Shute, Mr. Nelson, and Mr. Justice Hook.

1. Mr. Nelson paid in his fifth part, being twenty shillings.
2. Mr. Bridges reports that a Society in Greenwich are going to sett up a School.
3. Also that Dr. Wake will subscribe four pounds per annum to the School in St. James's.
4. Dr. Evans report's that he waited on Dr. Haly and Dr. Herne, who will assist in setting up Schools by the Vestrys.
5. Also that in St. Ann's parish is subscribed about fifteen pounds per annum.
6. S^{r} Richd. Bulkeley propos'd a second time.
7. Ordered that Dr. Bray and Mr. Shute do enquire concerning him.
8. Resolv'd that the proposalls for promoting Schools be printed at the charge of the Society.
9. Resolv'd that the Society will establish a correspondence with one or more of the Clergy in each County, and with one

Clergyman in each great Town and City of England, in order to erect Societies of the same nature with this throughout the kingdom.

10. Dr. Bray laid before the Society a List of Clergymen, in order to choose out of them correspondents, which being examined and debated, was, with some amendments, agreed to, and is as follow's :—

[This list is not forthcoming.—Ed.]

9 November, 1699.

Present: S[r] John Philips, S[r] Edmund Turner, Mr. Nelson, Mr. Comyns, Mr. Farrer, Mr. Mecken, Dr. Bray, Dr. Harvey, Mr. Justice Hook, Mr. Chamberlayne, Mr. Frank, a Correspondent, Mr. Shute, Mr. Brewster, Mr. Bromfield, Dr. Evans, Dr. Slare, and Mr. Melmouth.

1. Ordered that Mr. Brewster do prepare a draught of a Declaration of Trust of Mr. Ibbott's Charity,* who has given one of the shares in the Mine Adventures to Dr. Bray for the Propagating Christian Knowledge in the Plantations,† upon the creditt of public benefactions.

2. Resolved that the interest of the said four hundred and —— pounds, after the rate of five per cent., do commence from Michmas. last past, and be paid to Dr. Bray or his assignes untill the whole summe be reimbursed out of the first contributions as shall be vested in the Society for the purposes before mentioned.

3. Dr. Bray reported that Mr. Edward Stephens had given the benefit of a Decree in Chancery for eighty pounds towards the Propagating Christian Knowledge in the Plantations.

4. Ordered that Mr. Brewster do lay before Mr. Justice Hook the Minutes of the said Decree in order to the recovery of the same benefaction.

5. Resolved that Mr. George Brewster be desired by his brother to sollicit Dr. Bray's Grant from the Treasury.

6. Ordered that Mr. Shute be desired to discourse Mr. Aylmer about George Keith's Catechisms.

7. Mr. Hodges propos'd the first time.

* *Vid. supra*, Minutes for the 21 September, 1699.

† In Dr. Bray's "Memorial of the Present State of Religion in North America," London, 1700, it is stated that there was at this time a demand for forty ministers in the Colonies. The salary proposed to be given to missionaries was £50 a year for the first three years, after which the minister was to support himself on the produce of his glebe, and £20 for books.

16 November, 1699.

Present: S[r] John Philips, Dr. Evans, Dr. Bray, Dr. Nichols, Mr. Shute, Mr. Justice Hook, Mr. Comyns, Mr. Chamberlayne, and Mr. Melmouth.

1. * S[r] Richard Bulkeley propos'd a second time, and approv'd of.

2. Order'd that Dr. Bray and Mr. Chamberlayne do desire him to attend.

3. Mr. Hodges propos'd a second time.

4. Ordered that Dr. Bray and Mr. Justice Hook do enquire concerning him.

5. Upon the reading of a letter from Archdeacon Booth relating to the Earl of Warrington.†

6. Ordered that Mr. Justice Hook do wait upon his Lordship and acquaint him with the nature and constitution of this Society.

7. Mr. Frank's letter read and approv'd of.

The first Circular Letter to the Clergy Correspondents.‡

* S[r] Richard Bulkeley desired to be accounted a Correspondent for Ireland.

† See note p. 46.

‡ THE FIRST CIRCULAR LETTER FROM THE HONOURABLE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE TO THEIR CLERGY CORRESPONDENTS IN THE SEVERAL COUNTIES OF ENGLAND AND WALES.

THE visible decay of Religion in this Kingdom, with the monstrous increase of Deism, Prophaness, and Vice, has excited the zeal of several persons of the best character in the Cities of London and Westminster, and other parts of the nation, to associate themselves in order to consult together how to put a stop to so fatal an inundation.

The cause thereof they believe in great measure to arise from the barbarous ignorance observable among the common people, especially those of the poorer sort, and this to proceed from want of due care in the education of the Youth, who, if early instructed in the Principles of true Religion, seasoned with the knowledge of God, and a just concern for their everlasting welfare, cou'd not possibly (with the ordinary Assistance of God's good Spirit) degenerate into such vile and unchristian practices as they now generally do.

To remedy these Evils, which cry aloud to Heaven for vengeance, they have agreed to use their best interest and endeavours to incline the hearts of generous and well-dispos'd persons to contribute toward the erecting of Schools in these Cities, and the parts adjacent, for the instruction of such poor Children in Reading, Writing, and in the Catechism, whose Parents or Relations are not able to afford them the ordinary means of Education; and as they look upon this to be the most effectual method to train up the poorer sort in sobriety and y[e] knowledge of Christian Principles, so they assure themselves that the good effects which may be wrought thereby will prove a powerfull argument to engage others in better circumstances to make so necessary a provision for their children.

The success of this undertaking (whereby the education of above two

8. Ordered that Mr. Chamberlayne do inform himself of a proper person to be a Clerk to the Society.

9. Ordered that all the Members of this Society that have not paid in the fifth of their Subscriptions to Schools be call'd upon to do the same.

23 November, 1699.

Present: S$^{r}_{4}$ Edmund Turner, S^{r} John Philips, Dr. Bray, Mr. Mecken, Mr. Nelson, Mr. Shute, Mr. Brewster, Mr. Chamberlayne, and Dr. Evans.

1. Mr. Hodges propos'd a third time and approv'd of.

2. Ordered that Mr. Chamberlayne do desire him to attend.

3. Ordered that Mr. Shute, Mr. Brewster, and Mr. Chamberlayne doe inspect Dr. Bray's accounts, and report the state thereof to the Society at next meeting.

4. Ordered that Mr. Justice Hook inspect this whole Journall and report what he find's imperfect in it.

5. Resolved that this Society will take off six hundred Books entituled A Discourse upon the Baptismall Covenant by Dr. Bray,* at twelve pence per Book bound in sheep's leather.

6. Resolved that the said Books be disposed of at eighteen pence per Book according to y^{e} printed Proposalls thereunto relating, and that the clear profitt thereof be apply'd towards the founding of Lending Libraries where the Society shall think fitt.

7. Resolved that all the Members do pay in a second fifth of Subscriptions to Schools, and that the six hundred Books be paid for out of the second fifths.

8. Ordered that S^{r} John Philips, Mr. Justice Hook, and Mr. Shute be desired to attend the Bishop of Gloucester in relation to Mr. Moor's Charity.

This came to nothing.

9. Resolved that the Lord Guilford be desired to be a Trustee in the Deed of Trust relating to Mr. Ibbott's Gift.

10. Ordered that Mr. Justice Hook be desired to draw up the same.

thousand poor Children is already taken care for) encourages them to hope that, if the like industry and application were observ'd in the other parts of this Kingdom, the Children and Youth might be universally well principled, and the growing generation make a conscience of fearing God; and these hopes have induced them to use their utmost endeavours to prevail with all pious and well-inclined Christians in y^{e} several parts of y^{e} nation to joyn their hearts and purses in advancing to perfection so excellent and glorious a work.

* "A Discourse on the Baptismall Covenant," by Thomas Bray. London: 8vo. 1697.

28 November, 1699.

Present: Mr. Chamberlayne, Mr. Shute, Mr. Brewster, and Mr. Justice Hook.

1. Dr. Davies propos'd the first time.
2. Mr. Joseph Neale propos'd the first time.

29 November, 1699.

Present: Dr. Nichols, a Correspondent, Mr. Shute, Mr. Brewster, and Mr. Justice Hook.

1. Dr. Davies and Mr. Neale propos'd a second time.
2. Order'd that Dr. Nichols and Mr. Shute do enquire concerning them.

30 November, 1699.

Present: Dr. Davies, Dr. Bray, S^{r} Edmund Turner, S^{r} John Philips, Mr. Nelson, Dr. Harvey, Mr. Brewster, Mr. Neal, Mr. Justice Hook, Mr. Chamberlayne, Mr. Shute, Mr. Mecken, Dr. Nichols, and Mr. Farrer.

1. Dr. Davies and Mr. Neal approv'd of.
2. Order'd that Dr. Bray do desire them to attend.
3. Order'd that Mr. Chamberlayne agree upon terms with a Clerk, and report the same at next meeting.
4. Resolv'd that Dr. Bray may advance the sum of twenty pounds upon the creditt of this Society towards the founding Parochial Librarys in the Leward [Leeward] Islands.
5. Resolv'd that it be an instruction to the Agents for raising Free Schools that they require the parents of such children as they admitt to School to be present when their children are publickly catechised.
6. Resolv'd that Dr. Bray be desired to represent to the Bishop of London that several charitable persons have sett up Catecheticall Schools for the Education of poor Children, & that his Lordship be pleased to direct the Parochiall Ministers frequently to catechise them, &c.
7. Mr. Bridges and Mr. Skeat report that the following Schools are perfected and sett up, viz^{t} the School in Wapping, in White Chappell, at Poplar, St. Martins, Cripplegate, Shadwell, Shoreditch, St. Margarett's, Westminster, and the new Chappel near Tuttle-Fields, Aldgate, Bishop's Gate, St. George's, Southwark, and that the two Schools at Westminster, and those at Aldgate and Wapping were erected before the foundation of this Society.

8. Ordered that Mr. Bridges doe give in to the Society at next meeting a list of such persons of quality in the severall Parishes where Schools are erected as are fitt to for promoting the same.

3 December, 1699.

Present: S[r] John Philips, Mr. Nelson, Dr. Davies, Dr. Bray, S[r] Edmund Turner, Dr. Harvey, Mr. Hodges, Mr. Justice Hook, Mr. Chamberlayne, Dr. Nichols, a Correspondent, Mr. Shute, Mr. Comyns.

1. Resolv'd that Dr. Evans be desired to write to Mr. Richd. Gunnis in Wales, to acquaint him that the Society will entertain him as their Clerk.

2. Dr. Daniel Cox approv'd of.

3. Ordered that Mr. Justice Hook do desire him to attend.

4. Dr. Bray report's that the Bishop of London has ordered him to give him a list of all the Catechetical Schools lately erected, and that he promised to give the Ministers and Schoolmasters his directions concerning them.

5. Order'd that Dr. Evans do desire S[r] George Wheeler to attend.

6. Mr. Justice Hook report's that he has attended the Earl of Warrington,* and that his Lordship desired to speak with some of the Society.

7. Ordered that Dr. Bray, Mr. Justice Hook, and Mr. Chamberlayne do attend his Lordship to-morrow morning at tenn o'clock.

8. Ordered that the two fifths already paid in by some of the members, and to be paid by others, be extended to the founding Catechetical Lending Libraries, the giving away of good Books to poor families, and to any other means of Promoting Christian Knowledge, as well as for the erecting of Schools.

9. Ordered that the remaining three fifths shall not be paid in, but in lieu thereof every member of the Society shall subscribe a certain annuall sum, payable quarterly, and the first quarter to be paid in at Lady-day, which shall be in the year of our Lord 1700.

10. Ordered that it be recommended to such of the Clergy as are members of this Society to draw up some proper form of devotion for the use of the Society.

11. Resolved that the Standing Orders of this Society be read at least once a quarter, and to beginn att Christmas.

* Thomas, 2nd Earl of Warrington, died 1720. Lord Grey, his father, was one of the Judges upon the trial of Charles I., and his signature appears to the warrant for execution.

12. Ordered that no Corresponding Member, upon his coming to this Society, shall be required to subscribe in the books of the Society, but that the matter be wholly left to his discretion.

13. Dr. Haly and Dr. Willis propos'd the first time.

14. Mr. King, of Exeter, propos'd the first time.

12 December, 1699.

Present: Dr. Harvey, Mr. Mecken, Mr. Shute, Mr. Hodges, Mr. Justice Hook, Mr. Brewster, Dr. Bray, S^r^ John Philips.

1. Dr. Haly, Dr. Willis, and Mr. King propos'd a second time.

2. Ordered that Mr. Shute and Mr. Hodges do enquire concerning them.

3. Lord Warrington propos'd the first time.

13 December, 1699.

Present: S^r^ Humfrey Mackworth, Dr. Bray, Mr. Shute, Mr. Brewster, and Mr. Justice Hook.

1. The Lord Warrington propos'd a second time.

2. Ordered that Dr. Bray and Mr. Justice Hook do enquire concerning him.

14 December, 1699.

Present: S^r^ Edmund Turner, S^r^ John Philips, Dr. Bray, Mr. Chamberlayne, Mr. Shute, Mr. Nelson, Dr. Harvey, Mr. Brewster, Dr. Davies, a Correspondent, Mr. King, Dr. Evans.

1. Dr. Haly,* and Dr. Willis,† and Mr. King propos'd a third time, and approv'd of.

2. Order'd that Dr. Evans and Mr. Shute do desire them to attend.

3. Resolv'd that the Society will send to their Correspondents the little Book entituled a Help to a National Reformation, the Pastoral Letter, and the methods for management of Free Schools.

4. Mr. Shute and Mr. Davies report that Mr. Moor's Charity is already dispos'd of.

5. Resolv'd that this Society will frequently peruse and consider the advices offer'd to this Society in the Book this day deliver'd to them by Dr. Bray.

* William Hayley, D.D., Rector of St. Giles-in-the-Fields.

† Richard Willis, D.D., afterwards Bp. of Winchester, 1723; died 1734.

21 December, 1699.

Present: Lord Guilford, S[r] Edmund Turner, Dr. Harvey, Mr. King, Mr. Chamberlayne, Mr. Shute, Mr. Hodges, and Mr. Justice Hook.

1. Order'd that Mr. Hodges do lay before the Society a Letter from the Archdeacon of Durham relating to the Practices of the Popish Priests [see Abstract of Correspondence, under DURHAM].

2. Lord Guilford agreed to accept of the Trust of Mr. Ibbott's share of Forty Pounds per annum in the Mine Adventure for the use of Dr. Bray.

3. Order'd that Mr. Brewster desire Mr. Symms, the Schoolmaster in Aldgate, to attend Thursday fortnight.

4. Resolv'd that the thanks of this Society be given to S[r] John Philips for the Noble and Christian Example he has shewn in refusing a Challenge * after the Highest Provocation Imaginable, and that the Lord Guilford be pleased to acquaint him therewith.

4 January, 1699.

Present: Lord Guilford, S[r] John Philips, S[r] Humfrey Mackworth, S[r] Edmund Turner, Mr. Nelson, Mr. King, Mr. Brewster, Mr. Shute, and Mr. Justice Hook.

1. A Letter read from Mr. Archdeacon Williams, from Swansey, accepting of the Correspondence with this Society.

2. Mr. Bridges, &c., report that a School is perfected att St. Ann's for Forty Boys, and that the Subscription cloathed them.

3. Also another School at St. Katherine's, near the Tower.

4. Also that the School in St. Andrews is perfected, and that tenn pounds per annum is subscribed to a second School there.

5. Mr. Symms attended and gave some account of his Design relating to his new Invention for teaching poor Children.

6. The Lord Bishop of Chichester propos'd the first time.

7. Resolved that this Society will perfect their Correspondencies at the next meeting.

5 January, 1699.

Present: S[r] Humfrey Mackworth, Mr. Shute, Mr. King, Mr. Brewster, and Mr. Justice Hook.

1. Lord Bishop of Chichester proposed a second time.

2. Order'd that Mr. Shute and Mr. Brewster do enquire concerning him.

* From Mr. Harcourt, Clerk of the Peace for Middlesex.

11 January, 1699.

Present: Lord Guilford, S^r^ Edmund Turner, Dean of Chichester, Mr. Nelson, Mr. Shute, Mr. King, Dr. Evans, Mr. Melmouth, Mr. Brewster, and Mr. Justice Hook.

1. The Lord Bishop of Chichester approv'd of, and accordingly attended.

2. Order'd that the Dean of Chichester be desired to apply to the Bishop of London for the easy licensing the Masters of the Charity Schools.

3. Letters read from Mr. Tatam, Mr. Ellis, Dean of Bangor, and Mr. Wynn, accepting the Correspondence.

18 January, 1699.

Present: S^r^ George Wheeler, Dr. Evans, Mr. Mecken, Mr. Shute, Mr. King, Mr. Brewster, Mr. Chamberlayne, Mr. Bromfield, Dr. Hayley, Dr. Slare, Mr. Justice Hook, and Mr. Melmouth.

1. A Letter read from Mr. Lisle, of Gisborough, in Yorkshire, signifying his acceptance of a Correspondence with this Society, &c.

2. Mr. Gardiner report's that there is Tenn pounds more subscribed to St. Andrew's, Holbourn.

3. Mr. Shute report's that the School in White Chappell is opened, and that it consists of Fifty Boys.

4. Resolv'd that the Lord Guilford be desired to apply to the Lord Chief Justice Holt to contribute towards Dr. Bray's Design of Propagating Christian Knowledge in the West Indies.

5. Resolv'd that the members of the Society be desir'd to think upon some instructions to be communicated to the Corresponding Members.

25 January, 1699.

Present: S^r^ Edmund Turner, S^r^ George Wheeler, Dr. Evans, Mr. Nelson, Dr. Hayley, Mr. Comyns, Mr. King, Mr. Brewster, Mr. Shute, Mr. Hodges, Mr. Chamberlayne, Mr. Justice Hook, Ld. Guilford, and Mr. Melmouth.

Mr. Bridges report's that above sixty pounds per annum is subscribed in St. Andrew's.

Mr. Nelson report's that seaventeen pounds per annum is subscribed at Lewisham, in Kent, and thirty Girls already taught in that School.

S[r] George Wheeler report's that he has begunn a Free School in Spittle Fields for Poor Girls, and for their encouragement has given them a house.

A Letter read from Mr. Colmer, of Babcary (Somersetshire), accepting the Correspondence with the Society.

Another from Mr. Burscough, of Totness (Devonshire), to the same effect.

The Dean of Chichester reports that he has apply'd to the Bishop of London for the more easy Licensing of Charity Schools, and that his Lordship answer'd it was very fitt and reasonable, and that he would take care in it.

The Dean reports likewise that the Bishop of London recommended to this Society to consider of some means for the better Instructing & Regulating the manners of the poor Prisoners in the severall Prisons of this City.

The Society being inform'd that there are severall Religious Societies that want and desire Advice.

Resolv'd that this Society will be ready to advice and assist them in any Difficulties, and that Mr. Bridges, their Agent for Schools, be desired to impart this Resolution to them.

Resolv'd that the Compleating of the Correspondences shall be the first business of the next meeting.

The Prayers agreed on by the Society were this day begun, &c.

3 February, 1699.

Present: Lord Guilford, S[r] John Philips, the Dean of Chichester, S[r] George Wheeler, Mr. Shute, Mr. Justice Hook, Mr. Comyns, Mr. King, Mr. Hodges, Mr. Chamberlayne, Dr. Hare, S[r] Humfrey Mackworth, Mr. Bromfield, S[r] Edmund Turner.

A letter read from Dr. Tyler, Dean of Hereford, accepting the Correspondence with the Society.

Another from Dr. Hopkins, of Worcester, to the same purpose.

Resolv'd that Dr. Bray's Sermons of Apostolick Charity, and the account of the Propagating Christian Knowledge in the Plantations, and severall other little Pieces relating to Schools, &c., be sent on to each of the Corresponding Members.

The Dean of Chichester propos'd severall heads for drawing up a second Letter to the Correspondents, which were debated and agreed to by the Society, and a dranght to be made against the next meeting.

Resolved that Mr. Justice Hook be desired to draw up an account of the nature of this Society, and wherein it differr's from other Societys.

8 February, 1699.

Present: Lord Guilford, S^r^ Edmund Turner, S^r^ Humfrey Mackworth, Mr. Nelson, The Dean of Chichester, Dr. Evans, Mr. Shute, Mr. Justice Hook, Mr. Comyns, Mr. King, Mr. Chamberlayne, S^r^ George Wheeler, and S^r^ John Philips.

Resolv'd that whoever is in the Chair at the Beginning of each meeting, shall continue there the whole Session.

The Dean of Chichester reported the model of a second Letter to the Corresponding Members, which, after some Debate with an Amendment, was agreed to by the Society.*

* The Second Circular Letter to the Clergy Correspondents, &c.

The Society which has formd itself in this City for the Propagation of Christian Knowledge have receiv'd great satisfaction from the readiness you have shewn to be one of their Members, and to keep a Correspondence with them, and they trust in God that you will prove a very usefull instrument in promoting that great work in which they are engaged.

You have in their former Letter been acquainted with the main branches of their design, the Education of poor Children in this Kingdom, and the reclaiming of those among us who entertain opinions inconsistent with the fundamentalls of our holy Religion.

The first step to these excellent ends, they conceive, will be to engage the Clergy to meet frequently together, to consider of the most proper means to carry on these pious designs, and to order their meetings so that they may give no offence to others, nor any just occasion of reflection on themselves. That the leave and direction of the Diocesan be desird. That the Laws of the Land and Canons of the Church be their rule. That the place of meeting be, if possible, a private house, and the manner such as may be most reputable to the Clergy, and may convince y^e^ world that they are carrying on the work of their great Master, the salvation of the souls of men. Now this the Society must leave to the discretion of their Rev. Brethren, according to their different circumstances; only they earnestly desire of you that you would use your utmost endeavours to engage as many of the Clergy as possibly you can to meet together at such certain times and places, and in such numbers as shall be thought most convenient. And they are in great hopes that you will succeed in this matter, since it is what is particularly recommended by the Archbishop of Canterbury and others the Lords the Bishops, in their Circular Letter, in April, 1699.

When such meetings as these are formd, they hope that the first care of the Clergy will be to encourage and direct each other in the severall branches of their own duty, since the faithfull discharge of all the parts of the Ministerial care is the ordinary means that God has enjoyn'd for the preserving and propagating Christianity, and the regulating the lives of those who profess it.

Next to this, they most heartily recommend a zealous application of the Clergy to those of their Parishioners who are of ability, especially magistrates, to assist in such meetings, and that they would subscribe liberally toward the setting up of Schools for poor Children, to instruct them in the Principles of the Christian Religion, and fitt them for employments, which is the most probable method of making them sound members of the Church and usefull ones of the State.

As soon as you have intimated your carrier's direction, they will send you

The Lord Guilford acquainted the Society that the Earl of Warrington had declined coming into the Society this winter.

The Lord Guilford made a motion concerning a Corporation for the Disposing of Charitable Gifts.

Resolv'd that that motion be debated at next meeting.

Resolved that this Society will consider at the next meeting of the manner of applying to the Lord Mayor and Sherriffes for the Instructing & Regulating the manners of the poor Prisoners in pursuance of what was recommended to them by the Bishop of London.

Mr. Bridges reported that the School of St. Clements wanted a Recommendation to the Dean of Windsor, the minister of the said Parish.

Resolv'd that S^{r} George Wheeler be desired to lay before the Lord Bishop of London a List of all the Catechetical Schools in and about London, and to pray his Lordships directions for the frequent Catechising the children.

Mr. Bridges reports that there is twenty pounds subscrib'd towards a School in St. Katherine's.

A Letter from Professor Frank,* of Hall, in Germany, was read relating to a Correspondence with the Society.

A Letter read from Mr. Davies, of Bodlewythan [Bodelwyddan, Denbighshire], accepting the Correspondence.

Another from S^{r} William Davies to y^{e} same purpose [Qy. Dawes, afterwards Archbishop of York].

S^{r} George Wheeler reported that he had seen Mr. Dobson, the Corresponding Member, for Hampshire, and that he had accepted the Correspondence.

Ordered that Mr. Justice Hook do pay to the Agents for Schools four pounds, sixteen shillings, and sixpence expended by them for printing Proposals for erecting Schools.

Ordered that the Secretary do sollicit the Subscription to Dr. Bray's Design in the West Indies.

a packett of Books and Papers, together with the methods the Society has taken in raising Subscriptions and regulating the Schools, which they have already sett up in and about London, which possibly may be usefull to you in your deliberations about the same things in the country.

They desire you would from time to time give them information of what progress is made in these matters, and that you would direct your Letters to me, whom they have made Secretary to their Society, by whose hands they will communicate what they shall have hereafter to offer you, and receive what you shall request from them.

They beg your constant Prayers to Almighty God that he would assist them in their deliberations, and prosper them in the endeavours they use to propagate true Christian Knowledge in the world; and they do assure you of their joynt intercession to y^{e} Throne of Grace for the same blessing on yourself and the rest of our Brethren.

* Augustus Hermann Francke, of Halle, author of "Pietas Hallensis," 1705. See above, p. 7, and also Secretan's "Life of Nelson," p. 119.

Order'd that it be the first thing consider'd at next meeting how to raise the money due to Dr. Bray.

15 February, 1699.

Present: Lord Guilford, S^r^ Edmund Turner, S^r^ Humfrey Mackworth, The Dean of Chichester, Dr. Willis, Mr. Frank, a Correspondent, Mr. Shute, Mr. Nelson, Mr. Justice Hook, Mr. King, Mr. Chamberlayne, Dr. Slare, and Mr. Melmouth.

Ordered that those Gentlemen that were deputed to audit Dr. Bray's account do sign the same, and lay them before the Society at the next meeting.

Mr. Bridges report's that there is a new School about to be sett up in Aldersgate Parish.

Mr. Justice Hook's account of the severall Societies was read, and referred to Dr. Willis, S^r^ Humfrey Mackworth, Mr. Brewster, and Mr. Melmouth, and they to examine it, and report their opinion thereof at next meeting.

Ordered that Mr. Shute be desired to confer with the Ordinary of Newgate about some proper methods for Instructing and Regulating the manners of Prisoners.

Mr. Frank report's that Mr. Wootton has accepted the Correspondence with this Society.

A Letter read from Mr. Arnold Bowen to the same purpose.

Another from Mr. Willett to the same purpose.

Another from Mr. Welshman to the same purpose.

Another from Mr. Bradshaw to the same purpose.

Mr. Nelson reports that he has communicated the orders of this Society to the Archbishop, who highly approved of the same, and did designe to give it some particular encouragement.

A Letter read from Mr. Philip Bennett, Minister of Port Royal, in Jamaica, and Commissary to the Bishop London in the same island.

Order'd that Mr. Hodges be desired to write to the abovesaid gentleman, and give him an account of this Society, &c.

A motion being made that one layman in each county be joyn'd to the Corresponding Clergy, and a debate arising thereupon,

Resolved that the debate be adjourned to the next meeting.

22 February, 1699–1700.

Present: Lord Guilford, S^r^ Edmund Turner, S^r^ Hum: Mackworth, S^r^ John Philips, Dean of Chichester, Dr. Willis, Doctor Evans, Mr. Frank, Mr. Shute, Mr. Nelson, Col. Colchester, Mr. Bromfield, Mr. Chamberlayne, Dr. Slare, and Mr. Justice Hook.

The Committee appointed to examine Mr. Justice Hook's account of the severall Societies in London, &c., made their Report, wh^ch^ upon a Debate arising, was recommitted to the same Committee and ordered that the Dean of Chichester and Mr. Justice Hook be added to it.

Mr. Shute reported that he has discours'd the Ordinary of Newgate about Regulating the manners of Prisoners, and gave in severall Proposals for the same.*

* An Essay towards ye Reformation of Newgate and the other Prisons in and about London.

The Vices and Immoralities of Prisons appear to be these following:—

I. The personal Lewdness of the Keepers and under Officers themselves, who often make it their business to corrupt the prisoners, especially the Women.

II. Their confederacy with Prisoners in their vices, allowing the men to keep company with the women for money.

III. The unlimited use of Wine, Brandy, and other Strong Liquors, even by condemn'd malefactors.

IV. Swearing, Cursing, Blaspheming, and Gameing.

V. Old Criminals corrupting New-comers.

VI. Neglect of all Religious worships.

For Reforming these Abuses, the following methods are propos'd:—

I. For the Keepers and under Officers:—

1. That endeavours be used to procure an Act of Parliament to displace and punish such as are Vitious and Immoral. But, till that can be done—
2. That application be made to the Lord Mayor and Sheriffs of London to use their authority for reforming the Prisons. And as any officer (who hath purchased his place) dies or is removed, they may be desir'd to have a special regard to the vertue and morality of his successor.
3. That a Committee of Aldermen, Common Council, or some members of the Society for Reformation, be appointed distinctly for this purpose, who shall have power—
   (1.) To appoint Ministers, the approbation of the Bishop of London first had and obtained, and also officers to all Prisons, and shall be obliged once a week to visit them, and take an account of y^e^ state of each Prison, and give orders accordingly.
   (2.) This Committee to have power to Licence all Alehouses and Taverns adjoyning to each Prison, and they to be in the power of this Committee and visitors, and other Power as shall be thought convenient.
   (3.) The disposal of all Benefactions to Prisons (without a particular designation of the donors) to be made by this Committee.

Ordered that Mr. Shute be desired to discourse further with Mr. Jones, the Ordinary of Ludgate, upon the same subject.

4. That the officers be so ordered as to be made checks upon each other, and the Superiour always made answerable for the neglects of the Inferiour.
5. That officers who are notoriously lewd and vicious and have bought their places may be obliged by y^e^ Committee to sell their places at such a value as the Committee shall think reasonable, and to such persons as shall be approv'd of by the Committee for their good conversation.

That a Table of Orders, containing the Duty of Officers and Ministers, as well as Prisoners, signed by my Lord Bp. of London and the Committee, be hung up in every Prison, shewing the mulcts and punishments of y^e^ several offences, together with the names and abodes of y^e^ Committee and visitors, directing where complaints may be made of neglects.

(1.) That these Orders be read once a month by y^e^ Minister, in the presence of all the Officers and as many Prisoners as may.

(2.) That there be a short Preface or Postscript setting forth the good design'd to their souls by these orders; and passionatly exhorting the better sort to joyn their endeavours for promoting this good work.

II. Another abuse is the confederacy of y^e^ Officers with Prisoners in their vices, allowing the men to keep company with y^e^ women for money, &c.

To prevent this, it is proposed—

1. That, if possible, provision may be made to keep every prisoner in distinct cells, as is practis'd in Bethlem Hospital, but till that be done—

That the women be strictly kept in separate apartments by themselves, and a severe Penalty be laid on an officer that shall permit a man to converse with a woman, except it be his own wife.

2. That the women be employ'd in such work as they have been bred to, and in case of idleness or refusal to be obliged to beat hemp or any other hard labour.
3. That some expedient be found out that those women whose execution is respited on account of their bellies may not thereby for ever escape the rigor of the Law, for this emboldens them in the commission of crimes which they would not probably be guilty of were they left without hopes of escaping, &c.
4. That the officers be restraind from taking any money besides their Salary in consideration of their good usage towards the Prisoners; unless in case of such Lodging, Diet, or Apartments as are more for their convenience. But let not money to the officers attone for any crimes whatsoever committed in the Prison.

III. There is an unlimited use of Wine, Brandy, and other Strong Liquors in all Prisons, and sold there to the extraordinary Profit of the Keepers. And neither Prisoner nor such as come to visit him shall be civily used except they call for great quantities of Liquor. Nay, condemned criminals go often intoxicated to execution.

To prevent which, I conceive

1. That no Wine or Strong Liquors ought to be sold in any Prison, nor fetch'd from abroad, unless in cases of necessity, and that with the leave of one or more of y^e^ Committee.
2. That all Customs which promote Drinking, such as paying Garnish by New-comers, &c., be peremptorily forbidden, and severe Penalties inflicted on the Officers that permit the continuance of them.

Mr. Michel, one of the Agents, reports that there is a School about to be begun in St. Bridges [St. Bride's], but

3. That no kind of luxury or intemperance be permitted to any Prisoner, and that abstinency and mortification be strictly enjoyn'd to condemn'd Criminals in particular from y^e^ very moment after sentence passed.

IV. Swearing, Cursing, Blaspheming, Gameing, &c., are y^e^ dayly practices, both of Officers and Prisoners.

And here it is ofered—

1. That a Register Book be kept of all the Officers' and Prisoners' Names, with the time of the Prisoner's commitment, and an Alphabetical Direction to each Name.
2. That to each name a mark be affixed, with the date of all their Oaths, Curses, Intemperance, &c. As also to the Officers' names, a note of any corruption or neglect of orders.
3. That some mark of commendation be set to their names who shall be of good Behaviour, dureing their confinement, in which degrees may be shewn, as they shall be more exemplary or usefull towards reforming others.
4. That this Register be always produced in Court at the Tryal, and also at the Release of all Prisoners, and consideration be had to these particulars. That an Ill Behaviour in Prison be made an Article at their Tryal, and a Punishment adjudged to it distinct from that to their main crime for which they are tryed.
5. That the Punishments be either Corporal or Pecuniary mulcts, both to Prisoner and Officer.
   (1.) Corporal Punishment may be y^e^ Stocks for y^e^ under Officers. To stubborn, profane Criminals a confinement to so many meals of bread and water, or perhaps more weight of chains, or turning over to the common side, as is usual with the Gaoler to inflict where money is not given to buy them off, or, in some cases, a publick severe whipping before execution, which may be more frightfull to some then Death.
   (2.) Pecuniary mulcts, such as the Act of Parliament requires for Oaths, Curses, Drunkenness, &c., out of w^ch^ the Register and Informers may be considered, and after them the poorer sort of Prisoners (if they shall have the mark of commendation to their names) for discharging their Fees or Supplying their Necessities.

V. Old and Incorrigible Criminals corrupt the New-comers.

To reform this it is necessary—

1. That such offenders be kept in Separate Apartments, singly by themselves, and by no means suffer'd to converse with others.
2. That they be obliged to hard Labour so many hours in a day.
3. That when such persons be released out of Newgate they may be sent to publick Workhouses, and so distributed amongst others, that an eye shall be always had to them, and not to be released from thence but upon sufficient security given and evidence made that they are entering upon an honest employment. Nor, after their Release, suffered to depart from their abodes, without security for their good Behaviour, and takeing to some business that may maintain them.
4. For the Encouragem^t^ of those who have lived regularly dureing their Confinement, and give good hopes of their living honestly, that all good people may be advertised of their abodes and Professions by some publick notice in the Sessions Paper, and exhorted to help them towards getting a Livelyhood in their Trades, that they may not return to their old courses.

wants the encouragement of Dr. Birch, the Minister of the said Parish.

Mr. Skeat, another Agent, reports that two persons have subscribed ten pounds each towards the setting up a School for Girls in White Chappel and Aldgate.

Ordered that a Committee be appointed to meet att Mr.

VI. Religious worship is miserably neglected in most Prisons. And therefore it is proposed—

1. That the Salary of the Ordinary of Newgate and all Ministers of Prisons be a sufficient maintenance and encouragement for their constant attendance.
2. That choice be made of sober, pious Divines for this purpose, and by no means of the younger sort, or of loose livers, such as are sometimes in Prisons, and y^{t} their Conscientious Discharge of their Duty in these places be an Effectual Recommendation of them to preferments in the City gift.
3. That other Ministers as are willing, and are allow'd of by y^{r} Bishop of London, may weekly visit the Prisons, and have always free access to the Prisoners.
4. That books of Devotion be given to all Prisoners—a Bible to every Chamber, many Common Prayer Books, Whole Duties of Man, Christian Monitors, Dr. Isham's Office for the Sick, Mr. Kettlewell's Office for Prisoners, &c.
5. That all Prisons (for Debt especially) be considered as Parochial Cures, and it is the Minister's neglect if they do not come near the practice of what is done in other Parish Churches.
6. That Morning and Evening Prayer be read in all Prisons every day in the week, suitable Sermons preach'd twice every Lord's Day, and the Holy Sacram^{t} monthly administered. And here let the Minister be very carefull to apply himself to each Communicant in examination and instruction. After sufficient notice given of his inclination to receive, and to prevent scandal and too great presumption, it may be a good way (commonly, I think, taken by my Lord Bishop of Chichester and others) to enjoyn the most notorious malefactors to sign a Paper importing a publick acknowledgement and recantation before they receive. Upon which some great offenders in Newgate have been admitted by them to the Holy Sacrament before Execution. This will be a good Lesson of Instruction to others, and, by the Blessing of God, may have good effect upon such as shall be released and make them lead better lives for the future.

It is very much hoped the Right Honble. the L^{d} Mayor and the Sheriffs of the City of London will take this whole matter into their special consideration. Considering the Reformation of Prisons may much contribute to the Reformation of the Publick; for Prisons are one great part of our Correction for Criminals, and, if they are well managed, may prove effectuall to their amendment; whereas, for want of discipline, it now generally happens that Prisoners are made much worse by them; and if an innocent person be committed by misfortune or mistake, he is commonly corrupted and turns profligate.

And care in this affair is more particularly recommended to the City of London, both because Prisoners are here in greater number then in other places, and because y^{e} Example of this Capital City is like to have an influence upon the whole Kingdom.

Brewster's Chambers every Thursday, about five in the evening, to receive the Reports from the Agents for the Schools.

Ordered that Mr. Bromfield, Mr. Brewster, and Mr. Melmouth do compose that Committee, and all others that come to have voices.

Mr. Martyn, the Lord Chancellor's Chaplain, propos'd the first time.

Ordered that Col. Colchester be desired to discourse Mr. Watts, the City Marshall, about the corruptions of Prisons, &c.

Resolved that Mr. Harris, of Llantrissent, be a second Corresponding Member for Glamorganshire, he having by letter desired to be admitted into the Correspondence.

A Letter from S^{r} George Wheeler read acquainting the Society that the Bishop of London had promised to send a Letter to the London Clergy to encourage the Catechising of poor Children, &c.

Mr. Frank reports that Mr. King, Minister of Alhallows, in Northampton, has accepted the Correspondence (but declined y^{e} Correspondence afterwards).

A Letter read from Mr. Raymond, of Ipswich, to the same purpose.

Resolved that in the next Letter to the Corresponding Members they be desired to recommend to this Society a fitt person amongst the Laity to be a Correspondent.

Ordered that a Paper containing severall Proposals to the Society be examined by a Committee, and they to report their opinion at next meeting.

Ordered that Mr. Justice Hook, Col. Colchester, Mr. Brewster, and Mr. Frank be that Committee.

29 February, 1699–1700.

Present: Lord Guilford, S^{r} Edmund Turner, S^{r} George Wheeler, Dr. Davies, a Correspondent, Mr. Mecken, Mr. Shute, Col. Colchester, Mr. King, Mr. Justice Hook, Mr. Brewster, Mr. Chamberlayne, Mr. Bromfield, Dr. Evans, and Mr. Melmouth.

Order'd that no new motion be made after Eight at night.

Mr. Brewster report's from the Committee appointed to take the Accounts about Schools, that Mr. Waple, the Minister of St. Sepulchre's, would promote a Subscription for a School in that Parish.

Also that there is a School for Girls about to be sett up in St. James's Parish.

Also that Dr. Wake, the Minister of the said Parish, would

preach a Quarterly Sermon for promoting Subscriptions to the said School.

Mr. Kennett propos'd the first time.

The Lord Bishop of Chester proposed a 2d time.

Ordered that the Lord Guilford and Mr. Justice Hook be desired to enquire concerning him.

Ordered that Mr. Justice Hook deliver to Mr. Keith his Catechism, &c., in order to be dispers'd amongst the Quakers as he shall think fitt.

Resolv'd that the members of this Society at the next meeting do bring in a List of Laymen fitt to be Correspondents in each County with this Society.

Resolv'd that this Society will allow the Agents for Schools their Charges for Messengers.

Mr. Justice Hook reported the Resolutions of the Committee about Mr. Frank's Proposals, w^ch^ were read and debated, &c.

Resolv'd that it be an Instruction to the Correspondents to gett as many of the Clergy & Laity as they can to joyn in Societys or otherwise to promote the Designs of this Society.

Resolv'd that the severall Books and Papers mentioned in Mr. Frank's Proposals * be sent to each of the Clergy Correspondents.

* The Reverend Mr. Thomas Frank's Proposals to the Honble. Society for Propagating Christian Knowledge.

1st. In relation to the Schools—

1. Whether it may not be convenient that a distinct account be kept from time to time of what numbers of Children are placed in each School, and what the maintenance respectively allotted them amounts to. This will at one view acquaint us with the success and progress of the Design, and point out y^e^ defects in any particular Parishes.

2. Whether an exact List of the several Subscribers may not be usefull to acquaint the Society with the names of those who are charitably disposed and friends to the design? If so, this may serve to acquaint the Society with proper persons to solicit, either in the Parishes were they live, or among their friends and acquaintance in other Parishes where such assistance may be wanting.

3. Whether it may not be expedient for a Committee to be appointed by this Society to take an account of y^e^ Agents for soliciting the Schools weekely, and to deliver in the observations in writing to the Society? This seems a means to prevent inconvenience to the Society, who are many times engaged in long debates about other matters, whereby y^e^ Agents are forced to attend long, and sometimes are dismissed without giving any account, because y^e^ Society hath not time to hear them.

2ndly. In relation to the Religious Societies, since this Society is pleased to take them into their Protection—

1. Whether it may not be expedient that the Clergy who are members of this Society do undertake the management of such Religious Societies as do meet in their Parishes, and to use their interest and endeavours to perswade other Parochial Ministers to do the like? This may be a means, by degrees, to reduce the Religious Societies to Parochial ones; and consequently every Minister will have the charge of his own Flock, and Masters will be more

Resolv'd that thirty pounds per annum be allowed for a Clerk, that twenty pounds thereof be for his Dyett and Lodging, and ten pounds for his Sallary, to commence from the 9th of January (99).

Ordered that the members of this Society to whom the

ready to encourage their Apprentices to joyn in such a design when the place of meeting is at a small distance from their habitations.

By this method the Clergy may prevent strangers medling with their Charge, and all confusion and disorder of what kind soever at their meetings.

2. That by the assistance of these Societies, and what other methods the wisdom of this Society can invent, a List be taken of the late Converts to Popery in London, &c. I propose this as the likeliest way, because the Youths belonging to these Societies are dispersed throughout the City, &c.

3rdly. As to this Society in general—

1. Whether it may not be expedient that what matters of fact are contained in the Letters to this Society be entered in the Journal, in the nature of reports; and that an abstract be made by the Secretary of all such Letters, and be fairly written in a Book provided for that purpose.

The convenience of the former will be this, that the Society will still, at their next meeting, be put in mind of the whole transactions of the former meeting. The convenience of the latter I need not urge.

2. That the several Books and Papers undermentioned be communicated and recommended to the perusal of the Correspondent Members, vizt. :—

Mr. Woodward's Acc^{t} of the Religious Societies.
Mr. Yate's History of y^{e} Societies of Reformation.
The Black Lists.
Help to a National Reformation.
Account of y^{e} Reformation at Bristoll.
Proposals for Raising and ordering the Schools.
The Form of Subscription.
Acco^{t} of this Society.
The Pastoral Letter.
Mr. Wesley's Letter in vindicacon of y^{e} Religious Societies.
The Bedfordshire Letter.
Dr. Bray's Proposals.

These Books and Papers will serve to inform and animate, and the generality of the nation are at present strangers to them.

3. That the Society desire Mr. Keith to keep an exact Journal of his Travels and success, and that he deliver it in writing to y^{e} Society, that an Abstract may be made of particulars that are material therein.

This seems a short and ready way to bring us to y^{e} knowledge of y^{e} People, and the difficulties w^{ch} obstruct their conversion.

4. That it be given as a particular Instruction to Mr. Keith, when he goes his circuit, to acquaint y^{e} Corresponding Members of this Society who those are in the several counties that are disposed to receive truth, that so notice may be given to the respective Ministers in whose Parishes they dwell.

This is a means to bring to perfection what Mr. Keith can but prepare.

5. That a List be kept by this Society of y^{e} several Societies of the Clergy, and of Religion and Reformacon in England and Wales. Hereby we know where to enquire for our friends when we have occasion for them.

6. That all endeavours be used to unite the Clergy and Layity in this great work of Reformation, and let their interest and aims be the same.

7. That a distinct acco^{t} be kept of the several Charities given or proposed to be given to this Society with respect to the several branches of it.

account of Societies is committed do peruse the same, and gett it ready to be printed against next meeting.

Early Correspondence.

Mr. Frank's suggestion, as recorded in his proposals (p. 60, 1) for keeping in a book abstracts of letters received from correspondents, was at once adopted, and the following excerpts from the earliest collection will give a better idea of the state of religion throughout the country, and of the Society's efforts to improve it, than could be readily gleaned elsewhere. For convenience the information is arranged under counties. Excerpts from letters received from foreign correspondents are also given, because they serve at once to show the wide scope of the Society's operations and the religious conditions obtaining, not only in the British Isles, but also in the "Plantations" and in the Protestant regions of Europe.

Bedfordshire.

Mr. Frank, of Cranfield, writing April 29, 1700—

Mentions y^e^ pernicious consequence of obscene Ballads disperst about the Country by Pedlars, & thinks it ought not to be beneath the thoughts of the Honourable Society, nor even of the Legislature to endeavour the suppression of them. Says that Mr. Wotton will impart his thoughts upon that matter, if y^e^ Society shall please to encourage him, &c."

Mr. Frank, writing again, June 10, 1700—

Recommends Dr. Jephcot, Minister of Evesholm & Prebend of Worcester, in the Room of Dr. Hopkins deceased, for a Correspondent in Worcestershire. Advises that Application be made to Mr. King of Northampton he being nearly related to the L^d^ Keeper. Says that he has acquainted y^e^ Bishop of Lincoln with the Designs of this Society, who was greatly satisfied therewith, &c.

Mr. Frank, in a third letter, September 23, 1700—

Advises the Society to consider how to put in Execution the Proposals of Arch Deacon Booth in his Letter No. 158. [See under Durham, September 6, 1700.] In order to do it, Suggests the form of a Postscript to be added to the next Letter to the Correspondents, wishes it may be sent und^r^ different hands

and Seals for fear of falling into the Quakers hands. Advises farther that Dr. Willis' Book be sent to other of y^e^ Correspondents where Papists abound, and that an Account of their Numbers be sent to the Society by the respective Correspondents.

And in a fourth letter, September 30, 1700—

Advises to Cultivate the Correspondence of Mr. Willett, Says that Mr. Smith of Kimbolton will endeavour to engage his Father in Law Dr. Knighton the Sub-Dean of Lincoln. That Mr. Kirkwood will attempt to bring Mr. Brown, of Arlesey, into the Correspondence. Advises to engage the L^d^ Galway and Mr. Dykvelt into y^e^ Project of Mr. De Beringhen; earnestly recommends again the Securing the A.Deacons into the Interest of the Society; asks after A.Deacon Yeate. Says that there are objections made against Broad Sheets of Mr. Keith, as being Sometimes too obscure &c.

Mr. Frank, writing again, November 11, 1700—

Advises farther that as the Society increases in number, the Heads of their Debates may be prepard & digested by Special Committees. Advises farther, that all the Letters sent in the name of y^e^ Society be short without Fringing or Facing which is inconsistent with the honour of the Society.

Mr. Frank writes again, October 27, 1701—

That besides those 12 that are entirely provided for, the overseers of the poor keep divers others at work and pay their masters, that all this is don by the private contributions of 6 or 7 of them, that the School is divided into two apartments and governed by 2 dames, that by this they are wholly freed from the poor children that used to beg in the streets.

Mr. Thomas Salmon, from Mepsall, December 2, 1700, writes—

That in his own Parish he has already answered y^e^ Design of Schools, but can not expect it should be generally done in Country Parishes. That he knows some Parliam^t^ Men w^ch^ he believes will Endeavour to get a Clause that y^e^ Overseers may* for teaching poor Children to read & work. That as to y^e^ Plantations our necessities confine our Charity at home. That he has contributed to the Publick Library at Bedford, and will endeavour to promote it with others. He intimates that it is under y^e^ consideration of y^e^ Bishops to make y^e^ Clergy more usefull in Answering the end of their

* A blank in MS. here.

Calling, according to the Antient constitution of our Church. He declines being a Member of the Society, but in the P. S. directs how any Letter may be Conveyed to him, (viz[t]) To Mr. Foskets, at Hitchin, in Herefordshire.

Mr. Jos. Margetts, of Kempston, March 8, 170[9]—

Shews his Resolution to surmount the difficulties he dayly meets with, and remembers the public Services of John Pierson & John Reynolds. The former teaches gratis 15 or 16 poor Children to read, & instruct's them in the Church Catechism without Exposition, brings them to Prayers as often as there is any, and twice in the Week meet's another Company of adult persons (about 8 in number) in the Town, & hears them read, and trains them up in BP. William's Exposition of the Church Catechism. The latter Instruct's Gratis another Company every night at his House, in the Catechism, in Reading and Serious Principles, and indeavors to bring them to an awful sence of God & man.

Berkshire.

Mr. John Griffith, of Whitewaltham, writes, September 3, 1700—

That the Bishop approved very much of the Design of this Society, & Said when he came to London he would enter himself and contribute towards it, and require him in his name to recommend it to his Brethren, desires the Society would write to some other Clergyman to Assist him in the work, and to desire my Lord of Sarum do do it; and hopes thereby, & with the Assistance of Mr. Richards (who has promised his concurrence) to effect Something to purpose. He desires the Several Papers of the Society.

Mr. Griffith again writes, December 20, 1700—

That he hath procured a Meeting of 13 Clergymen who have Subscribed an Association, the Form whereof is as follows :—

"Whereas the Society which has form'd itself in the Cities "of London & Westminster for the Propagation of Christian "Knowledge, hath desired the Concurrence of the Clergy of "Berks to Assist in carrying on the Great Design they are "engaged in, the three Branches whereof are

"1. The Education of Poor Children,

"2. The Spreading Christianity in the Plantations, &

"3. The Reclaiming of those amongst us, who entertain Opinion inconsistent w[th] the Fundamentals of our Holy Religion :

"We whose Names are underwritten, out of a true Zeal "for the Honor of God, & the Salvation of the Souls of our "poor Brethren, and out of a just Concern for the true Interest of "that truly Primitive and Apostolical Church whereof we are "Members; as also in Obedience to our most Reverend Metro-"politan's Circular Letter, and the Right Reverend our own "Diocesan's repeated Desire and Recommendation; do in "compliance with the reasonable Request of the said Society, "hereby Associate our Selves, to Advise, Consult, and Assist "each other in Prosecution of the Ends aforementioned by such "Rules as shall be agreed on by us according to the Laws of "the Land & Canons of the Church. In Witness whereof we "have Subscrib'd our hands this 16th day of December, 1700." Subscrib'd by 13 Clergymen, and he hopes by the 3d of February the day of their Meeting, to have the Number doubled. He intimates that this is more than the Bishop could obtain in above 11 years. Adds that he has given an account to the Bishop, and beg'd his farther Instructions, and has Recommended to him a Gentleman for a Correspondent with this Society, and, if the Bishop approve', will acquaint the Society therewith. The Clergy at their Meeting agreed to bring in a Notitia of their Respective Parishes, at least of the poor Children; and to Subscribe towards their Education for one Year, and then to Solicit the Charity of others. He recd. y^{e} Packet & Books.

Buckinghamshire.

Mr. Wootton, writing February 24, 170$\frac{0}{1}$ —

Excuse's his long Silence, which he think's however, very well supplied by Mr. Frank. This Gentleman, he says, did not long since acquaint him with the nature of Mr. Ludolfs Proposals,* and therefore he suggests, that the Society or somebody employ'd by them should draw up such a Catechism as should be proper, which might (by the Direction of Dr. Woodroff, Principal of Gloucester hall, in Oxford) be translated into the Vulgar Greek, & sent accordingly.

Cambridgeshire.

Mr. James Smith, of Cottenham, writing April 28, 1701—

Wishes he could return a Satisfactory Answer to the Enquiries of the Society. That the Countrey People are so far

* As to enlightening Greek Christians.

from contributing to the Charge of Schoolmasters, that they will not allow their Children to attend them, and that the poorest Sort have not leisure, whereof he gives an Instance in his own Parish.

Carlisle.

Mr. W. Gilpin, of Scaleby, writes, April 23, 1700—

That the A. Deacon of Carlisle has taken a dislike at y^e^ Society for Reformation of Manners, wherein himself, with the Mayor of Carlisle, the Chancellor, & some others are engaged; that at his visitation he charged all those Societies as contrary to the Laws both Civil & Ecclesiastical, and of most pernitious consequence to Church & State, & treated them in very vile terms; declaring that, so far as his influence can prevaile, he will keep all people from joining in these Societies.

Cheshire.

Mr. Bradshaw, of Namptwich, writes, February 26, ~~1699~~ 1700—

That they have attempted to erect Schools for the Poor without success.

Mr. Bradshaw writes again, November 9, 1700—

That my L^d^ of Chester with the Aldermen have lately framed themselves into a Society for punishing of Immorality, &c. That he knows not whom to recommend for a Lay Correspondent, complains of difficulties in suppressing vice, because the Magistrates will not take private informations; & urge that till y^e^ Ecclesiastical Laws are in force, all the effect of their Punishment wld. be to drive people to the Dissenters, who he says are grown very insolent, especially the Anabaptists. That he cannot yet obtain a Charity School, but out of his own Slender & precarious income pays for y^e^ instruction of half a dozen. That vice is very rife and Publick, and the Lord's Day Sadly neglected.

Archdeacon Entwistle writes from Cristleton, November 15, 1700—

That the Books are come safe to his hands. That the Call to y^e^ Quakers will be very Seasonable, that Sect haveing much encreased of late in those parts. That the Bp. had dispers'd great Numb^rs^ of Bugg's small peices. He answers not y^e^ enquiries about St. Winifreds Well, the season of frequenting the

Water being over. That in y^e^ Inn called the Star, there is a Popish Chappel well adorned, &c. That when the next Season for the Water comes, he will desire y^e^ Advice of the Society in that Affair, &c. That they have few Country Parishes w^ch^ have not a Free School, tho' there is a deplorable defect in y^e^ Managem^t^ thereof: the Poor cannot spare there Children from Work, & many forget what they have Learnt. However y^t^ all ranks of ꝑsons seem disposed to give their Children better Education then formerly. That y^e^ Bishop is erecting a Charity School in Chester. Another is lately founded in y^e^ Country by Tho. Leigh, of Darnel, Esq. A Lending Library is erected at Namptwich, w^ch^ is likely to meet w^th^ tollerable Success; & that such a design would be of unspeakable advantage in the A.Deaconry of Richmond.

Cornwall.

Mr. Nich. Kendall, of Cornwall, writing March 14, 1699—

Thanks y^e^ Society for their good opinion of him, &c., desires to know the names of y^e^ Members that compose it, promises to consult w^th^ his Diocesan ab^t^ the Meeting of y^e^ Clergy, Says, that he has distributed Dr. Patrick's little Tract on y^e^ Sacrament * to every family in his Parish, and desires that some other Practicall Tracts may be recommended to him for the same Purpose, &c.

Mr. Nich. Kendall, of Pelyn, near Fervey, writes, June 3, 1700—

That he had communicated the Designs of the Society to the Bishop of that Diocese, & found him utt^r^ly averse thereto. That as to the design of dispersing Small Book, he will promote it as far as he can, & desires 100 Pastorals and a dozen of Dr. Bray's Books for an Essay, which he desires Mr. King would be pleased to direct to Mr. Francis Oliver, at Exeter, whom he will ord^r^ to pay for them.

Cumberland.

Dr. Todd, of Penrith, writes August 22, 1700—

That he finds good success of endeavours by the assistance & example of the Magistrates. Proposes that if the Society have

* Bishop Patrick's "The Christian Sacrifice; a Treatise shewing the Necessity, End, and Manner of receiving the Holy Communion, with Prayers." 5th ed. 12mo. London, 1770.

any fund for the maintenance of Schoolmasters they would allow some small Share to those parts. Complains of the great variety of primers among the Children in private Schools, and proposes that a stop may be put to it at the Print house. Proposes Catechising as the best Method for the Improvement of Christian Knowledge, and desires the Society to send him Some of those Catechisms which he perceives they distribute. Saith that the Northern parts generally are more orderly and comfortable, & as well instructed in Religion as any Parts of the Kingdom.

Dr. Todd writes again, September 8, 1701—

That of the many Thousand Books distributed in that Diocese, and which chiefly related to the H. Sacrament, *almost every one of them has brought a Communicant to Church more then usual*, and that there is a visible Reformation of Manners everywhere.

Derbyshire.

Mr. Tatam, of Sutton-on-the-Hill, writes, June 12, 1700—

That the Gentry & Clergy about Derby were dispos'd to associate, that Mr. Wilson, Rector of Morley, had writ to y^e^ Bishop for his concurrence & directions, & that April 5th he recd. answer from his L^d^ship. That he was not very well Satisfied w^th^ their Designs, & that he would reserve his own thoughts of the matter to be deliver'd, to his Clergy at his Primary Visitation; w^ch^ (Mr. Tatam adds) will not be as it is generally thought till 1701. That this Answer of the Bishop is kept as a secret for fear of obstructing y^e^ good effects hoped for, from a letter from this Society directed to y^e^ A.Deacon. . . . That he intends to invite y^e^ Clergy to his house in order to possess them with y^e^ Design, & intreats this Society to furnish him with any materials they shall think fit to plead this Cause & particularly w^th^ their answers to the objections following, viz^t^ 1. That the persons engaged in it are no true friends to the Church, and that Fanaticism is at the bottom of it; what occasions this is, That y^e^ Dissenters are associated at Darby, to suppress prophaneness, &c., tho' a leading person among the Dissenters did first Sollicit the Churchmen to undertake it & said the Dissenters would do it if the Churchmen refused it. 2. That Should the Clergy now associate, it would be a reflection on them as if they had hitherto neglected their Duties. 3. That y^e^ Bedford and Buckinghamshire Clergy had nothing to do to prescribe to the rest of their Brethren, &

that Surely the friends of the Church would not Subscribe to Scottish methods, it having been objected that most of the Clergy concern'd in Bedford & Buckingham shires were Scotchmen, and Lov'd the Kirk.

Mr. Tatam writes again, April 28, 1701—

They have no Charity-School, nor Workhouse, nor Society of the Clergy, nor Libraries, nor Monthly Sacraments, but few Papists, and some lately converted. . . . That the Quakers as well as other Dissenters do rather increase amongst them, and make many Proselytes among the poor people of the Peak who live remote from Churches, which for want of Tythes cannot be supplied as they ought. . . . That there is but one Society for Reformation of Manners at Derby, compos'd of Dissenters, for the Churchmen refused to join with them.

In a third letter, Mr. Jno. Tatam, September 10, 1701, says—

That he is glad to hear y^e^ Pious Designs of y^e^ Society have met with so public an encouragement as to obtain a Charter whereby y^e^ objection of illegality made use of by many is taken away. Wishes that the Society would write to his Diocesan, who intends to meet his Clergy the 3d of next month at Darby. Insinuates how usefull it would be if each Minister would form a Society out of the most Substantial men of his Parish, for the Propagating X^an^ Knowledge and suppressing Vice and Immorality. Complains of y^e^ Lamentable Ignorance of the Northern Parts of Darbyshire, occasioned by the smalnesse of the Clergies Maintenance.

Mr. Gilbert, of Locks, writes, May 8, 1700—

That the letter sent by this Society to the A.D. & Clergy at Derby was unsuccessfull, & presumes the Society have received the Account of it. That it can not be hoped the laity should be forward in Spiritual concerns where the Clergy are apparently remisse, among whom little will be done unless the Bishop command or authorize it.

Devonshire.

Mr. Burschough, of Totness, writing July 13, 1700—

Gives a good Character of Mr. Knight a Justice of Peace in his Neighbourhood. Propose that Dr. Pocock's Arabic Translation of Grotius de Veritate be reprinted & despersed in Turkey. That Letters be sent to the mayors of Corporation

to quicken them to y^e^ work of Reformation. That he had receiv'd Dr. Bray's Sermons.

Mr. Burschough writes again, October 29, 1700—

That the prints sent him are very acceptable especially Dr. Bray's Letter.

Mr. John Gilbert, writing from Plymouth, April 23, 1700—

Saith he will shew Mr. Chamberlayne's Letter to the Bishop, & if he approve, doubts not of success; if not, he thinks it in vain to attempt Societies of y^e^ Clergy, there being very few inclined to joyn with him in a matter of y^t^ nature.

Mr. Gilbert again writes, September 23, 1700—

That Mr. Young declines the Correspondence. That he had recd. a bundle of Broad Sheets from an unknown hand, & believes it will do much good. That the last week he baptized a Gentlewoman a Convert from Quakerism.

Mr. Gilbert, writing from Plymouth, October 18, 1700—

Complains of great animosities between y Churchmen under the influence of Major Gen^l^ Trelawney, and the Dissenters under y^e^ influence of the Recorder, S^r^ Francis Drake.

Writes again, April 5, 1701—

That he has brought over one Quaker Gentlewoman to the Church. That there is not one Papist or Non-Juror in Plymouth. That there are Monthly Sacraments, and Prayers twice a day, but no Societies till the B^p^ gives leave.

Dorsetshire.

Mr. Thos. Curgenven, from Folk, near Sherborne, observes (May 1, 1700)—

That for want of a pious application to Catechizing y^e^ Deists, &c., undermine our flocks. That every Sect retains Discipline, whilst the Established & best Church is left precarious to an astonishm^t^; and that Concubinage is openly maintained particularly in y^e^ Diocess of Wilts. That correction for practical Atheism is the general cry, y^e^ Church wanting no Champions for Doctrine and Instruction. He desires to hear of Some matters of fact, wherein a triumph has been gained over any great Patrons of vice.

Durham.

Archdeacon Booth writes, March, $\frac{1699}{1700}$ —

That in a late Sermon before the Mayor and Aldermen of Durham he had endeavoured to perswade them to put y^e^ Laws in Execution, &c., & acquainted them w^th^ a Society of young Gentlemen and Townsmen who meet together to Swear and drink. That he has sufficiently furnished y^e^ Highlands w^th^ Books of Piety and Devotion, hath taken acc^t^ of all y^e^ new converts to Popery w^th^in his Jurisdiction and designs to send them books in order to recover them and to perswade y^e^ Clergy to use their best endeavours to reconcile y^e^ Dissenters.

Archdeacon Booth writes again, May 3, 1700—

That on Sunday he begins a Monthly Sacrament at Durham, where they used to have it but twice in the Year. That a Combination is begun for a Sermon every Sunday at a Small Town near Durham, where they had Prayers and Sermon only once in three weeks. That the Prebends will Visit all the Churches within their jurisdiction this sumer and disperse the small books. That he is endeavouring to discover a gang of Fortune-Tellers, &c. That the clergy are willing to form themselves into Societies, & want nothing but y^e^ Bishop's Countenance which he hopes to obtain. That he is endeavouring to Set up a Clergy-Feast for the Support of poor Ministers widows and their children, & hopes to Succeed in it; that at his Visitation he lately recommended to the Clergy certain particulars here set down at large—viz^t^ Instructing the Youth to fit them for the Sacrament^t^. Private Instruction of the Colliers. Particular care of the Poor who live at a distance from the Parish Church. Reading y^e^ Proclamation, & Acts, & preaching on the Several occasions. Care that the Schoolmasters perform their Duty. Endeavours to gain y^e^ Dissenters, & particularly the late Converts to Popery. He's concerned at y^e^ neglect of applycation to my L^d^ Warrington, & my L^d^ Say & Seal of whose countenance he is assured, & Says my L^d^ Warrington expected it, desires the A.Bp.'s Provincial Letter with the Bishop of London's Letter to his Clergy & w^th^ all to know how he may write to Mr. Chamberlayne.

Archdeacon Booth, of Easington, writing September 6, 1700—

Heartily approves Dr. Bray's reasons of his return as satisfactory, and that he may more effectually serve that Design desires the Society to draw up a Letter, w^ch^ he may send to his

Clergy, to procure their Charity and that of the Gentry; & Some more of Dr. Bray's Sermons. That he had taken particular care to see the Schoolmasters perform their Duty, and discovered several unqualifyed persons that pretended to teach School; and desires the Gentlemen of the Law would direct him to proceed against them as a civil Magistrate, as also how he may proceed upon the Statute of Twenty Pounds p Month against Such prophaners of the Lord's Day as the twelve pence* p Sunday will not reform. He proposes whether it would not be a proper Method to collect out of the Quaker's own Books, their dangerous Principles both to Church and State, and likewise their blasphemous expressions against the Holy Trinity, our Blessed Saviour & the Holy Ghost; and would have this made the foundation of an Address to be presented to the Parliament from all the Counties of England.

Archdeacon Booth, writing again, October 8, 1700, says—

That he recd. a parcel from the Society, and is well pleas'd with the Sheet against the Quakers & desires Two hundred of them, and adds that he will communicate them to the Justices of the Peace. He desires an Answer to his Last Letter, *Some Papists & Quakers that teach School having set him at defiance.*

Archdeacon Booth, writing again, January 9, 170$\frac{0}{1}$—

Thanks the Society for acquainting him with the Lecture in Cheshire, and that he with several of the Prebends, &c., have setled a Combination for a Sermon to be Preach'd at a Church in Durham much neglected by the Minister thereof, and hopes thereby to reclaim some that have deserted our Church. That he Catechises the young People at his house during the Winter, & Visit's the old and infirm that are not able to come to Church. Finally, Promises to obey any farther Directions of the Society.

Archdeacon Booth writes, February 15, 170$\frac{0}{1}$—

That he is endeavoring to settle Monthly Communions in his Jurisdiction, and ha's writ to the Respective Ministers to preach up the Duty thereof. And that he has sent a Circular Letter to his Clergy to cause all the young people of the age of 16 to come every Wednesday & Friday in Lent to their Houses & to prepare them for the Easter Communion, and the Servants a Sundays upon the same Account.

* An Act of Parliament, levying one shilling on every person absent from Church on Sundays, was passed in the third year of James I. (1606).

Archdeacon Booth writes June 6, 1701—

That he ha's been lately at Chester, where there are Religious Societies compos'd both of Churchmen & Dissenters, but fears that they will not do much, unless the B^{p} of Chester would please to call upon them. . . . That there are three setled Presbyterian Meetings in his Jurisdiction, but not frequented by any Persons of Note. That the Independants are very Inconsiderable, and joyn with the Presbyterians. That all the Anabaptists in his Jurisdiction do not exceed 150. That the Quakers are very numerous in all the Trading Towns. At Darlington there are 20 Families; at Stockton 30; at Sunderland 30; at Staindrop 12, &c. That the Papists are the most formidable of all the Dissenters, both for Quality & great Estates. That in Est Chapelsey there are 27 Families; in Branspeith Parish 20; in Conscliffe 13; and in Durham a great number. That the Clergy of his Jurisdiction are very Regular; that there is Catechising in every Church, and Prayers on Holy-days, Wednesdays & Fridays, and in some places daily. . . .

That many Irregularities are reform'd, and the Lords day strictly observed in all the great Towns, and that his Instructions to the Clergy to propose their young People in Lent for the Sacrament at Easter have been duly followed.

That they have a Charity School begun at Durham, but no Workhouses. That they have no Clergy-meetings nor Lending Libraries. That Monthly Sacraments have been lately set up with great Success in several Noted Places, & hope's that no Considerable Parish will shortly want them.

Archdeacon Booth, writing October 13, 1701—

Says y^{t} the Bp. of Durham sent lately for all the Constables in Town and gave y^{m} a Strict Charge to preserve good order in y^{e} City, and to discharge their Duty wthout Favor or Affection, y^{t} w^{n} he swore the New Mayor he order'd him to be vigilant in Suppressing Vice and Immorality, and to have a watchfull Eye over y^{e} Constables, and y^{t} his Lo^{p} has assur'd him y^{t} he will give as strict a Charge to all schoolmasters in relation to their scholars. That wth such a second he hopes to reform the City of Durham, that he has gott a list of Publick houses in order to suppress such as are scandalous, and of such as frequent no Publick place of Worship, and ill Livers. That he has gott a List of honest Pious Persons to make Constables of. That y^{e} Mayor has promist zealously to assist him, as also another Gentleman of a Considerable Fortune that never acted as a Justice before. Wishes y^{t} the Arch Bp. of Canterbury would write to my lord of Durham in commendation of w^{t} he has done.

The following is a circular referred to in a letter from Archdeacon Booth, read February 2, 170½ :—

To all singular persons, Vicars, Curates, within the Archdeaconry aforesaid of Durham, sendeth Greeting Whereas Catechising or Instructing Children and others, the youth of every parish, publickly in the Church, in the Fundamental Principles of Christian Religion, is a matter of great concernment and Consideration, and doth much tend to possess their minds with the knowledge and love of God and treue goodness, and to train them up to the practice of vertue and the detestation of Atheism and Debauchery in their riper years; and Likewise is of great use and advantage to others (who are arriv'd to years of Discretion or understanding) that are present at such Catechizing, and shares thereof. And whereas by the Rubrick of the Booke of Common Prayer and Administration of the Sacrements, according to the use of the Church of England (which was established and confirmed by an Act of Parliament made in the [second] year of his Majestie King Charles the second;) it is appointed and required that the Curate or Minister of every parish shall diligently upon Sundaies or Holydaies, after the Second Lesson at Evening Prayers, openly in the Church, instruct and examine the young people of his parish that are sent to him in some part of the Catechism set forth in the aforesaid Booke of Common Prayer: and that all Fathers, Mothers, Masters, and Dames shall cause their children, servants, and apprentices which have not appointed [*sic*], and obediently to hear and be ordered by the Curate or Minister, of the place where they live, untill such a time as they have Learned all that is appointed them in the said Catechism. And whereas before that, to wit, by the Canons and Constitutions Ecclecial in force which were made by the Bps. and Clergy of the province of Canterbury in their Synod holden at London in the year of our Lord God 1603, and afterwards confirm'd by his (then) Majestie King James the first, by his Letters Patents under the Great Seal of England; and by him therein strictly commanded to be kept by all his subjects both within the province of Canterbury and York, in all points wherein they did or might concern them or any of them, it is directed, appointed, and decreed, that if any Fathers, Mothers, Masters, or Mistresses, Children, Servants, or Apprentices, shall neglect their Duties with reference to the being Catechised or instructed publickly in the church (that is to say, if the said Fathers, Mothers, Masters, Mistresses, shall be neglegent in not causing their Children, Servants, and Apprentices to come to the Church to be Catechised; or the said Children, Servants, and Apprentices, or any of them, shall neglect or refuse to come to Church

and learn their Catechism), that then and in such case all the said persons respectively offending (excepting children) shall be suspended from admision into the Church, by their respective Bishops or other ordinairos, &c.; if they so persist by the space of a month they shall then be excommunicated. We therefore Arch Deacon aforesaid having regard to the said Rubrick of the Book of Common Prayer said the Canons and Constitutions Ecclical aforesaid concerning Catechising; do hereby strictly require and command you the Parsons, Vicars, and Curates of the Parishes and Chappelries respectively within our Archdeaconry aforesaid upon the Lords Day commonly called Sunday, next after these presents shall come to hands in the Churches and Chappels of your respective Parishes and Chappelries, to call upon and admonish all the Fathers, Mothers, Masters and Dames of Parishes and Chappelries respectively, that have any Children, Servants or Apprentices in ther ffamilies, to send, or to cause all their Children, Servants, and Apprentices to resort to Church on Sundays and Holy Daies, to the End and purpose that from time to time they may be instructed and examined by you their respective Ministers in the Catechism aforesaid according to the true intent and meaning of the beforenamed Rubrick of Common Prayer and of the Canons and Constitutions aforesaid. And we further will and require you to intimate or signifie to them the said Fathers, Mothers, Masters, Dames, Servants, and Apprentices by a publication of these presents in your severall Churches and Chappeles, that if they or any of them after this our Canonical Admonition and Intimation there denounced, as aforesaid, shall neglect or refuse to perform their Duties aforesaid respectively; We do purpose and resolve then thereupon to proceed against them, and to punish them and every of them, according to the said Canons and Constitutions, for their Contempt in that behalf. In Witness whereof We have hereunto set the seal of our office the day of in the year of our Lord God according to the computation of the Church of England, 1701.

Dunelm. The Grand Inquest for the County aforesaid do present these severall persons following for the Crimes offences and Misdeam^rs hereafter mentioned.

Imprimis. Wee do present Richard White of Newhouse in the Chappelry of Ash for having in his house severall Crucifixes, popish vestments, Mass Books, and other popish Trinketts the 31 day of october 1701.

Itm. Wee do present M^r. Ralph Mair for haveing in his house in the parish of St. Gyles, the 2 day of November last an Alter Crucifix over it with severall Cushions laid round the Alter in order for their popish worship.

Itm. Wee do present Nicholas Ladler and his wife, Tho. Nichelson, Richard Mainfford, Ann the daughter of Edward Richardson, Abraham Brantingham and his two Daughters, all in the parish of St. Gyles for being reconciled to the Church of Rome.

Item. Wee do present Jane the wife of Nicholas Rowell, Mary the wife of William Farrow of Farewell Hall, Mary Liddle of Shinelesse, widdow Paterson living in the Road to Ash, all in the parish of St. Oswald for being reconciled to the Church of Rome.

Item. Wee do present Elizabeth the wife of John Smith, and Thomas Smith his son, Tho. Barrofoot all of Stanley in the parish of Tanfield for being reconciled to the Church of Rome.

Item. Wee do present Robert Willson of Forth, Robert ffulthorp of Copen Hill Mill, Elizabeth Hall of Lanchester all in the parish of Lanchester for being reconciled to the Church of Rome.

Itm. Wee do present George Hobson, Myles Garry both in the parish of Hurworth for being reconciled to the Church of Rome.

Itm. Wee do present Christopher Rainton and his family in the parish of Greatham for being reconciled to the Church of Rome.

Itm. Wee do present John Armestrong of Dalton partly in the parish of Heart for being reconciled to the Church of Rome.

Itm. Wee do present William Worthy and his wife Will Lamb and his wife Geo. Waugh, John Pearson and his wife, Jane Nelson widdow, all in the parish of Kelloc for being reconciled to the Church of Rome.

Itm. Wee do present Thomas Parkin and Thomas Atkinson in the parish of Aycliffe for being reconciled to the Church of Rome.

Item. Wee do present Lawrence Grunday and his wife of the parish of Norton for being reconciled to the Church of Rome.

Itm. Wee do present Ann Hedley of Ushaw widdow and family, the wife of William Smith of Heugh all in the parish of Ash for being reconciled to the Church of Rome.

And for as much as we are given to understand that Mass is frequently said in the parishes following (vizt.) in the parish of St. Oswolds and St. Gyles in Durham, in the parish of Gateshead, in the parish of Tanfield, in the parish of Kelloc, in the Chappelry of Croxdale and in the parish of Norton by reason of the negligent [*sic*] and treachery of the Constables.

Itm. Wee do therefore present all and several Constables

of the respective parishes aforesaid for being negligent and remiss in their office.

Item. Wee do present all the Constables in the City of Durham, the Constable of the market place only excepted, for being negligent and remiss in visiting publick houses in time of Divine Service and sufferring tipling and drinking on the Lords day.

Itm. Wee do present Robert Scott, Isabell Tayler, Widdow, and Mary Miller late widdow and now wife of one whose name is unknown to us, all in the parish of St. Gyles for harbouring and keeping Irish and Scotch vagabons Rogges and beggers, as allso William Nicholson the younger of Shereburne in the parish of Pittington, Laborer, for the same offence.

Wee look upon the Execution of Justice in the house of Correction to be eitheir by bribery or some other means in a great manner overseen. Wee beg of this Honourable Bench every Grand Malefact may suffer punishment according to the merit to their offence.

We desire the overseers of the poor in every parish do diligently take care of poor Children that they may be put in time to schoole and be brought up in the fear of God, and be put out in time to trades or what other imploy may be thought most fit according to the statute made in the of his Majesties Reigne. Wittness our hands this fiveteenth of January in the thirteenth year of the Reigne of our Soveraigne Lord King William the third over England &c. Ano Dom. 1701.

THOMAS BRASS	JOHN RAINE	JOHN WOOD
THO. WEARDELL	RICH. WRIGHT	ROBT. BAINBRIG
THO. BURLELSON	JOHN RAWLING	NICHO. REED
ANTHO. SAMPSON	JOHN WILSON	JOHN THOMPSON.
JOHN BUSBY		

On February 12, 170½, it was "ordered that the Secretary and his Assistant doe consider it, and take care to have it inserted into the Publick Prints."

Sir George Wheeler, of Durham, writes, March 28, 1701—

That all Societies should be according to Ecclesiastical Order; That they should be composed of Rural Deaneries in Subordination to Arch-Deaneries, Dioceses & Provinces, whereby they might more easily Associate, and more frequently meet; That out of several Rural Deaneries the Arch-Deacon might form his Society, and if the Diocesan would vouchsafe to do the same with his Dean, Prebends, & Arch Deacons it would highly resemble that Apostolic *Presbouterion* the Scripture

& S^{t} Ignatius so often mention. That nothing more could be wish'd but that the Arch-B^{ps} would put themselves at the head of these Societies. That it would mightily conduce to the Benefit of his People, if each Minister would Associate with the Chief of his Parishioners and the Church-Wardens. That the Members of Societies should not be too numerous, for fear of falling into Parties. That the number should not exceed twelve beside the President or Chairman. That as occasion offer's, some of the Laity should be added to these Societies, out of the Nobility, Magistracy & pious Gentry. He believes the L^{d} B^{p} of Salisbury does something like this in his Diocess, as far as he could observe from the Visitations of his particular Deaneries.

Essex.

Sir Wm. Dawes, of Bocking, writes, April 16, 1701—

That he knows of no Charity-Schools or Work-houses near him, excepting a School & Library built 2 or 3 years ago, at Maldon, and a work-house at Colchester. That there can be no Societies in those parts, for Reasons he care's not to mention. No Monthly Sacraments but in his own Parish. Few Papists of note, the chief are the Lord Petre & S^{r} Edw. Southcote. In Stebbing & Felsted the Quakers do mightily abound, few or no Converts. Great number of Dissenters, especially Muggletonians,* the Gentry generally of the Church, & pretty good. Several Parishes have lately adorn'd their Churches, his ha's cost £200 on that account.

Exeter.

Mr. King, from Exeter, October 7, 1700—

Proposes "whether it would not be proper, before the Society "admitt any Persons into their Correspondence to consult with "those who are already Correspondents for the County wherein "the Person proposed lives?" it being fit that those who are to promote the designs of the Society in the Same Place Should either know or Approve of one another.

Mr. G. Drake and Mr. Rd. King, write, May 20, 1701—

That there are 3 Workhouses raised by Act of Parliam^{t} at Exeter, Tiverton & Crediton, and that they wish the Society

* The founders of the Muggletonians were John Reeve and Lodovick Muggleton (1650). The principal work of this sect is "A Divine Looking-Glass: or, the Third and Last Testament of our Lord Jesus Christ," &c. The Muggletonians do not appear in the list in Whitaker's Almanack, but they are said to have been in existence in 1850.

would use their Interest to procure a Clause in the general Poors Bill, that the Children may be brought up in the Church of England. That there are but few Papists, Quakers, Socinians, or Deists. That the Bulk of Dissenters consists of Presbyterians & Independents, who however have gain'd no ground of late. That there are no Charity-Schools, nor Societies for Reformation but if Application were made to the Bishops, they would not despair of either. That there are Monthly Sacraments in the Churches in their City, and a general Preparation Sermon by the Ministers in their Town.

Hants.

Mr. David Heart, from Portsmouth, writes, October 29, 1700—

That sometime since he had endeav'd to furnish the Youth with Bishop Williams Exposition [of the Catechism]. That a Society for Reformation of Manners was erected there consisting of the Mayor, Justices of Peace, Aldermen, &c., and another Society consisting of Tradesmen, Twenty three in Number, which had produced very good effect. That the Minister had discouraged this undertaking, & misrepresented himself to the Bishop of Winchester, which gave him occasion to clear himself of all imputations, & withall y^e^ Societies appeared worthy of y^e^ Bishop's approbation.

Gloucestershire.

Mr. Bedford, of Bristol, writes, April 10, 1700—

That his endeavours to promote a Society of y^e^ Clergy have been ineffectual, and therefore has joined himself to a Society for Reformation in Bristol, consisting of about fifty of y^e^ chief Inhabitants; complains y^t^ the Taverns refuse to open their doors to y^e^ constables on y^e^ Lord's day & other unreasonable hours, & desires to know what measures y^e^ Societies for Reformation pursue on y^e^ like occasions. As a means of propagating Xtian Knowledge, he proposes y^e^ promoting the Study of y^e^ Hebrew Language, the neglect whereof hath given y^e^ Jews occasion to undermine Xtianity, & to buy up all Books of Oriental Learning that we might be destitute of weapons to use against them. He proposes likewise y^e^ suppressing of prophane songs & ballads, & dispersing Hymns w^th^ easy Tunes composed to them.

Mr. Bedford, writing January 8, 170[illegible]—

Imparts his Thoughts about bringing over the Quakers. . . . Gives his Reasons why such a method as he suggests might

probably succeed, viz. 1. Because it has succeeded in the Plantations. 2. Because some of the chief Quakers are now grown more Sociable, &c. 3. Because Will. Penn* is absent, & 4. Because of the great Divisions amongst them.

Says that S^r^ John Duddlestone ha's Received the Societies Letter, and laid it before the Clergy & the Society for Reformation, which last were mightily affected with it. They are so taken up with Collections for Schools, that little is to be expected from thence, he says, towards the Designs in America, &c. Lastly complains of the great Ignorance & Atheism in Wales, & of the Contempt of the Clergy, occasion'd by the small Provision for them, and Recommend's it to the Consideration of the Society.

Mr. Arthur Bedford, writing May 3, 1701—

Desires to know what Methods have been taken by the Society for Reformation of Manners to prevent Boys from playing in the Streets on the Lords day, & Men from spending their Time idly on the Change, in the Fields or elsewhere during Divine Service. . . . That they have 3 Monthly Sacraments in their City, at the Cathedral, St. Nicholas, and St. Philips. . . . That there is but one Papist in the City, and he a very sober Person. That since Mr. Keith was there, there have been no Converts from Quakerism: the reasons of which are, That he ha's not been Seconded, & that the Quakers having been alarm'd, make it their Business to hand about some of their subtilest Writers' as *Barclay's Apology*, *Dell's Works*, *The Truth of God held by Quakers*, *&c.* but especially by helping new Converts to good Matches.

Mr. Arthur Bedford, writing again, September 3, 1701—

Says that he formerly writ to the Secretary about the Study of the Hebrew Language, which he complains to be much neglected of late, notwithstanding its great usefullnesse in Divinity, its Affinity to the other Oriental Languages, and the great Commendations given of it by Arch Bishop Usher, Erpenius,† Buxtorf,‡ Dr. Walton,§ Junius,‖ &c., particularly

* Founder of the province of Pennsylvania 1682. Born in London 1644, became an itinerant preacher, 1668, for which he was sent to the Tower, where he wrote "No Cross, no Crown." Died at his seat in Berkshire 1718.

† Thomas Erpenius (1584–1624), a distinguished Orientalist, born at Gorcum, in Holland.

‡ The celebrated John Buxtorf, jun., born at Basle 1599, where he was afterwards Professor of Oriental Languages. He died 1664.

§ Brian Walton, Bishop of Chester, born, 1600; died, 1661. His great work was the "Biblia Polyglotta."

‖ F. Junius, the translator, along with Tremellius, of the Latin version of the Old Testament which goes by their names. Born, 1545; died, 1602.

represents the Bad Consequences of the Neglect of this Study in Relation to our Disputes with the Jews, who have been very Instrumental in the increase of Socinianism, Deism, &c., and who by studying the Original Language of the Old Testament are able to bafle those that produce no better Authority then a Translation.

Sir John Duddlestone, of Bristol, writing January 8, 170[illegible]—

Gives a large account of the great Benefit the City of Bristol ha's Received from the late Erected Work-houses in that Place, and of their Provision for all sorts of Poor, & what an Influence this has had upon the Lives and Manners of the Vulgar, &c.

Mr. Wellett, of Stretton, writes, June 10, 1700—

That he rec[d] the Books sent him, & desires a farther Supply viz[t] 900 of divers sorts mention'd in y[e] postscript of his Lett[r]. That divers have agreed to disperse them, w[ch] is all they can be unanimous in. That erecting Schools is impracticable in Villages, but he hopes to do Something in Cirencester, as to the Clergy, he finds not y[e] warmth he expected. That I only met the last 1st Wednesday, w[n] they Subscribed for practical peices to be distributed; & y[t] he hopes oth[rs] will come in.

Huntingdonshire.

Mr. Smith, of Kimbolton, writes, September 28, 1700—

That he received y[e] Packets, and that Dr. Bray's reasons are very Satisfactory. That the Clergy of his Neighbourhood continue to meet &c. Proposes Mr. Mapletoft, of Huntingdon as the fittest person to promote the Design, and him to be engaged by Dr. Mapletoft. He recommends Dr. Hutchinson of S[t] Edmundsbury as well affected; & adds that he has been instrumental to perswade Some of the Clergy to meet at Chipping Ongar.

Mr. Mapletoft, from Huntingdon, writing October 12, 1700—

Signifies his fears that few of the Clergy will be prevailed with to joyn with them. That about a Year Since that many had declared against it, most were cold in it, & but one man signified his readiness to joyn in it, that he has as little reason of hopes to prevail with the Magistrates, that he could willingly resign the part allotted him to some Person of a temper more active.

Isle of Man.

The Bishop of Sodor and Man,* January 19, 1700, writes—

That the Clergy had met Monthly all the last Summer in some Church in the Market Towns, where, a Sermon being first Preach'd, they consult proper Methods for carrying on the Design of propagating Christian Knowledge. That they had agreed to raise a small Fund by Subscription for Schools, decaid Farmers & distressed Passengers, and that many Laity had concurr'd with them. He bewails the Ignorance of the Common people, and that few of them understand English; and saith that he is endeavouring to bring them to read it, and that 200 of Dr. Bray's Lectures & 500 Pastoral Letters have been disposed of among them with good success. He desires to know the Method of Regulating the Charity Schools, & to have the Arch-BP's Circular Letter.

Dr. Wilson, Bishop of Man, writes again, August 20, 1700—

That he has established a Monthly Lecture where all the Clergy of his Diocese meet and preach in their Turns, & that he will give account of the difficulties he meets with, the Spiritual wants they Labour under, & the helps he has already receiv'd for promoting Xtian Knowledge, so soon as he has received y^e^ necessary directions promised him by the Society. That he cheerfully concurrs with our proposals, & promises to pray for us; to imitate our good designs as far as the condition and necessities of his Place will allow; and to contribute by his purse, labour, and interest according to his circumstances.

Isle of Wight.

Mr. Scot writes from Northwood, October 21, 1700—

That Coll. Dudley & some Clergy had met & unanimously agreed to concur with the Society in the prosecution of their pious designs. To make a particular enquiry into the Immoralities &c., in their Several Districts agst the Next Meeting, & to apply themselves to the Civil Magistrates for Assistance. Intimates withall that they are afraid of being accused of Novelty, not hearing of any Presidents [Precedents] of such meetings in any other parts of the Diocese, and desire the Society to endeavour that they may be formed elsewhere. Likewise having not the permission of the Ordinary, they object the

* Bishop Wilson.

73 Canon agst. the private Meetings of the Clergy; but to obviate it, would willingly apply to the Bishop, only live in expectation of having some others lead y^e^ way. By way of Postscript Coll. Dudley Signifies his approbation.

Kent.

Mr. Lewis, of Acrise, writes, February 28, $\frac{1699}{1700}$, that he—

Can find but two Clergymen within ten miles round him whom he can confide in as favourers of the Design, that y^e^ Clergy exposed it as a reviving of Presbyterian Classes encouraging Fanaticism Contrary to y^e^ 25^th^ Hen. VIII. cap. 19,* a breach of y^e^ 12^th^ Canon, an Usurpation on the Rights of the Convocation & an inlet to division and separation, that some reflected on the Arch Bishop's Letter as unintelligible with regard to this matter, & are averse to the Gentry's joyning with them. That at Canterbury there is a Society of Young men; that y^e^ Clergy have agreed to preach a Monthly Lecture to them gratis . . . that this Society of Young men have evening Prayers in some Church or other every day where there is a vast concourse of Young people, & has hopes of publick Catechizing there.

Mr. Defray, from Old Romney, writes, December 6, 1700—

That it will be difficult to raise Societies of y^e^ Clergy in those parts, many being averse. That a foundation of one is laid at Tenterden, which he hopes to get improved. That he has encouraged his own People to come to him in the evenings & propose their doubts. That he will Sollicit contributions to y^e^ Plantations, and cast in his own mite.

Mr. Braddock writes from Canterbury, December 23, 1700—

That he has long endeavoured to form a Society of Clergymen without effect; a Division begun by [Right Rev. Samuel] Parker Bishop of Oxford, being not yet thoroughly Compos'd. Intimates the great Hardships the Poor lie under, thro' the decay of the Weaving Trade; and consequently the great Need of a public Charity, for the Education of the Youth.

* This Act requires the Royal Assent to Constitutions and Canons. The XIIth Canon excommunicates any person affirming "that it is lawful for any sort of ministers or lay persons, or either of them, to join together, and make rules, orders, or constitutions in causes ecclesiastical without the King's authority."

Dr. Stanhope, of [Lewisham], writes to Mr. Chamberlayne, January 21, 170$\frac{0}{1}$—

That he had remain'd so long silent, but in hopes of giving his personal Attendance at the Society. Mightily approves of the Designs of the Society.

Mr. Theophilus Dorrington, of Wittersham, writes, January 8, 170$\frac{0}{1}$, that—

The Reasons of his long Silence are, that he has been a great while detained in London by very sensible Afflictions, that the ways are unpassable in the Countrey, & like to be so, and besides, that he has been wholly taken up in Suppressing of Practical Atheism, Neglect of Sacraments, & all the Worship of God, and which is worse, (because Damnable as well as the other) Error, Schism & Heresy, wherewith his Parish has been long over-run.

Mr. Braddock, of Canterbury, writes, April 3, 1701—

That there is a Sacrament every Sunday in the Cathedral Church, and Monthly in three other Churches. That a Religious Society did pay for a Preparation Sermon, but were weary of it, and now the Clergy give it Gratis. That there was another, but it is like to fail. That there are few Papists or Quakers, but on the Sea-Coasts. That Anabaptists are the strongest party among them.

Mr. Thomas Shewell, from Gravesend, writing April 4, 1701—

Accepts the Correspondence thankfully, and desires the farther Advice of the Society. That he is going to Sea with S^{r} Cloudesley Shovel in the Barfleur; and that it would be very necessary for the Admiralty to recommend to Captains, the Countenancing their Chaplains, and for the Bishop of London to send a Superintendent. Gives a good Character of Mr. Truelove, a Clergyman, and Master of the Freeschool at Gravesend.

Mr. Patrick Gordon, from Deal, April 10, 1701—

Desires that the Society would send him down 7,000 or 8,000 Copies of the Paper against Swearing, in order to be distributed thro' the whole Fleet, &c. That it would be a good Method to Distribute such sort of Papers among the Merchant Men by lodging a good number at Gravesend. Lastly, wishe's that the Society would buy some of our English Bibles, printed

in Holland, & lend them thro' the Fleet, for which he propose's a Method.

Mr. John Lewis, of Acrise, writes again, April 28, 1701—

That they have no Charity Schools nor Workhouses. That he ha's kept one School himself during 2 summers, and taught about 50 children. That 3 Ministers in Canterbury have monthly Sacraments, & one at S^{t} Johns in the Isle of Thanet. That there are but two Popish Families about them, my Lord [Strangford] and S^{r} John Hales. That the Quakers rather decrease. That the People are generally ignorant, and but little Care to make them otherwise. That there is scarce a Minister but has 2 Livings, some 3 or 4; by which means Catechising is wholly neglected. That most of the Prebends of Canterbury have Livings in the Countrey, so that there are reckon'd 11 or 12 near him that are Non-Resident. . . . He believes the Clergy might do greater things than they do, if this Notion did not too much prevail among them, viz^{t} *That all their business lies in the Church, and that they have nothing to do out of it.* That the worst sort of Anabaptists are very numerous amongst them, and no care taken to prevent the Increase of them.

Mr. Lewis, of Acrise, writing again, May 10, 1701—

Say's that the Lord Strangford is the Popish Lord he meant in his last Letter. That S^{r} Tho. Hales is the fittest Person to attempt the Conversion of his kinsman S^{r} Edward [? Sir John]. But question's his undertaking it, because he's a man of pleasure, &c.

Mr. Deffray, of New Romney, writing October 9, 1701—

Says he has recommended the great undertaking of promoting Christian knowledge to the reverend Mr. John Thomas, vicar of N. Rumny, who offers to subscribe 4s. yearly towards the business of the plantations, that their religious Society goes on to promote religion. And in opposing the growth of Anabaptism that the Clergy of the Society of Tenterden gives them encouragement but cannot gett the magistrates on their side, that they have also tryed to reclaim old offenders by printed papers and by letters but in vain. That they have set up a religious Society att Ashford, and another at Lymne, near Hithe.

Lancashire.

Mr. Taylor, of Wigan, writes September 6, 1700—

That about two Years since a Monthly Lecture was set up

by the Approbation of the Bishop under his hand and zeal, to Suppress Prophaness, and Immorality, that there were Seldom present less than twenty Clergymen & sometimes Thirty. That they have an Annual Meeting of the whole A.Deaconry on y^e^ first Tuesday in June, & make a Collection for the Widdows, Children, &c. of the Deceas'd Brethren, which he apprehends may at present interfere w^th^ the design of forming Schools. Proposes to the Society to send the Address to those of the Roman Communion, &c., to the chief Papist families in England.

And in a second letter (October 4, 1700), acknowledges—

The Books and Papers & returns thanks to the Society for the Same, has dispos'd of the Broad Sheet in the Publick Houses of y^e^ Neighbouring Towns, to be Set up in Frames; is sending the Address to the Popish Gentry, w^th^ a Letter, a Copy whereof he sends enclosed. D^r^ Bray's Sermons delivered to y^e^ Clergy to lend the Gentry in their Parishes, & the Account of Societies to the Members of the Society begun in y^t^ Town. For y^e^ Pastoral he will bind it up with other pieces of y^e^ same volume, & distribute it among the poor.

And in a third letter (October 29, 1700)—

That he received more books to be dispersed among the Papist Recusants, & hopes they may turn to good Account.

And in a fourth letter (November 8, 1700)—

That he designs to put in practise y^e^ Method y^e^ Society Suggested of Teaching Servants to read at nights, desires that the Cheshire Clergy may act as a Branch of y^e^ corporation of Clergymen's sons, & that application may be made to the Archbishop of Canterbury in that behalf.

In a fifth letter (November 22, 1700) Mr. Taylor, of Wigan, says—

That he has agreed with their Usher to teach Servants to Read in the Evenings, and that there is a prospect of good Success therein. That by distributing some good Books in his Parish, he hopes to Create a Fund for the dispersing of more; as an Instance of which, he says from 100 which he sent for in the last month, he now shall advance to double y^e^ Number.

Mr. Taylor, writing again, January 24, $170\frac{0}{1}$ –

Apologises for his Silence, & says that he has almost agreed

with their Usher to teach Servants to read in the Evenings. Suggests the Printing *Mr. Herbert's Church Porch* by its self, in order to be learnt by Children in Schools. Sends a Specimen of the alteration he would make, in Order to fit it for the said use, and desires the Opinion of the Society therein.

Mr. Atherton, of Liverpool, writing to Mr. Taylor, of Wigan, November 15, 1700—

Shews the difficulties of Erecting a Charity-School there by reason of the want of near £50,000 Transport debt; their Law-suit with the Cheesemongers, wherein they had been twice cast, their Building a New Church; a Tax for the Maintenance of Ministers; besides the deadness of Trade.

(Lay) Mr. Joshua Horton, of Chaderton, writes, April 4, 1701—

That some Parts of the County abound with Papista, but that there are but few in his Neighbourhood. That the Quakers are numerous, but don't increase.

The Lord Bishop of Chester, writing July 18, 1701—

Say's that he is return'd to Wigan where he shall stay till September, having finish'd the Visitation of his Diocess, in which he ha's particularly recommended to his Clergy the Erecting Societies of discreet, sober, & pious Persons for the Reformation of Manners; & in great & populous Towns for setting up Charity Schools. That some of each are already sett up, that he hopes there will be more, & will give an Account of them. That there is but little hopes of the School at Liverpool, by reason of the Charges the Inhabitants are involv'd in, by building a Church & house for their Minister. That nothing can be done neither at Kendal about a Lending Library, that Town being engag'd in another Public Work; but that the Mayor & Minister have promis'd to erect a Society for Reformation. Lastly, that he find's his Clergy very diligent in discharging the Duty of Catechising.

Leicestershire.

Mr. Fenwick, of Hallaton, December 6, 1700—

Promises his Utmost Endeavours to ꝑmote y^{e} Designs of this Society. Writes that he had made Application to y^{e} Bishop of Lincoln, who very much approved and countenanced their Meetings, & advised so to Manage them as not to give offence

to the Neighbouring Clergy. That about 12 of them meet at one anoth[rs] houses by turns. That they have concluded to propose a Contribution to the Plantations at the next Visitation.

Mr. Fenwick, writing again, December 21, 1700—

Gives an Account of the Sermon which he Preach'd to his own Parishioners upon the Occasion of the Proclamation against Vice and Immorality. Submitt's it to the Judgement of the Society; and if it meet's with their Approbation; Appoints the Booksellers that are to Print it. One End of his Publishing this (he says) is that he may present his Parish with something of his own, as well as with those small Tracts call'd the Christian Monitor, Pastoral Letter, and some others; which he has Distributed Gratis himself; or Recommended to such as were Charitably disposed.

Mr. Fenwick, January 21, 170[9]—

Wonder's that he has no News of his Sermon. Thank's the Society for the Acceptance of his Mite, which he will renew as soon as may be.

Lincolnshire.

Mr. Wesley (father of John Wesley) writes from Epworth, July 10, 1700—

That he acquainted the Bishop of Lincoln with the Methods of this Society, & the union of the Clergy in Several parts of the Kingdom under their Rural Deans, with which he appeard to be very well pleas'd, & Said he intended to restore Rural Deans in his own Diocess, in order to unite the Clergy under them, and that he would not discourage those who at present had formed themselves into Societies. He desires y[e] Short Account of Societies, and what farther progress this Society hath made. That there appears a good disposition among several of the Clergy to associate. Advises that Mr. Smyth, Vicar of Gainsborough, should be writ to on that Subject, & that S[r] Welloughby Hickman of Gainsborough might be a very usefull Correspondent and might be engaged by Mr. Smyth, that he has not yet recd. Dr. Bray's Sermons.

Mr. Sam. Wesley, of Epworth, June 10, 1701—

Own's the great Favor of the Society in sending him a List of the Books & Papers by them dispers'd, & permitting him to choose such as he want's: and desires a few of the following Sorts, viz. 1. Acc[t] of Charity Schools. 2. D.

Woodward's Sermons on the same subject. 3. Forms of Subscription, & 4. Orders of Schools. 5. Dr. W.'s Acct of Religious Societies. 9. Account of the Workhouses at Bristol. 10. Acct of the French Protestants sufferings in the Gallies. 11. History of the Societies for Reformation. 12. Help to a National Reformation. 13. Vindication of Informers. 14. Caution to Profane Swearers, tho' there are but a few such in his Parish. 15. Persuasive to the Observing the Lords Day. These, he says, are extremely wanted among them. 17. Christians Daily Devotion. 21. Keith's Serious Call to the Quakers. Say's farther that if he could get a Dosen of the Abstracts of the Laws against Immorality, &c., the Broad sheets, these he would cause to be Pasted in the Alehouses, and one in the Market place.

Mr. Sam. Wesley, of Epworth, writes again, June 16, 1701—

That he has been labouring Ten years to carry on the bussiness of Reformation, & the greatest part of last year in a small Society for Promoting Christain Knowledge, with very little Success; but hopes he shall not despond. That he ha's some Expectations from the Society of 10 or 12 Clergymen, & that he ha's taught the Children of his own Parish near 2 years. Gives a particular Account of the number of Souls in each Town of their Island, viz., that there are above 1,100 Persons in Epworth, the Market Town & Center of the Isle; that all the Towns together make up about 7,000 Souls; that there is no Public School in his own Parish, nor in most of the others. That it would be a mighty Advantage if a Charity School could be set up in Epworth, and the Poor of other Parishes allow'd to send their Children thither Gratis. That the People are so extreme Ignorant, that not one in 20 can say the Lords Prayer right, nor one in 30 the Belief. . . .

Complains that he stands alone in this great Work; that among 7,000 Souls, there is hardly one that will heartily assist him, and beg's the Prayers, Advice, & continual Correspondence of the Society, which, he says, is the greatest Comfort he ha's in this World. That he ha's sett up Monthly Sacraments, but ha's not above 20 Communicants at them. That there are no Papists nor Presbyterians in his Parish. That there are about 40 Quakers, & above 70 Anabaptists that insult him every where, and about 100 of little or no Religion. That Mr. Smith of Gainsborough ha's had no letter from the Society, that if one was written to him, he would return an Account that would be very Acceptable; and that if he would engage therein & bring in S^{r} Willoughby Hickman with him, They two could influence half the Countrey.

AN ACCOUNT OF THE RELIGIOUS SOCIETY BEGUN IN EPWORTH, IN THE ISLE OF AXHOLM LINCONSHIRE, FEB : 1, AN : DOM : 1701–2.

Dec. 23.—Having found by sad Experience that little or nothing was to be don here towards the Reformation of manners, by ordinary methodes, by reason of the negligence of the officers, who want courage and are generally either mast [*sic*] men or such as [frequent?] publick houses, and notoriously intemperate, after my having preach'd many sermons on that occasion and read proclamations Abstracts of the Laws and order of the Justices as well as discoursd with the serious particularly and privately of that occassion and given and lent them Mr. Yates Accounts of the Reformation, and other books on that subject, and yet still finding vice and all wickedness, especially Drunkeness increasing, notwithstanding the terrible Judgments of God most remarkably exercised on offenders, no less than fourteen people in about 3 years last pass'd having com to untimely Ends in the very act of Drunkeness, and occasioned by it, within a few miles of this place; for these Reasons as well as for the particular advantage of myself and others, as to our proficiency in Piety and Virtue, I had an earnest desire for som years to see a Religious Society form'd among my people, having hopes of assistance from thence in Time, to Reform others, which I despair'd of seeing accomplish'd by any other methods.

This I propos'd som time since to my Rt Reverend Diocan, who gave me Liberty to attempt it.

But when I came to consider the Genius of my People and the great Ignorance, carelessness of their souls, and notorious Vices which were so common among them, I must own I had so little Hopes of the possibillity of forming a Society here, that I had dropp'd it for som years.

But on receiving the last Packet from this Honorable society (for which I return my most humble Thanks) wch came to Hand the 9th of December, and reading over with more attention then formerly Dr Woodwards Book of the Religious Societys, Edit : 3, I observed that passage p. 41, concerning old Rumney in Kent, and finding the Character of those people too like that of my own, and the Difficultys there which I mett with here, which yet were by God's Blessing at last surmounted, and a society establish'd with good Effect, I began to think that the same might not be impossible here, especially having formerly laid the same scheme as that of this Reverend Clergyman, and resolv'd to draw out some of the most sensible and well dispos'd persons among my singers, in order to the founding of such a society.

Feb: 7th: 1701–2.—Accordingly in the name of God, I set about it, and having instructed the most sober and sensible young man amongst my singers with my design, and sent him and others those Books of Dr Woodward which were sent me the matter was so order'd that they discours'd one another concerning it, and at length came of their own accord to me, and desired my assistance in forming 'em into such a society—Which I did and having draw up their orders the same in substance with those at London, only differing as our Circumstances did, we mett the first time at my own Houses the 7th of Feb: 1701—Present 8 persons besides myself the Rules and orders were distinctly and deliberately read over, and I showed the Reasonableness of every one in particular, the necessity of most of 'em in order to our eternal Happiness, and the great advantage of the rest, as to our proficiency in piety and virtue, desiring any that were present to make their objections if they had ought to say against any of 'em. 'Twas objected against one of the Orders which was for prayer in familys, where they had any or whenever they should have any, Mornings and Evenings, which was so universally neglected, that I know but two familys at most in the whole town, out of 300, who did before practice it: it was objected to this, that their affairs of Husbandry would sometimes unvoidable take 'em off from Family Prayers in the mornings, by their people being scattered about their Business. I reply'd, that would take up but little Time to repeat the Lord's Prayer and som short Collects: However I contented that these words (when it can possible be don) should be called to this order, as for Evenings, they all contented and promised to do it, and likewise to read a Chapter in their Familys. Then the orders were subscrib'd as they have bin since then by severall others (one of 'em the son of an Anabaptist) and near twenty besides, severall who have been occasionally present at our Meetings, which are every Saturd Ev: in order to prepare for the Lords day.

Wee have had 8 meetings since we began and the Members of the society promis'd to continue in my absence. They are most of 'em remarkable altered since we began: they forbear publick Houses unless when their Necessary occasions calls 'em thither; are much more carefull of their Lives and Conversations, Communicate Monthly with great Devotion and appear very zealous for the Glory of God, and the welfare of their own and others souls and often declare that they find much more comfort in this way of Living, and in their Meetings and Conferences then they could ever have expected and long all the week till the time coms for their Meeting, and love one another and their Minister better than ever.

The Chief of the Town laugh at us, or worse, Objecting,

what is true enough, that most of our Society are mean inconsiderable men, that those of the most wealth and best Figure dont joyn with us, but I like it never the worse, and hope it will the more visible appear to be from God, who loves to exalt the humble, and the meaner the Instruments are the more Glory will he have, if he pleases to make use of us to do any good amongst our neighbors.

I cant say they yet encreace much in Knowledg having bin formerly very Ignorant, but I verily think they do in Piety and Humility, and I hope the other will com by degrees, I having dispers'd som of the Books, which the society sent me, amongst them in order to assist 'em in Religious Conference, and do preach one sermon every Lords day on that subject which is to be discoursed on at next meeting, and which was proposd the Saterday before.

There are I believe 30 or 40 other sober persons in the Town who would be glad to enter the society: But we are not hasty in admitting 'em till we are very well acquainted with 'em. These will make up a considerable Body, and are most of 'em just entring on the Scene of life: besides this Society, if we could get a Charity-School erected amongst us, it would I believe go a great way towards the securing two Generations. There's yet nothing don by M^r^ W. in that matter, tho if there were something to begin with, subscribed by others, the Inhabitants satisfy'd would do pretty considerable themselves, tho I doubt, not otherwise.

I. Every week at set hours, when 2, 3, or more do meet together for this Intent, First to pray to God; Secondly, to read the Holy Scriptures, and discourse upon Religious Matters for their mutual Edification; And Thirdly, to deliberate about the Edification of our neighbour, and the promoting it.

II. Those that do thus meet together, are above all things sollicitous about the Salvation of their neighbour, yea they make it their business to be Christians not only in name but in deed: Least they should strive rashly to pull out the Mote from the Eies of others, not observing the Beam in their own; and lest while they preach to others themselves should become castaways.

III. For this Reason they do not admit every body promiscuously, but if any one desires to be of their Society, it must be done by the Consent of all; and therefore his Piety ought to be known to all, lest a little Leven should spoil the whole Lump, For they take it for Granted that things will then fall out well, when each of them shall be of that mind, as that it may be affirm'd upon good Grounds that *This is Emanuel that dwells through Faith, of the power of God, in the Heart of every one, as in his Temple.*

IIII. Nor do they allow that the number of their members should encrease too much, lest this Religious design should fall with its own weight, or at least be marr'd. Therefore when they have twelve Members they admitt no more. But if God shall stir up more, who shall desire the same Edification with them, they seperate two Members from them, to form a new Society with those that desire it, till that also grow's up to the number of Twelve, and so another new Society be form'd out of it.

V. A Society or two being now set up; they think it may be practicable to take in such persons only, in whom there may be hopes, that by such a pious Conversation, they may be brought to a real and serious denying of the World, yet not to admitt above 2 or 3 at the most of such Members, of whose solid piety they are not yet sufficiently appris'd, lest by any unwary Charity towards all it may happen by degrees, that Darkness might begin to get ground.

VI. But if they, of whose Conversion to God there may be hopes, shall not blush to devote themselves to Vice and Wickedness and thereby become a scandal to their neighbour: they are no longer look'd as a part of the Society lest those who are sincere should be drawn to partake either of the Vice or of the Scandal.

VII. All Debates about the Corruption of Manners which have crept into the Church, of Amending or Reforming the Church point of Manners, is reffer'd to the first Society. The other Societies are contented with their own Edification and if any one knows what will tend to the publick Edification, he discover's it to the first Society, or at least to some member of the first Society, that so it may be consider'd by all the Members thereof, how it does conduce towards the common design, and may be reduced into practice.

VIII. But this first Society does in no wise assume any prerogative to it self: but the Debating about the publick Edification is for this Reason; least one Society should hinder another, and because all are not fitt to be Counsellors. Hence it is that this Society is obliged to be carefull to take in such Members alone, as are able to help the Church by their Wisdom and good advices.

VIIII. They do not take in any Women into these Societies, in order to avoid scandal and all other abuses the more easily, to which promiscuous meetings cannot but be liable. Women may hear their Husbands at Home, and Girls their parents: for tis a duty incumbent upon every Member of these Societies, next to his own soul to be chiefly solicitous for those of his Family. And if there be any one who is a Master of a Family, yet by his grave Conversation he may be very beneficial to

those amongst whom he lives, tis very necessary that by living Examples men may see what a true Christian is, who still is very hard to meet with.

X. They carry on a Subscription in every Society, towards which every Member contributes each Meeting, according to his Charity and Ability. The money so Collected is to be expended no other way than in promoting the Designs of the Societies, or for Reforming the Church.

XI. Their first care is to set Schools for the Poor, wherein Children (or if need be, Adult Persons,) may be instructed in the Fundamentals of Christianity by men of known and approv'd Piety.

XII. Their second design is to procure little Practical Treatises from Holland, England, and Germany, &c. to translate them into the Vulgar Tounge, print them, and so to give or lend them to those who are less solicitous of their own and others Edification.

XIII. The Third is to establish a Correspondence with such Societies in England, Germany, &c. that so they may mutually Edify one another: especially since they have learn'd that by keeping up a Correspondence, as they gain knowledge and experience in Edifying the whole Church: so their wholesome advices will thereby be forwarded, and the better reduced to practise.

XIIII. The Fourth is to take Care of the Sick and other Poor, and to afford them Spiritual as well as Corporal Helps. When their Stock is sufficiently large to carry on these pious Designs, they deliberate of some other proper method of disposing of that which remains. The means will not fail to be present, if all things shall be done of God, in God, and thro' God.

Mr. Adamson, of Burton, writes, January 22, 170[illegible]—

That some of the Clergy in other parts of the County have receiv'd several Copies of those Articles, & intend to build on the same Model. Say's farther that they might have expected a much greater Harvest, if some that were unwilling to unite with them had not spread abroad malicious Reports against the Lawfulness of such Assemblies.

Mr. Anthony Smythe, of Gainsborough, writes, November 12, 1701—

That he has Buried above an Hundred Persons since Lady-day last; that he has no Assistant; that he reads Prayers every day, and Preaches twice each Sunday.

Norfolk.

Mr. Thomas Ibbot, of Swaffham, writes to Mr. Chamberlayne, February 16, $\frac{1699}{1700}$—

Y^t^ the State of Religion in those parts is very lamentable and accepts y^e^ Correspondence w^th^ this Society.

Northamptonshire.

Mr. Blackwell, of Brampton, writing, May 19, 1701—

Says that they have no Charity-Schools nor Workhouses lately endowed, but that the Poor about them are employed much more than formerly in the Spinning Trade. . . . That it is hard to bring the People to Monthly Sacraments in Countrey Villages. That there are but few Papists, and but one Dissenter of any sort among them.

Mr. Edward Killingworth, of Lilbourne, near Daventry, writing November 10, 1701—

Says that the Piously Ingenious Letter of the Society has by Copies been communicated to many Divines, who were very well pleased w^th^ it. That as tokens of his zeal for the same cause he has sent Papers, *one to the Learned Deists, t'other to the Unlearned Infidels, about the Resurrection of our Saviour and the Credibility of the Scriptures;* that if the Society thinks fit to print them, he would not have them part w^th^ the Propriety to any Bookseller, &c. That he would write an Incouragem^t^ to Informers if the Society Judge it necessary, and desires to know what Sermons are printed upon y^t^ subject besides Dr. Woodward's, Jekyl's,* and Barton's. That the Neighbouring Clergymen give each other catalogues of their Books instead of Lending Libraries. That they have sent for 100 of B^p^ Williams's Catechisms. That they are endeavouring to set up prayers in week-days, too much neglected. That some Ministers distribute common Prayer-books and the Letter from a Minister to his Parrishioners. That the New-year's gift is very acceptable. That anything written ab^t^ Common Prayer, reading y^e^ Scriptures, y^e^ Religiousness of an Oath, Conversion, Observing y^e^ Lord's Day, ag^t^ Drunkennesse, &c., would be very welcom.

* Thos. Jekyl, D.D., Preacher at St. Margaret's, Westminster, author of "Popery the Mystery of Iniquity." London: 1681, &c.

Northumberland.

[See also Durham.]

Mr. N. Ellison writes, January 27, $\frac{16}{17}\frac{99}{00}$, from Newcastle, to Sir George Wheeler, Canon of Durham—

That y^e^ Town of Newcastle hath made y^e^ Education & Catechizing of youth very easie & cheap, & that many poor are taught gratis; that y^e^ Town hath provided two Catecheticall Lectures.

Mr. Ellison, in a second letter (May 4, 1700), writes—

That he will Endeavour to get occasional Contributions for dispersing good Books, but dispairs of standing Subscriptions for Schools, & that the Town hath out of its common Revenue provided for teaching many poor besides what several private persons contribute. That they have a Cathechetical Lecture on Thursdays & Sundays. Lending Libraries he seems not to encourage, but wishes there were fixt ones in Small Curacys, & is willing to dispose of four hundred Abstracts provided Sixpence each Book may be applyed for a Standing Library for the Curacy of Gosford.

Mr. Ellison, from Newcastle, to Mr. Chamberlayne, March 11, 170$\frac{0}{1}$—

Write's several Particulars contain'd also in Mr. Thomlinson's Letter, n° 261. Beside's which, he say's that he ha's dispos'd of most of Dr. Bray's books, and wishes he could promote y^e^ sending any Missionaries; as to which at present he wants the King's or Bishop's Recommendations.

Mr. Ellison, September 20, 1700—

Sent a Bill for Ten Pounds for Two hundred of Dr. Bray's Abstracts, intimates that it had been better if the Pastoral Letter had been at first printed in the same Volume with the Daily Devotion.

Mr. Whinfield writes from Newcastle, April 7, 1701—

Ha's communicated the Societies Letter to Mr. Ellison their Minister, says that the Corporation ha's agreed with a Person to take ten Boys & Girls every month, and teach them to spin Woollen Yarn till they are able to maintain themselves, and that there is a Schoolmaster to teach them to read, &c., that

S^r W^m Blackett has taken upon himself to be Overseer of this matter the first six months. That the Mayor of the Town ha's promised to take away the Licenses of such Public Houses as suffer Tipling on the Lord's day.

Sir George Wheeler writes to Mr. Chamberlayne, September 14, 1700—

That he had layd before the Bishop the printed Accounts and papers, but has not yet thought it meet to press the Matter of the Societies' Affairs to him, adding, However I hope the effect of our desires will proceed well nigh to accomplish what in Charity is desired if not in the Methods others take. That both the A.Deacons are well inclined, especially Durham, and that a Letter to the Arch Deacon of Northumberland would be well receiv'd, Dr. Morton by Name. That great Charities are done by y^e^ Prebendaries, and believes Charitable Schools will be propagated.

Mr. Vincent Edwards, from Embleton, writes, February 21, 170$\frac{0}{1}$—

That in August last, about nine of the Clergy of Alnwick Deanery, at the request of their Arch-Deacon did agree upon Monthly Meetings to Discourse together & Engage themselves mutually and solemnly to prosecute their Duties, 1. in Catechising young people. 2. by administering y^e^ holy Sacram^t^ 4 times a year. 3. by frequent reading prayers in the Church. 4. by dispersing good books. 5. by being Exemplary in their Carriage. 6. by frequent Visiting their Parishioners. 7. by meeting monthly, & between y^e^ times of meeting by promoting Closet & Family Prayers.

Nottinghamshire.

Mr. Ellis, of Gonalstone, writes, January 15, 170$\frac{0}{1}$, that—

Their Subscriptions for the present year amount to £220, of w^ch^ £60 has been laid out in good books, such as Tillotson on the Communion, Beveridge on the Common Prayer, Dr. Ashton's & Dr. Isham's books, the Pastoral Letter, &c., and that the remaining part is apply'd to the Education of poor Children, of whom there are about 200 taught in the County.

Sir Francis Molineux, writing from Teversall, July 14, 1701—

Is very sensible of the Glory of their Undertaking, & of the Necessity of it, there being such an universal Degeneracy of

Morals. That the Difficulty of succeeding ought to be no Discouragement, & for his part, 'tis what he ha's endeavored, & what he shall continue to do to the utmost of his Power, & will join both his Actions & Prayers for a Blessing on such Undertakings.

Oxfordshire.

Dr. J. Knight, of Broughton, writes, June 1, 1700—

That he has endeavour'd to promote the pious aims of this Society; that notw^th^standing y^e^ Clergy are unexceptionable as to y^r^ lives & labours, yet having gen^r^ally Cches w^th^ Chappels annexed, & those illaudably endowed, are uncapable of Catecheticall Exercises w^th^out such assistance as they want means to provide, &, if they Should Catechize only, y^e^ people would all run to y^e^ Conventicles, from which scarce a Parish is Free. That he maintains one reading School in each of the two Parishes belonging to his Cch. He desires four or five dozen of any of y^e^ little Books y^e^ Society recomends, having furnished his Parish already w^th^ the Cristian Monitor & Familiar Guide at my L^d^ Guildford's expence.

Staffordshire.

Mr. Egerton Harding, of Newcastle-under-Lyme, writes, May 20, 1701—

That they have several Societies of the Clergy in the Neighbourhood, one of which was set up about a year since in his Town, consisting of about 16 Ministers who meet Monthly, have a Sermon & a numerous Congregation. That several of the Magistrates and Gentry have associated with them, and that there is a Visible Increase of Piety & Morality amongst them. That they have a Library pretty well stock'd, but want some Pious Tracts for the Poor who are well inclin'd & frequent the Sacraments that are Monthly administred. And lastly that there are no Papists or Quakers in the Town, and but few in the Neighbourhood.

Suffolk.

Dr. Fran. Hutchinson, writing from Bury St. Edmunds, October 9, 1700—

Promises his concurrence as far as He can w^th^ that imperfect knowledge he has of the Rules of the Society. Writes that his Labours hitherto have chiefly Succeeded among the better and

Middle Sort of Persons. That those who are very high are above Law and discipline & despise instruction, and y^t^ the poor are ignorant, barbarous, and without Principles, owing to the Oppression and Misery they undergo. That he began a Course of Catechising at Five in the Evening on Sundays, to w^ch^ great number of the better sort came, of the poor few or none. That he has given them Catechisms without Success, because they can not read. That he had put out about forty Children to School w^th^ the help of some Charitable Persons with little effect, which made some withdraw their contributions. That his greatest expectations are from those Projects on foot for setting the poor on work: whereby they are put into condition of living comfortably, Discipline and Teaching may be contrived to fall in with the same Methods.

Mr. Hutchinson, writing again, April 25, 1701—

Says they have a Library in his Parish Church of an antient Foundation, Monthly Sacraments & full Congregations. That the Papists are almost one to Forty. That 2 or 3 Quakers have been lately Baptiz'd, but none of Note.

Mr. George Raymond, of Ipswich, writes, February 20, 1699—

A Society is lately begun at Ipswich under his direction, & y^t^ they have set up Evening prayers w^ch^ are very laudably frequented; & were propounding y^e^ Design of Schools.

Surrey.

Dr. W. Bernard, of Malden, writes, April 19, 1700—

That he finds y^e^ Clergy in his Neighbourhood very averse to y^e^ contents of his Letter, objecting that such Meetings are against the Law, & that y^e^ Laws in being are sufficient for y^e^ Reformation of Manners. That what they do in relation to Schools they design to do in their own Parishes; and that they do not think fit to submit to be directed by men whose names they are not to know, and concludes, I'me sorry to tell you, that I find I shall not be able to do your Society any service in this Design.

Mr. Cranston, of Reigate, writes, July 1, 1700—

That he has recd. the three Circular Letters, & imparted them to the Neighbouring Clergy, who highly approve the Design. That Mr. Hare's illness has put great stop to their

present endeavours. That as soon as he can form a Society, he will wait on the Bishop with our Letters & papers. That the Papers & Books mentioned in the Second & third Letters, to be Sent are not yet come to his hands. That the way to send to him is, either by the Coach on Wednesdays & Saturdays at y^e^ Catherine Wheel, in Southwark, or by John Fisk or Henry Ware, Waggoners, on Mondays & Fridays at the Greyhound, in Southwark. He recommends for Lay Correspondents John Sellyard, Esq^r^ at his house near Betchingly, & Mr. Bromhall, near Rygate, or either of them, & adds that Mr. Sellyard is now put into Commission of the Peace.

Mr. Cranston writes again, March 31, 1701—

That they have no Charity-Schools, no Societies of the Clergy, and no Converts from Quakerism. That one Library has been set up lately, and in his Parish Monthly Sacraments, and the number of Communicants encrease daily.

Sussex.

Dr. Nichols, of Selsey, writes, July 25, 1700—

That in pursuance of Dr. Bray's desire he had made Some advance towards composing an Exposition of y Catechism which might be printed or given away at a cheap rate, and desires to know whether the Design be acceptable to the rest of the Society.

Dr. Nichols, writing again, August 27, 1700, says—

That the Bishop of Chichester joyns heartily in the design of the Meeting of the Clergy, and the Setting up of Schools. He believes a School will Shortly be set up at Chichester, and one in his parish. That as to the Meetings of the Clergy things do not go on so smoothly as he would have them, but dispairs not of giving a good Account of that Matter in time.

Warwickshire.

Mr. Wm. Colmore, of Warwick, writes, January 17, 170$\frac{0}{1}$—

That the only thing to be Reform'd in their Town, is the Peoples absenting themselves from Church under Pretence of want of Room: which they will endeavor to obviate, by searching suspected Houses in the time of Divine Service.

Wiltshire.

Archdeacon Yeate, writing from Marlborough on November 28, 1699—

Signifies his approbation of the Design of Schools, as the great foundation of a general and lasting Reformation, & advises that some persons take a Weekly account of the Children's proficience; that the Children & Youth be duly Catechized; that Catechetical Lectures be set up instead of Lecture Sermons. That the best Christians in his own Parish are those whom he hath led from the Desk to the Altar. That 50 poor Children had been taught on Charity in his Parish, & that by y^e^ death of y^e^ Benefact^rs^ he has been forced to lay down y^e^ School after above seven years continuance. Promises to contribute twenty Shillings yearly during life to Dr. Bray's Design. Wishes every Parish Cch. in England were furnished with Dr. Comber's Folio.*

Mr. John Foster, of Deverell Longbridge, writes, August 12, 1701—

That he sett up a Small School, & continued it some time at his own Charges. That he employ's every Sunday Afternoon in Instructing Young Persons in the Principles of the Christian Faith & Practice, according to the Method of the Church Catechism. That he give's his People constant Opportunity of Holy Communion every Lords day. That this Practice take's with some, but that others oppose it because their neighbours do not the like. . . . That in Concurrence with the Hon^ble^ Society and their Directions, he ha's gain'd these Points:—1. He ha's set up a Society within his own Parish, of Elderly People, Zealous & Able; that the Substance of their business is the Promoting Piety among themselves, Reformation of Manners in their Neighbours, & a Godly Education of Youth. 2. In Subordination to this, that is another Society of younger Persons, whom he meets every Saturday Evening in the Church, & prepares them for the Celebration of the Lords day, Confirmation, & Communion. 3. That under these two there is a School form'd for Educating Poor Children, who are obliged to attend Divine Service once a day, and that a Stock is rais'd for them from the Offertory. That the Society of the Clergy in his neighbourhood does at present

* "Companion to the Temple; or, A Help to Devotion in the use of the Common Prayer." By Thomas Comber, D.D., Dean of Durham (1691-1699).

consist of but 7 Persons; that they are concocting Measures to enlarge their Numbers, which they will extend both to the Laity & Clergy, & afterwards will recommend a Lay-Correspondent.

Worcestershire.

Dr. Hopkins (who died shortly afterwards) writes, February 26, $\frac{1699}{1700}$—

Complains of y^e^ great damage arising to the Church from Popish Patrons, proposes that some quick & easie way may be provided to convict Recusants, so as to render them & their Trustees incapable of Presenting; as by making void all Grants made by them of Advousons since last Xtmas, & all others not made on valuable considerations to be proved in some Court of Record, &c., and w^th^ all urges it as no hard matter to devest them of Advowsons.*

Dr. Jephcott, of Evesham, writing March 29, 1701—

Own's the Receipt of all the Societies Letters & Packet; and thereupon, in July last apply'd to his Diocesan for leave to raise a Society, which he obtain'd under his Hand. That accordingly 14 of the neighbouring Clergy met in September, and afterwards Monthly. That they had Prayers & a Sermon, that they purchased some Numbers of little books, which they Distributed Gratis, or Lent. They agreed also upon Catechising, and on private Admonitions, and to Promote Charity-Schools. That they have set up one in Evesham, consisting of 40 poor Children, which they hope to enlarge by Subscriptions from Persons of Quality that are Freemen of their Burrough. That their good Bishop has promis'd to add a Tenth to whatever shall be Subscribed on the same Account in all places of his Diocess. That there are few Papists, but many Quakers in Evesham, some of whose grown Children are Baptiz'd. That there are Monthly Sacraments in that Town, but cannot be so in the Countrey Parishes, and that Praiers are much neglected. That some of them are well inclin'd towards the maintenance of Ministers in the Plantations if they could be put in a proper Method for it, but that their Livings in those parts are very mean.

Mr. Wm. Portman, of Shelsley Beauchamp, writing October 28, 1701—

Owns the Receit of the first Circular Letter from the Society,

* By 3 Jac. I., c. 5, s. 13, a Popish recusant convict is disabled to present. *Cf.* also 1 William and Mary, c. 26, s. 2; 13 Anne, c. 13; 11 George II., c. 17, s. 5; 10 George IV., c. 7, ss. 15, 16, 17, 18.

and says that it was no little advantage to him in exciting several Eminent Persons in the City Worcester to form themselves into a Society, consisting of several capital Citizens and Ministers, all of the Church of England, who agree to meet weekly, &c. That he hopes to set up 2 or 3 Societys in that City. That there are several in the Market Towns round ab^{t} them, and that it is easy to see the hand of God is with them.

Yorkshire.

Mr. Lisle, of Guisborough, writes, April 9, 1700 —

That the lives of the Clergy in Cleveland are so groosly irregular, that it would render their meetings contemptible; & therefore proposes whether some method to cure this evil be not the likeliest way to discourage & root out wickedness. That he hopes to obtain something towards the teaching of poor Children, but despairs of any fixed settlement for a School; complains of y^{e} neglect of the poor in sending their Children to School where a charitable provision is made for them. He saith, that he has set apart three afternoons in y^{e} week after Evening Prayer, for the private instruction of the youth in Catechism, besides what the Church enjoins in Publick, & that this hath brought a storm upon him from his Brethren, notwithstanding he did it with the consent & Approbation of his Diocesan, whence he infers, how unfit he is to influence y^{e} Clergy about him; however he resolves to pursue the Instructions of this Society, & desires to know whether he may communicate y^{e} Circular Letters, especially the first, to y^{e} ArchBishop. Signifies that he has dispersed a considerable Number of Small Books, & y^{t} the Lady Foulis has furnished him wth divers.

Mr. John Gibson, of Welburn, writes, October 6, 1700—

That he had recev'd a Letter from y^{e} Society by Mr. Lisle, and accepts the Correspondence. And hopes that by the Advice and Influence of this Society, the Clergy may be brought to practice Catechism & Daily Prayers, which the A.Bishop had enjoyned at his visitation, & Printed Papers since directed to his Arch Deacons direct to Mr. Hurst's at York.

Mr. Gibson writes again, June, 1701—

That the said Mr. Lisle is very uneasy in his Ministry, being maligned by his Brethren in Cleveland, who count that Drudgery which he call's Duty. That he ha's Dayly Prayers & Catechising, but doubts whether there are 2 more that do the same.

Wales.

Mr. Chamberlayne, writing to Mr. Bedford, Bristol, March 4, 170$\frac{0}{1}$, says—

The Account you give of the State of Religion in some parts of Wales is very melancholy, nor do we hope to have it mend much till a better provision be made for the Clergy there, whose learning will be proportionable to their means of attaining it.

Dr. John Jones, Dean of Bangor, writes, December 16, 1699, from Beaumaris—

That he has set up Schools for y^{e} Poorer Sort at his own charge, but of late their poverty is so great that they cannot allow themselves time to learn. That he has made it his business to recomend Dr. Bray's Design, but Taxes, want & poverty is the constant answer. That there are very few deluded people * in those parts, & that Ignorance & unconcernedness are the reigning diseases.

Dr. Jno. Edwards writes, February 16, $\frac{16}{170}\frac{99}{0}$, from Llwydiarth, Montgomeryshire, to Dr. Evans—

That in y^{e} whole Deanery there is but one Free School endowed for poor Children to learn to read, &c., complains of the great number of y^{e} Poor, & how difficult it will be to raise a Fund for their Education . . . obliges his Curate to teach y^{e} youth of y^{e} Parish where he resides not, and in his other Parish he has made some advances towards setling a Free School.

Mr. Arnold Bowen, of Llangan, near Pembroke, writes, March 4, $\frac{16}{170}\frac{99}{0}$—

That some scruple the Design for want of y^{e} Mandate of their Diocesan,† who, he Saith hath rather discouraged Piety, &c., by ridiculing their Monthly Lectures.

Mr. Price writes (from Wrexham), April 29, 1700—

That the Clergy in Denbighshire, Flintshire, and Mountgomeryshire, are united in Societies. That they had agreed to

* It is clear from this and other sources that the Established Church had few, if any, rivals in Wales at this time. Welsh and, it may be added, Cornish Dissent is of more recent origin.

† Added in another hand, "viz.—the Bishop of St. David's" [Thomas Watson, succeeded by George Bull in 1705].

rectifie some abuses contrary to the Rubricks & Canons, and had put their agreement in execution with such success that they were encouraged to go on & rectifie others. That they had distributed the little Manuals mentioned in the Bedfordshire Letter (according w^ch^ they had modelled their Societees) w^ch^ turns to good account. That they had resolved to be diligent in Catechizing the Youth, & design'd to Spend y^e^ Sumer Season therein, & had unanimously agreed to use Bishop William's Exposition.* That they agreed to endeavour to set up Free Schools for the Poor Children, & accordingly were making Notitias of their Parishes, & that they find it most convenient to Set up Welsh Schools, that being the Language w^ch^ y^e^ Parents best understand.

Writing again, June 20, 1700—

Recommends to this Society, for their instructions, a Curate of his, designed for Pensylvania.

Mr. Harries, of Llantrissent, Glamorganshire, writes, June 21, 1700—

That the Design of this Society was misrepresented by some officers of y^e^ Consistory Court of Llandaffe as a Contrivance to render a Convocation useless & to weaken the Jurisdictions of y^e^ Episcopal office & particularly that of their Courts.

Mr. Tho. Thomas, of Carmarthen, writes, July 22, 1700—

That y^e^ Magistrates of y^e^ County had, pursuant to an instrument sign'd in Quarter Sessions, put the Laws in Execution against Prophaneness, &c., and wrought a Visible Reformation in y^e^ Country. They obliged likewise y^e^ officers and some of the Chief Inhabitants in every Parish to give Informations, & got them to sign an Instrumen^t^ to that purpose. That the Clergy in that County are Associated, have distributed many good Books, & reviv'd Catechizing.

Mr. Lloyd, of Alt y Cadno, Carmarthenshire, writes, August 1, 1700—

That the Clergy and Members of his Society are much encouraged by their Correspondence w^th^ this Society. Himself gratefully accepts the Correspondence, & promises his best assistance. That some of the prime Clergy are cautious ab^t^ Associating, he Supposes they delay it till the Bishop is appointed. That some cavil at the word Association, & that

* "A Brief Exposition of the Church Catechism." By John Williams, D.D., Bishop of Chichester, 1696-1709.

has retarded several Gentlemen. That they are so dispersed that they have few meetings unless accidentally, and some promise to do their Duty without entring into any Society, & those that have entred themselves do meet once a month or Six Weeks.

Mr. Robert Wynne, from Carnarvon, Carnarvonshire, writes, October 3, 1700—

That he had received y^e^ Letters and Papers, with Dr. Bray's Letter. That the Bishop promises to lay before his Clergy, in his Visitation, the Charitable & pious Designs of the Society, & the Necessity of Benefactions towards promoting the same. That he will return a just Account of transactions so far as he shall attend his Lordship. Complains of the poverty of the Clergy in those parts. He has sent five pounds as his Benefaction. That he will desire my Lord of Bangor to recommend Lay persons to uphold the Correspondence; advises that Letters be written to the Rev^d^ Mr. John Williams, Rector of Llanbedrock, in Llyn, Carnarvonshire, as what would be great ease to the Dean & himself.

Mr. William Younge, from Wrexham, November 8, 1700—

Accepts the Correspondence and promises to observe y^e^ directions of the Society. Speaking of the corruptions of the Age, and their Remedies, Saith, discipline must be restored, Catechising Seriously applied to, & the Magistrate be vigorous & resolvd in punishing vice. That in Wales there is great want of Schools, and y^t^ in Wrexham some Gentlemen have promised to assist with their Purses, & hopes others will follow y^e^ Example.

Mr. John Laugarne writes from St. Brides, December 7, 1700—

That a Society is begun in that County, of Magistrates, Clergy, &c. S^r^ John Philipps having been the first Mover, & that they have disposed of Some good Books among y^e^ Poor, a Charity continued in that County for Some Years, and that they have some hopes of doing good. That the County will hardly afford two Societies; and at p^r^sent is very much divided about Members for y^e^ ensuing Parliam^t^. That 9 Gentlemen & 8 Clergy are already united and more have promised.

Mr. Laugarne writes again, April 4, 1701, that—

They have Monthly Sacraments and Lectures in 2 or 3 Towns, no Workhouses, and few Schools. That they distribute

Books among the Poor, and Mr. Keith's Papers among the Quakers who are so obstinate as not to read them.

Mr. Harries, of Llantrissent, writes, April 8, 1701—

That altho' he ha's communicated the Societies Letter & Papers to some of the greatest of the County ; it ha's been for the most part unsuccessful. That many of his Brethren had promis'd to promote Catechetical Lectures, according to the Bishop of Chichester's System translated into Welsh by Dr. Evans. That there will be a meeting of the Clergy in Easter Week, &c. That many of the Quakers Eyes have been open'd by the distributing Mr. Keith's Papers. That there are two Schools in Llantrissent. That the Poor are numerous, lazy & mutinous, and so much addicted to Sports even in Divine Service, that he ha's been forced to become Church-warden in order the better to restrain them.

Mr. Tho. Thomas, of Carmarthen, writes, May 19, 1701—

That there is but one Society of the Clergy consisting of 11 Persons, no Libraries, few Monthly Sacraments, no Papists, & but few Quakers. There are some Societies for Reformation of Manners which have been so successful, that Drunkenness, Swearing, Profanation of the Lords day, &c. are generally suppress'd, and the State of Religion very much mended ; no Discouragements but the want of a good Bishop which he heartily pray's for, &c.

Mr. James Harries, of Llantrissent, June 12, 1701—

Say's that Catechetical Lectures are promoted in Divers Places. That the Psalms of David have been sett to good Tunes by some private Hands, & able Ministers have taught them to the People with great Advantage. That several of his Parishioners who are above 5 Miles distant from the Church, do neither frequent his nor any other Assembly. That upon Discourse with the most Sensible of them, he find's a spice of Atheism or Indifferency run's thro' the Family, and has done so for some Generations.

Mr. Harries, in another letter, August 10, 1701—

Complain's that the great Age & Distance of their Diocesan * is an hindrance to them in the Carrying on their good Designs, and that he ha's not exercis'd his Episcopal Function, especially in Ordination & Confirmation of Children, for several years, which Omission he wishes the A. B^{p} would please to supply.

* William Beaw, consecrated Bishop of Llandaff 1679, died 1705, *ætat.* 90.

Mr. John Price, of Wrexham, writing October 4, 1701—

Says y^t^ he has made a Strict Enquiry after Boreman (a fellow y^t^ imposed on the L^d^ B^p^ of London and Dr. Bray, being a conceal'd Papist, in the Business of the Protestant Missions into N. America) but can't yet hear of him.

The Fleet.

The Navy at this time had been put into an active condition, on account of the expected war with France and Spain, which broke out shortly afterwards (the War of the Spanish Succession). A division had been sent out to the West Indies, under Admiral Benbow; another division, under Sir Geo. Rook, was destined for the Mediterranean; and Admiral Sir Cloudesley Shovel's and Admiral Hobson's divisions were ready to take part in the necessary movements of the time. The Society took early steps to circulate religious literature among the various crews, and the following correspondence will show something of the nature of the Society's work in this direction.

Mr. Thomas Shewell writes, April 28, 1701, from the *Barfleur*, at Spithead—

That the service of God is wholly laid aside in some ships, by the Contrivance of the Seamen. That a Captain ha's commanded him in the middle of his Sermon to leave off in the King's name; and that he ha's desir'd him in God's Name to sit down & hear him. Propose's that it should not be in the Captains power to chuse what Chaplain he thinks fit.

Mr. Thomas Shewell, writing again, May 6, 1701—

Says that S^r^ Cloudsley Shovell mightily approve's of the Societies Designs, & that he Mr. Shewell will procure a List from his Secretary of all the Ships that are at Spithead, and particularly those destin'd for the West Indies, and of the numbers of their men. That he will give Mr. Gubs his Share for Admiral Hobson's Division, and that as each man come's into the Steward's Room for the Mess of his Company, he will distribute the Books & Papers to them.

Mr. Thomas Shewell, July 7, 1701—

Decline's medling with the Papers sent down for the Seamen, lest Mr. Sands the Chaplain to S^r^ George Rook should

resent it: and desire's the Society will order them to be deliver'd to the said Mr. Sands.

Mr. Patrick Gordon writes from on board the *Swiftsure*, at Spithead, July 15, 1701—

That among the Pastoral Letters there were 100 in Welsh, which, with the leave of the Society, he thinks to send into Wales. That he cannot learn what S^r^ George Rook ha's done with those Papers that were put into his hands, and that Mr. Sands, S^r^ George's Chaplain, declines medling with the Papers last sent, without directions from the Society.

Mr. William Hodges, Chaplain-General to the Fleet, from on board the *Triumph* at St. Helens, August 16, 1701—

Own's the Rec^t^ of his Letter, & of the Books & Papers sent to Mr. Gordon, which, with those deliver'd him by S^r^ G. Rook, amounted to the number of 8,000, and consisted of 9 different sorts, which being distributed thro' the Fleet, would come to one Book or Paper for every two Seamen, whose number, he say's, is about 15,000. That S^r^ George & he being both of opinion y^t^ the West India Squadron ought to be comprised in the Dividend (because they might probably stay a long time abroad, & be shifted from one ship to another), he also gave them their Share, notwithstanding they had been so largely supplied by the Society beforehand. That S^r^ George had called all the Captains on board first, and afterwards the Chaplains, and caused Mr. Hodge's Commission to be Read to them. And that he took that Opportunity to give the Chaplains their Quotas. That where there were no Chaplains he recommended the Care of this matter to the respective Captains; and concludes that he shall thankfully receive the Advice & Instructions of the Society.

Mr. Patrick Gordon, writing from on board the *Swiftsure*, in Tor Bay, September 17, 1701—

Says that he frequently thinks upon his voyage to America in order to propagate Christian knowledge among the Native Indians, Proposals for which he formerly printed, and being now ab^t^ to publish a New Edition of his Geographical Dictionary he desires that the Society would examin and correct those Proposals, and, as it is a matter of great moment, hopes that the Society will furnish him with ample Instructions concerning it.

Mr. Gordon, from on board H.M.S. *Salisbury*, January 22, 170$\frac{0}{1}$—

Write's, that since his Departure, he ha's had Time enough to Methodise some Thoughts of his, concerning the Propagation of the Gospel among the Indians in North-America: which Thoughts or Proposals he has also sent enclosed in his Letter; desiring that they may be read to the Society, whose Opinion he shall not expect 'till his Return. Say's that he will take especial Care to dispose of the Sheets the Society ordered him, in the manner they are intended, and beseeches Heaven to prosper their Noble Designs.

Mr. Gordon writes again, February 22, 170$\frac{0}{1}$—

As to the Reformation of the Seamen, he Recommends the Gift of a little Tobacco to be join'd to give advice & Instruction; which being done with a due air of Concern, he says will have wonderful Effects. And therefore writes that the Society would send a considerable Quantity of course Tobacco to be disposed of by each Chaplain of a Ship accordingly.

Continental Correspondents.

The Society took great interest in the Protestant communities on the Continent, and endeavoured to incite in them its own zeal for spreading Christian knowledge by schools, etc. The following correspondence is instructive from this point of view, and also as giving a glimpse of the state of religion generally on the Continent.

Holland.

M. de Beringhen, of the Hague, to Mr. Chamberlayne, January 11, 1701, N.S.—

Thanks the Society for their Letter to him, & promise's to attempt the Raising amongst the Dutch such a kind of Society as ours. Says that he & 5 more French Refugees, viz^{t} Messieurs Jurieu & Benoist, Ministers of Roterdam & Delft, the Marquis de Pernis, Mr. Chernilles, & Mr. d'Hervart, Brother to our Kings Envoy in Switzerland, ever since the year '93 were joyn'd in a Society for carrying on the like Designs. That upon the account of their being strangers & having lost their Estates in France, they cannot answer the Intentions of the

Society, but they will Sollicit the same amongst the Dutch, &c. Gives an account and a very advantagious Character of a Portugese, that has lately abandon'd the Romish Communion, wherein he was a Professor of Divinity at the University of Coimbra, his name is Peter Fernandez, and Son, as he Says, to a late Vice Roy of Pernambuco, in Brasil. Say's farther that he is inform'd from Maestricht, of the arrival of a young Spanish Monk at that place, a Professor of Divinity likewise, a very ingenious Person, & that both the Proselytes agree herein, that all the Learned men of Spain & Portugal are half-Protestants. He sends us these accounts he say's, that the Society may perceive what God seems to call them to, in respect to these half-enlightned People. The Spaniard is nam'd Molinos, & Nephew to the famous Quietist.* He mentions also another Convert, a Canon of S^t Genevieve at Paris, he is about printing a Book in answer to the Lutherans, call'd an Apology for the Protestants touching Predestination. He wishes we could engage our French Booksellers to take off some of them, and to begin a Correspondence for the good of Religion.

M. de Beringhen, from the Hague, April 19, 1701, N.S., again writes—

That he ha's attempted to raise a Society among the Dutch, but that the main Objection is, that to settle Churches & Schools, is the Business of their Clergy, who would not fail to complain of the Encroachment to the Supreme Powers; and moreover, that there is no need of them in Holland, where the States have so liberally provided for both.

In answer to the Query about the Proselytes, he say's, that the Spaniard ha's proved a Rogue, & withdrawn himself, but that they are well satisfied in the Sincerity of the Portugueze whose Character they have received from his own Countrey, and that we shall shortly have some of his Works. They dare not however trust him much, for they have been sometimes deceiv'd after Ten years Experience. Promise's to send. . . a Project of Union between the Lutherans & Calvinists, which the King of Prussia & the Elector of Hanover are now laboring for.

M. de Beringhen, writing again, April 29, 1701, N.S.—

Give's an account of the little Tracts & MSS. sent by him, viz. that the MSS. are short Specimens of the Wit of Fernandez the Portugese Proselyte, and the Printed Tracts of different Authors, viz. that the 5 Petitions & the Pastoral Letter are

* Molinos, the founder of the Quietists, was born in Spain 1627. He was imprisoned for his opinions by the Inquisition in 1685, and died in prison 1696.

the last Works of Mr. Brousson the Martyr, the "Apology for the Reform'd" of Mr. Vallone a Proselyte, who ha's also printed an Account of his Conversion at his own Charges, of which Mr. de B. give's a great Character, & add's that he will send over a hundred Copies thereof in Order to reimburse the Author, finally begg's pardon for the Liberty he take's in this matter.

In a fourth letter, July 22, 1701, N.S.—

Thanks the Society for their Kindness to Mr. Vallone, and desire's the Money may be return'd to Mr. Stanhop, the English Envoy, &c. That since Mr. Vallone ha's left the Abbey of St. Genevieve (in which there are more Men of Quality than in any other town in France), Five other Prebendaries are come from thence, viz^{t}, M^{rs}. Gagnier, De la Heuse, De la Valette, Aubert, & Boulon, besides Mr. D'Argenteuil, that left that place 8 or 9 years ago; and that they hope great things from that Society, composed of Learned Men, & such as have an Abhorrence of Popery. Flatter's himself, he says, that such Proselytes (if there were a Toleration in France, would very much forward the Conversion of Papists in France), and that his Meditation on the 11th Chap. of the Revelations confirm's him in that Opinion, & refer's to the Book concerning *The Two Witnesses*, to write upon which subject, Mr. Vallone, he says, seem's to be born.

Mr. Will. Thorold, Minister of an English Church at Rotterdam, in Holland, to Mr. Hodges, July 14, 1701—

Says that he can give but a little Account as yet of the smal Flock whereof he ha's the Charge. That they have no Establishment, & little Encouragement to hope it.

Mr. Ludolf, from the Hague, to the Secretary, September 29, 1701—

Says y^{t} at Amsterdam he met wth a very Pious Greek Merchant lately come from Persia by the way of Astracan, Moscow, and Archangel, who told him that the Muscovites have no new Patriarch as yet, and y^{t} the Russian Metropolites, have very much opposed him of Rezan from ascending to that Dignity, tho' he was a Person of Great Reputation for Learning and Piety. That the Czarevich or Eldest Son of the Czar is tutored by a Polonian who is a Disciple of y^{e} Jesuits, and y^{t} those People have at last got footing at Moscow, y^{t} they also caress exceedingly the Armenian A. B^{p}, who is now at Paris, and y^{t} they have got severall young Grecians and Armenians into their Colledge, where there was a pticular

Foundation for training up Armenian Lads in the Romish interest and Religion, y^e^ increase of w^ch^ he Attributes to y^e^ Blind zeal among Protestants. That the Jew, y^t^ lead so many of his nation to Jerusalem, and y^t^ Preacht Repentance w^th^ an uncommon Method and Ability is dead there. That Mr. Pauli y^e^ Fifth-monarchy-man, is putt into y^e^ Rasthouse at Amsterdam. That Mr. de Berringhen told him they are going to set up a Society at Berlin. That he hears a great caracter of y^e^ Portugueeze Convert, but y^t^ Molinos, the Spaniard, shows more Learning than Real Holinesse.

Germany.

Mr. Hales, from Lindau, in Germany, to Mr. Hodges, February 8, 170$\frac{9}{10}$, writes—

That the Divines & Magistrates of S^t^ Gall are so extreamly pleas'd with the Designs of the Society & the Present of books & their kind Offer to Mr. Scherer; that they purpose to send the Society a Letter of Thanks in the Name of the States, together with Assurances of their joyning with them in their Pious Designs, &c. Desires that with letters to the 4 Cantons, one should be sent to the Divines of S^t^ Gall & handed to him p the first (as he would also have the Societies Directions & Advice every fourtnight or 3 weeks at farthest). By the same Method, he says, that Letters may be sent to the States of Each Canton, tho' he hopes those to their Divines will be sufficient. Says that the Divines will Encourage the States of Each Canton to Order Public Meetings to consult how to put these pious designs in Execution, & to acknowledge the Care & Love of England to their Helvetic Church: this with other Endeavors, he hopes may cause that Harmony amongst Protestants as may be most advantagious to them. Farther, that Mr. Scherer intends to dedicate to the Society his Synchronismus Chronologicus now in the Press, wherein he will publish to the World the Society's most Christian works & happy Success, with his Thanks for the Present of Books & kind Offer to his Son, which Generosity coming from England, he says, is far more acceptable than if the Emperor or French King should present them with 1,000 times the Value. He say's that 'tis generally supposed that the Papists are now plotting more furiously than ever to raise Sedition & Rebellion amongst us: and therefore, since y^e^ Protestant Interest does depend upon the welfare of England, he proposes that at all Maritime Towns each Passenger should be examined, &c., & private Letters searched for: for when the Adversaries are forging Mischief they send their Letters by

private Messingers & not p Post, for fear of that search should be made after them. He desires also that Care should be taken to find out their Clubs & places of Rendezvous in London. And believes that such a Method would have good Success Desires (for divers Reasons) that the Number of the Society be Increased, that they be all English & no Foreigner to be admitted, unless some Virtuous Prince or Person of good Quality. That Mr. Scherer is translating into High Dutch, Mr. Dorrington's* Guide to the Holy Communion, which will soon be Printed, and that he is willing to translate into German or Latin any other good book that comes from England. That the Dayly Devotion, Pastoral Letter & Caution ag^{t} Swearing are now printed at S^{t} Gall, and that he hopes to get some more at the place he resides in at present.

Saxony.

Dr. Francke, of Halle, writes, January 21, 170$\frac{0}{1}$—

That the great Success of the Societies Undertakings, is known in Germany, by the means of the Reverend Mr. Jablonski, a Chaplain to the now King of Prussia: who has translated the English Account of the Religious Societies into High-Dutch. Which book ha's been already very useful not only to many particular Persons, but to a Religious Society at Nurenberg. He hints that the Harvest of the Lord grow's ripe there, and show's the pious Inclinations of people of different Stations & Condition, of both Sexes; wishing that the Lord would send them more Laborers. As for himself & his Partners, they make it their business to promote the Interests of Religion, without any Respect to a Temporal Reward, but relying upon the Help & Assistance of God alone, whose Blessing, he says, seems to have follow'd their Endeavors. That 'tis this Consideration alone that keeps him at Hall, when as otherwise, he should very much desire to be present at the Meetings of the Society. But since Christian Charity to his Neighbors does for the present prohibit this, he will study to be as useful to the Society as he can. To this end, he thinks a Correspondence may be serviceable, in pursuance of which, he promises hereafter to Communicate some of their Affairs.

Dr. Francke writes again, April 29, 1701—

That he ha's sent a Printed Account of his School, which being in High Dutch, he desire's that Mr. Ludolf or Mr. Ch.

* Rev. T. Dorrington, Rector of Witresham, Kent, was author of numerous works. He translated Puffendorf's "Comparative View of the Lutheran Churches and the Church of England."

may Abstract and Report it to the Society, wherein he say's those that want no Materials to carry on such Designs, can hardly conceive the infinite Difficulties which he met with in raising the School, which from very low beginnings about 6 years ago, ha's frequently experienced the Mercies & Providences of a bountiful God.

Switzerland.

Mr. Hales, from Schaffhausen, writing January 12, 170$\frac{8}{9}$—

Thank's the Society for choosing him a Member, and promises to devote himself to their Service. Give's several Reasons why the designs of the Society cannot be carried on in those Countries, after the same manner as in England, namely, that the Government being surrounded with Papists, is very Jealous of all Innovations, and that private men are not allow'd to dispose of their Charity either in raising Schools, or otherwise, without the leave of the Magistrate. But say's withall, that in some places, none of those things are wanting, thro' the excellent Discipline observ'd amongst them, particularly in Schaffhausen, whereof he Gives a large account. Propose's his Method for setting on foot a Correspondence between the Society & the Clergy of Switzerland; . . . Ha's shewn a Swedish Count some of our little Tracts, who was mightily pleas'd with the same, particularly, both the Pastoral Letters, the Caution against Swearing, &c., which are Translated, and now in the Press. He intends to Print some of these things in every Protestant Town as he goes along, particularly some in French for the poor Refugees, the antient Waldenses, & the Protestants of Aurange, * gives a great Character of D^{r} Woodward's Book about Religious Societies, which was Printed at Berlin, & dedicated to the Princess of Bradenbourg, married to the Prince of Hesse-Cassel. Fears some great Change from the present Juncture of Affairs in Europe.† Inclose's a Letter from Mr. Scherer to the Society, & accounts how exceedingly pleas'd they were at S^{t} Gall with the noble Present of English Books, which Mr. Scherer will diligently set about Translating, and that there is a learned Doctor in the same Town who is

* Orange, a town in France, situated eighteen miles north of Avignon. Though Francis I. of France caused it to be declared part of Provence, Henry II. recognised the Stadholder William's right to the title "Prince of Orange," and this title was borne by the Stadholders down to William III. of England. Of the half million Protestants of France nearly one-fourth still abide in the Garde, which adjoins the region of Orange.

† The war of the Spanish Succession began shortly after.

about Dr. Horneck's * works, & has already turned Dr. Burnet's works into Latin, which are much esteem'd there. Wishes that some good Piece was writ to animate the People to the Defence of their Religion & Native Countrey, w^ch^ might be frequently & publickly read; he would send such a little Treatise taken out of the holy Scripture, if he thought it might be acceptable, &c.

M. Scherer, from St. Gall, January $\frac{13}{24}$, 170$\frac{0}{1}$, writes—

That the pious Designs of the Society were known & mightily approv'd of there; especially since Mr. Hales had given them an exacter account of it. He accepts the Correspondence with great Testimonies of Gladness, and returns Thanks for the books sent him, which he promises to Translate forthwith into the Helvetian Tongue, as soon as he receiv's them, and afterwards to lay them up in their Publick Library, with a suitable Inscription. He is very thankful for the Honor done to his Son; and says that a closer Correspondence with the Chief Ministers of the Helvetian Church will be very acceptable to their Nation; but desires that a farther Consideration of this affair, may be put off for a while. He excuses his Freedom in Cautioning the Society to have a great care of Popish Missionaries, who are implacable Enemies to it & its Designs; and concludes his Letter with his Prayers to God for its Prosperity & Establishment.

M. Scherer, February 18, 170$\frac{0}{1}$, again writes, in Latin, to Mr. Chamberlayne—

That the Honor which the Society ha's done him & his Son, will meet with the public Thanks of their Government, and will be transmitted hither, as soon as they have made choice of a fit Messenger. That he will set upon the Translation of the books sent him by the Society as soon as he receive's them, and that so much the Rather, because he finds that his Translation of the Pastoral Letter & of the Guide to dayly Devotion, dispers'd there & in the Neighboring Regions by Mr. Hales & others, has met with all possible Success. In the mean time, he will translate the Christian Monitor & Mr. Dorrington's Institution of the Holy Sacrament, which he hopes to publish within a Month. And he hopes he may add to those books some Prayers taken out of Dr. Woodward's Account of the Religious Societies without Offence to any. Wishes that the Author of the Caution against Swearing (lately Translated into the Helvetian tongue

* Dr. Horneck, Preacher at the Savoy, one of the founders of the Religious Societies. He was born in Germany, 1641, studied at Heidelberg and Oxford. Died 1696.

by Mons. Vitus, the Antistes of Schaffhausen) would write also against the other Vices in Order. . . . That as to the present State of their Church, they should look upon it as prosperous enough did not Pietism spread so much in the Canton of Bern, & if the differences in Glauris & Appenzel about the Observation of the Style were appeased.

Mr. Ostervald, from Neufchâtel, writing March 11, 1701—

Accepts the Correspondence with great Thankfulness and Modesty, and says that as soon as he was appris'd of the Setting up of the Society, he look'd upon it as the most happy Crisis that ha's befel the Christian Church a long time. Moreover, that what the Society has undertaken, will (he say's) according to all Appearance finish the great Work of the Reformation of the Church, establish the Purity of Manners, bring back the antient discipline, attract Strangers to the Purity of our Faith, & strengthen the Protestant Churches, which for want of a good union & Correspondence decline dayly both by Persecution & Corruption.

Mr. Robert Hales, of St. Gall, writing April 11, 1701—

Prays Mr. Hodges to prevail with some of our Bishops to give the enclos'd Letter to his Brother S^{r} Thomas, it Relating to a Design of converting S^{r} John Hales from Popery. Wishe's that his Brother was a Member of the Society. He find's that many of the Divines in Germany & Swisserland are for attempting an Union of Protestants, and that the impending War is likely to promote it. He intend's to advise with Professor Frank & Dr. Speiner about it.

Mr. John Jacob Scherer, of St. Gall, April 11, N.S.—

Own's the Receit of a Letter from the Society, dated the 25 Febr. and how great a Spur it ha's been to him in the Business he is undertaking. Say's that he in concurrence with other Zealous Ministers of their Church, and some rich Laymen, has dispers'd several Thousand Copies of those little Tracts sent by the Society, and by him Translated, wherein he ha's been employed day and night. Says farther, that altho' the Society do not conceive any great hopes from entring into a Correspondence with the whole body of the Helvetian Ministers, yet they look upon it as a thing that will much forward the Designs of the Society. That Mr. Hales being arm'd with such Credentials, will have a much freer access to them, and also put a stop to the odd Notions that some have already form'd to

themselves of the very name of a Society. That Mr. Hales stays in S^t^ Gall in expectation of such Letters, and that as soon as he ha's received them he will proceed on his Travells, together with Mr. Scherers Son, in order to promote these excellent Designs throughout all Swisserland & Germany.

Mr. Ostervald writes again, April 6, 1701—

That the Designs of the Society begin to be relish'd in his Countrey. That they have set up a School in Neuchâtel, but that at Bern they are not so well affected to these matters. That every body there that appear's for Reformation is branded with the name of Pietist. . . . That the plainest Account that can be given of those Pietists is, that some of them are Enthusiastical, having fill'd their Heads with the Notions of Madam Burignon & the Quietists, but that in General, and for the most part, they are Pious & Serious People and such as submit themselves both to the Church and State, differing in nothing from either but in leading a more Godly & Sober Life. That they begin to suspect him, & that one of his Friends wrote thus to him, *De Societate Anglica tibi gratulor, sed quid hoc? ipso nomine nobis suspectus es*, to which he answered, *si Christus ipse in terris versaretur incognito, etiam vobis suspectus esset.*

Ditto, April 11, 1701—

That he is translating the Communion Service used at Zurich, which is very like that in England.

Mr. Robert Hales writes again, May 19, 1701—

That he think's it therefore best to defer the Printing the Abridgement, lest the ordinary People should first set up Societies which will offend the Magistrates. That he thank's the Society for the offer of their Assistance, but hope's he shall carry on the translating & Printing of English Books without any charge to his Friends here. That Mr. Scherer as well as others do engage themselves with delight therein. That he is indefatigable, that his Translations are extremely well perform'd, and that he is about a new Edition of the Whole Duty of Man. . . . Give's an Account of the Facility of Conveying both Books & other Assistance to the French Protestants in the Gallies, but fear's that the Approaching War will render it more difficult, as also of sending small Tracts to the Switz Soldiers in the French Kings Service. . . . Give's a large Account of the great Veneration & Esteem our King is held in amongst them. That the books sent by the Society to Mr. Scherer are safely arriv'd, that he ha's already begun to translate Mr. Kettlewell's Book of Christian Obedience, and that Mr. Yeate's Book is already

in the Press, of which he give's a great Character. . . . That the Printing-house at St. Gall ha's full employment with the Societies Books of Devotion, &c., and that some of their small tracts are likewise Printing at Zurich, Basil, Bern, and Neufchatel. That he sent lately one hundred little Books to the Switz soldiers in Holland. That the new Books are mightily enquired after. That the poor Countrey People tease him for them as earnestly as if he were to give them meat or clothing. And lastly, gives a most remarkable instance of a servant Maid that brought all she had in the world, about 24 Crowns, to the Society, in order to be laid out in printing Books of Devotion.

Mr. Ostervald, writing from Neufchâtel, May 23, 1701—

Mention's what Letters he ha's writ lately, and particularly in which there was a Memorial of Mr. Fitsch, and an Extract of a Letter from Mr. Tronchin of Utrecht about the Uniting the Episcopals & Presbyterians, wherein he offer's to declare publickly his own Sense, and that of his Church, Expresse's his Sorrow for the Ill-Success of the Convocation. Give's a large account of what they are doing at Neufchatel in Religious Matters, viz^{t} That they are setting up Schools every where, that they have printed a Collection of proper Scripture Texts which they distribute among the Poor, but that their chief Care is taken up in providing their Churches with good Ministers in relation to whom they have agreed upon some excellent Rules, such are

1. That their Young Students shall be obliged to spend, at the least, 4 years in the Study of Divinity.
2. That none shall be admitted to that Study till they are allowed to be fit for the Ministry.
3. That such as Game, keep Women company, or learn to Dance shall be judged uncapable.
4. That they shall bring from the Places of their abode, Testimonials of their Morals, &c. Promises to send the Liturgy of the Sacrament of the Church of Zurich, & censures that of the French Church as retaining nothing of Antiquity. Desire's a Character of Mr. Robert Hales, whom he expects shortly from S^{t} Gall, & from whom he ha's receiv'd a Letter giving an Account of his Designs, &c. Finally expresse's his great Desire of Conversing with some Worthy Englishman.

Mr. Scherer, of St. Gall, 10 Kal. Jun. 1701—

Own's y^{e} Receit of the Societies Present of Books, & will speedily set about the Translation of them. That he has Translated Dr. Woodwards little Piece of the usefulness of

Catechetical Instruction, which together with Brays Lectures on the Catechism, and the Example of what ha's been done in that kind by the Bedford & Buckinghamshire Ministers he says ha's raised such a spirit, not only in their Anniversary Synod, but also in the Magistrates themselves, that at the Request of the Ministers, they have made a public Order about Catechizing, which was receiv'd with great Applause, and is wholly owing to the Divines of England. Exhort's the Society to go on in their laudable Enterprises, & promises that he will Translate all their books with all the Fidelity & Exactness he is capable of. . . . That, as soon as Mr. Yeates's Book of Reformation come's out of the Press, he intends to make a Tour with Mr. Hales, & visit the chief of the Helvetian Churches, and give the Society an Account of their Success.

Mr. Gelieu, Dean & Minister of Neufchâtel, in the name of the whole body of divines of that Government, to the Society, June 12, 1701—

Says, that as they look upon our King to be the great Restorer of the Liberties of Europe: So they consider the Society as the Restorers of Piety & Good Manners, and that the Honor it ha's done them to choose one of their Members a Correspondent, & to write to their whole Body, ha's redoubled their Zeal of imitating such an example. That they are exceeding sensible of these Marks of the Societies Goodness, & that they will fervently apply themselves to Dissipate Ignorance & combat Error, & to revive the Languishing Charity of Christians. That they have always had a profound Respect for the Church of England, & that they have long'd for an opportunity of entring into a Correspondence with some of her Members; & lastly, that they will ever pray for her prosperity.

Mr. Ostervald again writes, September 17, 1701—

That in the State of Neufchatel they begin to discover the Imperfections in their Worship, but that in so nice a point they must proceed leasurely. That the greatness and merit of y^{e} Lord's Spiritual and Temporal that compose the Society silences some of their Rigid Divines. Commends Mr. Tronchin of Geneva, as also Mr. Zeller of Zurich, to manage a Correspondence at Basel; he recommends Mr. Samuell Verenfels, whose Learning, Judgement, and Goodness he extols very much, particularly says that he is printing in Holland his Theses of Logomachies, that he earnestly labors for the Reconciliation of Protestants, and in order thereto has drawn up a Piece w^{ch} he calls *De Pace Protestantium*, and has taken a Journy thro' the chief Cities of Swisserland on the same Account. Gives an

Acc[t] of the means he uses to bring about his good Designs, see his Letter to Mr. Masson. Adds that he has handed ab[t] a little Manuscript concerning the Defects of their Worship and Liturgies. And concludes that they are going this Winter to take new Measures for the Instruction of their Youth.

Jamaica.

Mr. Phil. Bennet, from Port Royal, October 12, 1700—

Thanks the Society for admitting him a Member, and promises his utmost Endeavours to promote their pious Designs. That he had Summon'd all his Clergy who had Agreed on certain Articles* which he sends enclosed; and that the Governor highly approved the Meeting and the Result of it. That the Governor had given 5 Pistols which with other Sums he had sent to Mr. Aylmer, for purchasing small Books. Intimates Dr. Bray's Mistake in Equalifying the number of Churches to that of Parishes.

Sir William Beeston, Governor of Jamaica, May 27, 1701—

Acknowledges the Necessity of Societies for propagating Christian Knowledge and for Suppressing Vice and Immorality, Thanks the Society for Inviting him into those Designs, takes it to be a great Honor to him, and promises to give the Clergy of his Island all the assistance he is able. As a mark of his approbation of the Societies Proceedings sends a Note for Ten Pounds and will readily Contribute more as there shall be Occasion.

New York.

Mr. Elias Neau, writing from New York, June 3, 1701—

Promise's to promote Purity of Manners & of Faith to the utmost of his Power, & as far as his worldly Circumstances

* Jamaica, at Spanish Town, Aug. 28th, 1700.

1. It is agreed upon, That the Clergy of this Island doe meet at Spanish Towne, at the Church, the first day of each grand Court, to consult about such methods as may be most proper for carrying on a Generall Reformation of Manners.

2. That nothing be agreed on by us, but what is agreeable to the Canons of the Church of England, and what shall be proposed and directed to us, from time to time by the Hono[ble] Society (in England) for propagating Christian Knowledge.

3. It is agreed upon, That every Minister in his respective parish shall use his best endeavours to perswade those of his parish, who are best of ability to contribute to the providing all the poor people of his parish with Christian Monitors and Familiar Guides, and to report the success of his Endeavours at next meeting.

will give him leave. Say's that he ha's communicated the Letters & Papers to several English & French Gentlemen, particularly to Mr. Vesey, an English, & Mr. Peiret, a French Minister, who seem to be well disposed. But as to Mr. Vesey, he intend's to write to the L^d^ B^p^ of London about it, before he engage's in it, lest he should be accused of Novelty; and that the rest are willing enough to join with him, provided the Governor and Laws will Authorise them. That the Death of the Lord Bellamont will be some hindrance to their Affairs, it having caused a great Ferment among the People. That the English & French unite against the Dutch, who, only in the life-time of the late Governor, were put into Places. That the Countrey is so poor, that it will be difficult to sett up Schools among them, tho' everybody give's their Children some kind of Education. That the little Tracts should be translated into the three Common Languages of the Countrey, English, Dutch, French. Lastly, he is sorry, he says, that the Conversion of the Quakers in Pensylvania is so much exaggerated, and wishe's there were but one hundred sincere Proselytes.

Mr. Elias Neau, writing again—

Hope's that the little Tracts of Devotion sent by the Society may in time do good, the Countrey being full of People that live without Religion, but that the Divisions occasioned by the L^d^ Bellamont between the English, French, & Dutch, doe's a great deal of mischief. That the said Lord excited those Troubles, hoping to make his Advantage by them, but that God had taken him at last out of this world. That there are many Sects among them y^t^ have no public Meetings. That Mr. Vesey will write to the B^p^ of London for his Lordships Approbation, least he should be taken for a Schismatic or Heretic. That Mr. Peiret and Mr. Bassett, th' one a French Minister, th' other a Physician, are ready to join with him. That if a Governor would interest himself in these matters, a great many would join with him. That the Society ha's been imposed on by the Accounts of the Conversion of Quakers, there being but a few truly converted, & those which are live in great Remissness. That they are so far from being able to sett up Schools, that they can't maintain their Ministers, and that there are several places in the Countrey where there are none. That they are overwhelm'd with Taxes, & that their Governors drain them. That as he himself is a Churchwarden of a French Church at York, he willingly consent's to a strict observation of Discipline, but that there are so many Incorrigible men among them, that they laugh at Excommunicators and Excommunications.

CHAPTER III.

FURTHER WORK OF THE SOCIETY.

THE early minutes and correspondence just given show that the Society was engaged from its origin in most of the good works which characterize its activity at the present day, as well as in other operations which either have since devolved upon new institutions organized for the purpose or have ceased, in altered conditions, to be needed.

The educational work * of the Society was no doubt its

* The following "Postscript," added to the Society's Report for 1711, shows how far-reaching the Society's influence had become at this time:—

"The Zeal which has appear'd of late Years amongst us for promoting the Christian Education of the Children of the *poorer Sort*, has not stopp'd within the Kingdoms of *Great-Britain* and *Ireland*, but hath influenced *New-England*, (where at Boston were set up 3 Charity Schools, *An* 1709) and since the Publication of the last Account of Schools, the *Society for the Propagation of the Gospel in Foreign Parts*, hath allow'd 10 Pounds *per Ann.* to Mr. *William Huddleston*, Master of the Free School at *New-York* in *America*, on Condition that the said *William Huddleston* shall transmit Yearly to the said *Society*, a Certificate under the Seal of the Mayor of *New-York*, that he teaches 40 poor Children to read and write, and instructs them in the Principles of the Church of *England:* And the like Concern hath been raised in several *Protestant* Countries of *Europe*, and Applications us'd for carrying on the same glorious Design. The *Czar* of *Moscovy* has lately erected Schools in several of the great Towns in his Dominions, and the like has been done in *Sweden*, *Holland*, *Switzerland*, and several Parts of *Germany*. Some of our preceeding Anniversary *Charity-Sermons*, and *Accounts of Charity-Schools*, have been translated, by a very eminent Hand, into High-Dutch, and two Charity-Schools have already been set up at *Copenhagen* on the Model of ours, and Endeavours are using to do the like in several Parts of *Germany* and *Switzerland*. It is inexpressible, with what Zeal and Application, the Religious Education and Catechizing of Children has been of late promoted in *other Protestant Countries beyond the Seas*. Nor can we here omit to take Notice of that faithful and surprising Account of the pious Foundation at *Glaucha* near *Hall* in *Saxony;* which from so small a Beginning as 18*s*. 6*d*. dropp'd into an Alms-Box, fix'd at the Study Door of the Reverend *Augustus Hermannus Franck*, the worthy Minister there, is now, by seasonable and unexpected Supplies, grown so large as to become a sort of University; [of

main business, if not its *raison d'être* at the outset, and a special chapter is devoted to this important part of its operations (see p. 135).

which, a full Account is given in the *Pietas Hallensis*, and its *Abridgment*; both printed by the Printer of this Account.]

"Nor does *Europe* wholly confine this Design of Charity Schools, but it begins to extend as far as the *Eastern* Countries. For at *Tranquebar*, on the Coast of *Coromandel*, Two of the *Danish* Missionaries, Natives of *Germany*, the one *Bartholomew Ziegenbalgh*, and the other *Henry Plutscho* by Name, have begun a small Charity School for the *Malabarian* Boys; not only providing them Food, but instructing them also in their own and the *German* Language; but chiefly in the Fundamental Principles of Christian Knowledge; in hopes that they may one time prove useful, if not to themselves, yet to those that may come after them. For this Purpose they spar'd part of their own Salary, and thought to venture taking up Money at Interest from the *Malabarians*, for promoting this and other their pious Designs: They suppose also they might buy Children to be taught, and that sometimes at a great rate at the first, till Impression be made in the Country for some Favour to the Christians: One most deplorable Circumstance and Obstacle they meet with here in all their Designs for the Propagation of the Gospel, we shall give in the very Words of one of the Missionaries themselves; and which ought to strike a most dismal Horror into the Christian World. 'I must,' says he, 'freely confess, That it is very hard to make any Impression 'upon their Mind, or to bring 'em over out of that gross Blindness that over-'spreads 'em, to the glorious light of the Holy Gospel. The chief Reason of 'their Aversion to Christianity is caus'd by *The Scandalous and Corrupted* '*Lives of the Christians* conversing with and residing among them; This has 'inspir'd them with a more than ordinary Hatred and Detestation of any thing 'that savours of Christian religion, counting it a great Sin if any of 'em 'should make bold to eat or to drink with a Christian; nay, they look upon 'the Christians, as the very Dregs of the World, and the general Bane of 'Mankind.'"

In the same Annual Report (1711) there is given the following account of a similar Society founded in Scotland in 1709:—

"In *April* 1709, The General Assembly of the Church of *Scotland* pass'd an Act to encourage and forward this Design of Charity-Schools, &c., which was also recommended by a Royal Proclamation, and Subscriptions were then begun to be made: And there appeared a good Prospect of Success; only they waited for a Grant from her most Sacred Majesty to incorporate the pious *Society for promoting Christian Knowledge*, which they soon after obtained. However, before the *Patent* was arriv'd, it appear'd that the Design for erecting *Charity-Schools* was really begun, and so in *November* 1708, 1000*l.* Sterling was subscribed to it. And the Dutchess of *Hamilton*, to her great Honour, settled some of these Schools in the Isle of *Arran*. For altho' every Parish in *Scotland* be obliged to maintain *one School-Master*, yet is it but in some Places that the *School-Masters* are obliged to teach the Poor *Gratis*. So that notwithstanding that Legal Provision, *Charity-Schools* are found to be highly necessary in *Scotland*, as well as in *England*. One noble Example, is by no means to be omitted, *viz.* that at Carlavrock near Dumfries, *Nithisdale*, in 1708, A private Gentleman gave 1000*l.* towards setting up a *Charity School*, for all the poor Children in the Town and Neighbourhood: (the same being much infested with the *Roman Catholicks*:) 100*l.* whereof was applied to building a School-House, and Conveniences for the Master, and the Interest of the remaining 900*l.* for ever, according to the Direction of the Donor, for the *Master's Salary, putting Children out Apprentices*, &c., and the same Person afterwards gave 60 Bibles to the Inhabitants

The circulation of the Bible and Prayer-book in English, as well as in foreign languages, and of wholesome Christian literature generally, formed also one of its early aims, and has never ceased to call forth its energies. A separate chapter records the history of its operation in this direction.

Its work in the Plantations, both in the way of founding Church libraries and of teaching the negroes employed in these regions, is referred to frequently in the early minutes, and some account of this, until it was taken over by the S.P.G., will be given later on.

The distribution of suitable books, tracts, etc., to the seamen of our Fleet and of the Merchant Marine, to soldiers and to the employés of the Archangel and Levant traders is another work often mentioned in the minutes, and it will be noted that our great Admirals—Benbow, Cloudesley Shovel, Rooke, and Hobson—co-operated with the Society in its efforts to improve the moral and spiritual condition of the mariners under their command.*

of the said Town. A Gentleman of the Bounds of INVERNESS, about the Beginning of the Year 1710, wrote a very pressing Letter to the *Presbytery*, and another to the *Provincial Synod of Murray*, intreating that Advice and Concurrence might be given him in setting up 10 *Charity Schools*, where Children might be taught to read, write, and cast Accomp^{t}. His Letters were most acceptable to both *Presbytery* and *Synod:* They thereon appointed a *Quorum* of their Number to perambulate, which accordingly was done, and the Places where the *Schools* were to be, directed and condescended on. There is Hopes in a little time of having Schools in all their Popish Counties, both *Main-Land* and *Islands*, and *Catechists*, for instructing the People, who are come to Age, in the Principles of Religion. This Design for *North-Britain* is indeed so newly begun, that it cannot be expected that many Particulars can yet be ready for the Publick."

This Scottish Society for Promoting Christian Knowledge has continued in existence till the present day.

It was reported to the meeting of the S.P.C.K. held on October 17, 1719, that "A Society for Promoting Christian Knowledge was opened in Dublin, Oct. 7," of the same year. This was not the direct antecedent of the existing Association for Promoting Christian Knowledge which was founded in 1792.

* "Ordered that S^{r} John Philips be desired to speak to S^{r} George Rook [who captured Gibraltar 1704] about dispersing the Seaman's Monitor, together with the Kind Caution against Swearing, and the Perswasive to the Observation of the Lord's Day, amongst the Saylors in his Majesty's Navy." "S^{r} George ha's readily promised to do so to the utmost of his power (minutes, March 10 & 17, 170$\frac{8}{9}$). "Dr. Stanhope to put them [certain books, etc.] into the hands of Admiral Benbow, who has promised to distribute them amongst the Seamen on board the Squadron under his command, now design'd for the West Indies" (minutes, June 2, 1701).

"Ordered that the Secretary doe write to Mr. Hodges, Chaplain Generall of the Fleet, about the method of dispersing the Society's Books & Papers

The early philanthropic work of the Society, such as that of improving the condition of Newgate Prison (pp. 54, *et seq.*), the Marshalsea, etc., has now become largely the work of the nation, acting through Parliament; but it was the S.P.C.K. which awakened the conscience of the country when it was indifferent to such matters.

The condition of the Stage in the early years of the eighteenth century also called forth efforts for its amendment, and the minutes from December, 1703, onwards show how keenly concerned the Society was about the evil influence of a licentious drama.

The Society's early interest in the Reformed Communities on the Continent, in the French and Saltzburg Refugees, and in the spiritual condition of the Greek Church shows how wide its horizon was even at its origin—a breadth of view which its recent concern in the ancient Church of the Nestorians shows it to have not yet lost.

The minutes of June and July, 1705, describe the efforts of the Society "towards erecting Lending Libraries* in Wales and in the Highlands of Scotland," and its charitable feelings in regard to "y^{e} French Confessors in the Gallies."

In 1710 "a Subscription was proposed towards assisting y^{e} Danish Missionaries at Tranquebar on y^{e} Coast of Coromandel." This was the beginning of the Society's missionary work in the East Indies, to which a separate chapter is devoted later on. It was, it would seem, Professor Francke, of Halle, who pressed the matter upon the Society (although the Royal Consort had doubtless enlisted the Society in it previously), for we find him in 1711 collecting money ($700) for the purpose, and his son, who was also a Professor at Halle, is frequently mentioned as recommending German Missionaries to the Society.

In March, 1731, we find it recorded that "subscriptions were begun for y^{e} Protestant Exiles from Saltzburgh" who had settled in Georgia, and it is announced in the minutes

amongst the Seamen" (minutes, July 14, 1701). The minutes of November 25, 1701, and of March 7, 1702, record the efforts of the Society to meet the spiritual needs, as far as Christian books were concerned, of our forces in the Netherlands (see also p. 167).

* These lending libraries were gradually extended throughout the country, but were, in 1761, handed over in the main to Dr. Bray's Associates, who were to return them "if they dropt that Branch."

of November, 1733, that £4877 15*s.* 3*d.* had been received for this purpose. For the application of this fund, see pp. 385, *et seq.*

The Meetings of the Society.

The meetings of the Society were on every Thursday afternoon (4 p.m. in winter and 5 p.m. in summer) until April 12, 1722, when

the weekly meetings of the Society were changed into monthly ones, y^e^ first Thursday of every month, at St. Paul's Chapter House; and y^e^ minutes of y^e^ intermediate Committees every Tuesday, at St. Dunstan's Coffee House, be entered in y^e^ Minute Book of y^e^ Society.

In 1732 the monthly meetings were changed to "the first Tuesday in each month at 10 in y^e^ forenoon."

On January 27, 170$\frac{3}{4}$, it was "agreed to Dine together once a Quarter at 2*s.* 6*d.* a head; for y^e^ first time y^e^ 3rd Feby. at Mr. Ibbots." And we learn also, from the minutes of November 20, 1704, that "A Friendly Meeting of y^e^ Members at Nandos Coffee House every Monday at 7 was encouraged."

There was also an Annual Dinner from the same year forwards, which was generally held in December or January. This was at first at Sion College, but afterwards at St. Dunstan's Quest House, where, as we learn from the minutes, some forty members dined on several occasions. "Y^e^ Leg Tavern in Fleet Street" (1721), "y^e^ Rose Tavern in Cursitor's Alley" (1727), "y^e^ Blew Post Tavern in Portugal St." (1740), "y^e^ Crown in y^e^ Strand" (1743), & "y^e^ Mitre in Fleet St." (1753) were sometimes resorted to for this purpose, where collections were made averaging some £10.

There was also an Anniversary Sermon from 1710 onwards. The minutes of August 24, 1713, inform us that on this day "The Society went to St. Brides to hear Dr. Waugh preach before y^e^ Apprentices & Ser^ts^ educated in y^e^ Charity Schools & thence adjourned to St. Dunstan's Quest house." There was at first some friction between the Society and the trustees of the charity schools as to the preachers on these occasions. The minutes of April 5, 1722,

state that "The Society agreed to be at y^e^ Expense (as formerly) at y^e^ Anniversary Meeting of y^e^ Charity Children,* provided they have timely notice & no material objections to y^e^ Preachers named by y^e^ Trustees." On January 27, 1746, it was agreed that "the names of y^e^ Preachers from y^e^ Beginning shall for y^e^ future be added to y^e^ Anniversary Sermons," and on February 6, 1749, we learn that "the Trustees for the Charity Schools request y^e^ Society for y^e^ future to provide y^e^ 'Anniversary Preachers.'"

There was no printed list of Subscribing Members until 1745, when (May 17) it was agreed that "the names of y^e^ Subscribing Members, with y^e^ year when they began to subscribe, shall be added to y^e^ Annual accounts and printed."

These lists, together with the records of the admission of members in the early minutes of the Society, are very instructive. They show that from its origin till the present day the Society has been fairly representative of the various schools of thought within the Church. It contained at the outset "latitudinarians" like Archbishops Tillotson and Tenison, Bishops Burnet and Stillingfleet, with High Churchmen like Bishop Beveridge, and Non-jurors like Robert Nelson, Sir George Wheler, and Rev. John Mapletoft.

During the reigns of George I. and George II. (1714–1760), when Whig Bishops alone were appointed, there was a general supineness among Churchmen, with little accentuation of party—at least until the rise of Wesley and Whitefield—and the Society at this period represents the age. When the Religious Meetings at Oxford—begun in 1729—issued in the movement (1738) headed by John Wesley and George Whitefield, the S.P.C.K. did not take the side of the innovators, but rather opposed them, as we gather from its publications at the time. It was adverse to "enthusiasm," and one is prepared to find no representative of Mr. Wesley's school on its list of members. Although John Wesley's father had been a member of the Society until his death (1735), neither of his sons, John or Charles, appear on its lists. The names of Fletcher of

* These gatherings leading to a display of finery among the children, the trustees of the charity schools were requested to "discourage y^e^ use of Feathers and Ribbands for y^e^ Charity children at y^e^ Anniversary Meeting" (minutes, March, 1754).

Madeley, Grimshaw of Haworth, Berridge of Everton, and Whitefield are likewise absent. The Society, like the rulers of the Church, was under the deadening influence of Whig policy. It had to steer clear of politics. Jacobitism was still a power with which the State had to deal, and every indication of zeal on the part of Churchmen was regarded by the authorities as a symptom of disaffection to the reigning House. The suppression of Convocation in 1717, the imprisonment of Bishop Atterbury and the Duke of Norfolk in 1722, the selection of none for important offices in the Church but those who were regarded as "safe," all show the temper and policy of the executive. It was a period of spiritual deadness as far as the ecclesiastical authorities were concerned, and the S.P.C.K. participated, in its home policy at least, in this supineness. A recent writer * describes the attitude of the State towards the Church and the general ecclesiastical apathy during this period in the following words: "From 1711, when a grant of £350,000 was made by Parliament for the building of fifty churches—of which only twelve were built—to 1811, when £1,000,000 was granted by Parliament for a similar purpose, hardly any attempt was made from public or private sources to meet the needs of the growing population."

During the reign of George III., when Jacobitism was no longer a danger, the Church began to revive, and the foundation of the "Clapham Sect" and its contemporary the "Clapton Sect" at this time are indications of the awakening zeal. The S.P.C.K. had amongst its members the leading spirits of both these schools of thought. The Rev. John Venn, Rector of Clapham, Robert Thornton, Zachary Macaulay, Charles Grant, Rev. Charles Simeon, Hannah More, and William Wilberforce appear on the Society's lists alongside the names of William Stevens, Joshua Watson, and the Rev. H. H. Norris.

Dr. Arnold of Rugby was a member from 1815, and the school of thought associated with the name of Pusey, which numbered among its adherents many of the foremost Churchmen of the present century, was fully represented on the Society's list of members. The names of the leaders of this movement all appear on the

* Wakeman, "History of the Church of England," p. 432.

Society's list of members—*e.g.* Rev. John Keble (elected 1812), Rev. Edward B. Pusey (elected 1823), Rev. J. H. Newman (elected 1824), Richard Hurrell Froude (elected 1827), Rev. F. Oakley (elected 1828), Rev. S. Wilberforce (elected 1828), Rev. Isaac Williams (elected 1829), W. E. Gladstone, Esq. (elected 1829), Rev. G. H. Denison (elected 1830), Rev. W. Wilberforce (elected 1834), Rev. R. W. Church (elected 1838). If one scans the list of the Society's members in this the two hundredth year of its existence, it will be seen that this widely representative character has not been in any way diminished, and it will be seen also, by its latest Reports, that the work of the Society throughout the world continues to be characterized by a large-hearted spirit which is too wide for the narrowing restrictions of party.

Meeting-Places of the Society.

The early meetings were held "at y^e^ House of John Hook, Esq^r^, Sergeant at Law. The Comittee at Child's Coffee House, the Chambers of Samuel Brewster, Esq., of Lincoln's Inn, &c."

In 1703 Mr. Phil Stubbs offered the Society his rooms in Sion College, where the Society met for some time, although St. Dunstan's Quest House and Mr. Ibbot's house were also occasionally used.

On November 16, 1704, the Rev. Henry Shute, the Treasurer of the Society, placed his house in Bartlett's Buildings at the Society's service, and there the Society met until 1714. The Committee meetings were held during this period at the Chambers of Mr. Melmoth in Lincoln's Inn, at St. Dunstan's Coffee House, and at Nandos Coffee House.

On May 27, 1714, "the Bishop of London having granted Mr. Treasurer Shute leave to live in London House, Aldersgate St., he shall quit y^e^ House in Bartlet's Buildings, and desires to know whether y^e^ Society will meet in Aldersgate St., or will accomodate themselves elsewhere."

It is recorded in the minutes of the same day that "Mr. Meller offers Chambers he had in the Middle Temple to be vested in y^e^ Society. A view ordered."

At a subsequent meeting, in June, "the Chambers were ordered to be repaired and y^e^ Secretary to move into them

with y^e^ Society's Books and Papers. The Society to pay y^e^ duty's and repairs, and £10 per annum to be deducted from the Secretary's Salary on that Account."

These chambers seem to have been used only by the Secretary * and for the Society's papers, for it is recorded in July that "the Commissioners for Churches meeting on Thursday Morning in Lincoln's Inn, the Society may meet there in the Afternoon, at Mr. Brewster's Chambers, No. 6, Serle's Court, Lincoln's Inn."

On May 10, 1716, it is recorded that "the Commissioners for Churches removing from this place to Westminster at Midsummer next, the Society must look out for a place to meet in."

The meetings were held for a short time afterwards at St. Paul's Chapter House, but this being "found inconvenient for the Society," the Quest House of St. Dunstan's was used alternately with it for a time. It had a store-house for its books during this period at London House, but in April, 1719, "the Inhabitants of London House being warned to leave it, y^e^ Society must find a Store-Room elsewhere against Michaelmas," and in September of the same year it was "ordered that y^e^ chambers in the Middle Temple [those vested in the Society by Mr. Meller] be fitted up to received the Society's Books and Papers."

On September 17, 1719, "the Treasurer will admit," it is recorded, "y^e^ Society to have a room in y^e^ House he is going to in Southampton Buildings: y^e^ Society will allow £5 per annum for it."

The Society continued, however, to meet at St. Paul's Chapter House—the Committee sometimes assembling at St. Dunstan's Coffee House—until April 4, 1728, when the Society held its "First meeting at y^e^ Society's House in Bartlet's Buildings." † The Society continued to meet here until September, 1758, when, having purchased the lease of a house in Hatton Garden ‡ (for £140) it took up

* The Secretary's letters, up to 1728, are headed "Middle Temple."

† A library which had been left (subject to "Simon Patrick, an infant, grandchild of y^e^ late Bp. Patrick, not taking Orders or dying before") to the Society by Mr. Middleton of Cockfield, Sussex, in 1713, was removed from Ely House, in 1731, to the Society's House in Bartlett's Buildings. It still remains in the Society's possession.

‡ It is interesting to note that while at Hatton Garden the Secretary was instructed (1762) "to buy 12 new mahogany chairs for the Committee room." These Chippendale (?) chairs are still used at the Society's meetings.

its quarters there. The following notice appears at the end of the Report for 1758:—

N.B. The Society are removed from Bartlet's Buildings to a House in Hatton Garden opposite the said Buildings, being the ninth door from Holborn on the left Hand.

In 1777 the Society took up its abode once more in Bartlet's Buildings (No. 5), where it continued until 1824.

In the Report for the latter year, the following statement appears:—

It has long been felt that the House in Bartlett's Buildings did not afford sufficient accomodation for the General Meetings, and indeed for the daily transaction of the Society's increasing business. The Treasurers were accordingly instructed by the Board to make inquiry for convenient premises.

This they procured in the freehold premises, 67, Lincoln's Inn Fields, which had previously belonged to the Duke of Newcastle, and there the Society had its abode until 1879, when it removed to its new freehold premises in Northumberland Avenue.

This freehold site was purchased from the Metropolitan Board of Works in 1879 for £40,500, and buildings were erected at a cost of £42,380. The whole of this amount (£82,880), was provided by the Charity Commissioners by the sale of Stocks belonging to the Van Vryhouven Trust. The sum of £26,334, received from the sale of the Society's old premises in Lincoln's Inn Fields and Great Queen Street, was afterwards repaid to the Charity Commissioners. The total reduction of the Trust was therefore £56,546, involving a loss of income of about £1794, of which £1150 was paid by the bookselling business as an increased rental. In 1891 the Charity Commissioners advanced a further sum of £4635 for the enlargement of the premises, and the bookselling business then paid an additional rent of £150.

Treasurers of the Society.

Sergeant John Hooke was appointed the first Treasurer of the Society on March 16, 1698, but resigned the next year.

He was succeeded, March 3rd, by the Rev. Henry Shute (Lecturer of Whitechapel), who held the office till his death on November 8, 1722.

Owing to the various funds controlled by the Society

it was determined, at Mr. Shute's death, to distribute the duties among four members chosen for the purpose. On December 11, 1722, it was consequently resolved that—

The Treasurership be put into the hands of a Committee, who agreed to divide y^e^ Business between them, viz :—

The Rev^d^ Richard Mayo to receive for the General Designs & Arabick Impression.

Mr. Witham to receive subscriptions.

Mr. Tillard to receive for Packetts. Considerable sums to be paid by them to Mr. Hoare.

Mr. Henry Hoare to receive for y^e^ Malabar Mission.

On the death of Mr. Mayo, May 10, 1727, his place was filled by "the Rev^d^ John Deane, D.D., Arch^dn^ of Rochester."

Mr. Henry Hoare was succeeded at his death, in March, 1724, by Benjamin Hoare, Esq.

Mr. Robert Witham died in December, 1729, and Mr. William Tillard succeeded to his duties, which he fulfilled, together with his own, until his death in 1745, when he was followed by Henry Hastings, Esq., who held office till his death in 1747. Sir Francis Gosling was appointed in his stead, and held the treasurership for packets and subscriptions until his death on "Dec^r^ 29, 1768, *ætat.* 49." He was succeeded by Robert Gosling, Esq., who died in 1794, when F. Gosling, Esq., became his successor. At his death, in 1817, JoshuaWatson was appointed, and held office till 1833.

Mr. Benjamin Hoare, Treasurer of the East Indies Mission, died in 1750, and was succeeded by Sir Richard Hoare, who held this office till his death in 1755. Henry Hoare succeeded him, and performed his functions till 1785, in which year he died (October). Richard Hoare was his successor, who was followed in 1788 by Henry Hugh Hoare. The latter held the treasurership of the East India Missions till 1840. Archdeacon Denne, having resigned the treasurership of general designs in 1761, was succeeded by "the Rev^d^ Edw. Yardley, B.D., Arch^d^ of Cardigan," who held this office till his death in December, 1769. Rev. Dr. Henry Owen succeeded him, but resigned in 1775, when the Rev. Robert Poole Finch, Prebendary of Westminster, was appointed, and held the office until 1802. He was succeeded (July 6, 1802) by the Venerable Joseph Holden Pott, Archdeacon of St. Albans'. Archdeacon Pott, resigning on February 3, 1812, was succeeded

(June 9) by the Rev. H. Van Mildert. The latter, having resigned in 1815, was succeeded by the Rev. George Owen Cambridge, Archdeacon of Middlesex.

From 1815 onwards there were three Treasurers. "The Rev. George Owen Cambridge, Archdeacon of Middlesex, and Joshua Watson, Esq^{r}, of Clapton," being in that year Treasurers for benefactions, annual subscriptions, and for remittances for packets, while Henry Hugh Hoare, Esq., continued Treasurer to the Protestant mission in the East Indies. Mr. Joshua Watson, having resigned in 1833, his place was taken by the Rev. George D'Oyly, D.D. William Cotton succeeded Archdeacon Cambridge in 1837. On the death of Sir Henry Hugh Hoare, in 1840, there were but two Treasurers, until 1846, when, Dr. D'Oyly's name disappearing, Mr. William Cotton has three coadjutors, viz. the Rev. J. E. Tyler, B.D., Edward Hawkins, Esq., and Edward Wigram, Esq.

In 1851 the Rev. J. E. Tyler's name disappears from the Reports, and the Rev. William Short takes his place in 1852. In 1860 Mr. Short's name no longer appears and the Rev. W. Gilson Humphry, B.D., takes his place. In 1863 Mr. Edward Wigram's name disappears, and in 1864 that of Mr. Edward Hawkins, both being replaced in the latter year by J. S. Gilliat, Esq., and J. R. Kenyon, Esq., Q.C. In the Report for 1866, Mr. Cotton's name no longer appears among the Treasurers, and in the following year he is replaced by W. H. Smith, Esq., afterwards the Right Hon. W. H. Smith, M.P.

In 1871 the name of J. R. Kenyon, Esq., is replaced by that of H. E. Pellew, Esq., who two years afterwards (1873) is succeeded by Nathanael Powell, Esq.

In 1874 W. H. Smith, Esq., retires, and General Sir H. Chas. B. Daubeney, K.C.B., takes his place.

In 1878 J. S. Gilliat retires, and is succeeded by R. B. Wade, Esq.

In 1886 the Rev. Prebendary Wace, D.D., appears in the room of the Rev. W. G. Humphry.

In 1895 W. H. Clay, Esq., takes the place of Nathanael Powell, Esq., who retires.

In 1897 J. C. Salt, Esq., replaces General Sir Chas. Daubeney, who resigns.

R. B. Wade, Esq., having died in 1897, his place was filled by the appointment of the Hon. Alban Gibbs, M.P.

Secretaries of the Society.

When chosen.	Name.	Remarks.
Oct. 31, 1699	Mr. John Chamberlayne.	
March 5, 170¼	„ Humphry Wanley.	He had been Assistant Secretary since December, 1700. He was an eminent Anglo-Saxon scholar and palæographer, and on his resignation, in 1708, became Secretary of the Society of Antiquaries.
June 24, 1708	„ Henry Newman.	Born in Massachusetts.
June 28, 1748	Rev. Thomas Broughton.	His portrait is in the Society's House.
1777	„ Michael Hallings.	
1785	„ George Gaskin, M.A.	Afterwards D.D. His portrait is in the Society's House.
1823	„ William Parker, M.A.	He (Parker) had been previously Assistant Secretary.
	„ W. H. Coleridge, M.A.	Rev. W. H. Coleridge was consecrated first Bishop of Barbados in 1824.
1824	„ William Parker, M.A.	
	„ A. M. Campbell, M.A.	
1830	„ William Parker, M.A.	
	„ E. J. Burrow, D.D.	
1831	„ William Parker, M.A.	
	„ George Tomlinson, M.A.	Rev. Geo. Tomlinson was made, in 1842, first Bishop of Gibraltar.
1842	„ William Parker, M.A.	
	„ T. B. Murray, M.A.	
	„ John Evans, M.A.	
	„ J. D. Glennie, M.A.	
1843	„ T. B. Murray, M.A.	
	„ John Evans, M.A.	
	„ J. D. Glennie, M.A.	
1860	„ John Evans, M.A.	
	„ J. D. Glennie, M.A.	
1868	„ John Evans, M.A.	
	„ J. D. Glennie, M.A.	
	„ Henry Swabey, M.A.	
1869	„ John Evans, M.A.	
	„ Henry Swabey, M.A.	
1870	„ Henry Swabey, M.A.	
	„ T. M. Fuller, M.A.	
1875	„ Henry Swabey, M.A.	
	„ Edmund McClure, M.A.	
1878	„ W. H. Grove, M.A.	
	„ Edmund McClure, M.A.	
1890	„ A. J. Carlyle, M.A.	
	„ Edmund McClure, M.A.	
1891	„ W. Osborn B. Allen, M.A.	
	„ Edmund McClure, M.A.	

CHAPTER IV.

RELIGIOUS EDUCATION.

THE religious education of the children of the poor was one of the original objects for which our Society was founded. In the first minute-book at the first meeting,* on March 8, 169⅞, the second resolution thus runs :—

2. Resolv'd that we consider to-morrow morning how to further and promote that good Design of erecting Catecheticall Schools in each parish in and about London, and that Col. Colchester and Dr. Bray give their thoughts how it may be done.

The third resolution shows how they tried to promote legislation on the subject :—

3. Resolv'd that the Right Hon^ble^ the Lord Guilford be desired to speak to the Archbishop [Tenison] that care may be taken that a Clause be provided in the Bill for imploying the poor, to have the Children taught to read and be instructed in the Church Catechism.

These resolutions were not mere dead letters. At their second meeting, on March 10, they decided to "subscribe a Stock for Insurance of the charge of setting up Schools for promoting Christian Knowledge," and Mr. Justice Hook was asked to "draw up an Instrument of Insurance and a Form of Subscription for the Contributors in their respective Parishes."

Lord Guilford also reported, on March 12, that the Archbishop had "promis'd to speake to the Chairmen of the Committee, to whom the consideration of methods for imploying the poor is committed, that care may be taken

* See p. 25, *supra*.

that provision be made to teach the poor to read in their workhouses, and also to instruct them in the Church Catechism." At the same meeting Colonel Colchester was "desired to find out three persons to begin an endeavour of setting up Schools in three Parishes."

Thus it is evident that the Church was alive to the need of providing religious education for the poor, and the first subscriptions for this good work came out of the pockets of the founders of the S.P.C.K. In the first twelve months £450 were subscribed. There was no talk then of State aid or rate aid, but love to their poorer brethren was the motive of their action. Thus the schools they founded were naturally called *charity* schools,* and the very name, though now scouted, bears in it a touching significance, and shows how earnest they were in their love for the poor.

First Circular.

The first "Circular Letter" (see minutes on p. 43) from the Society "to their Clergy Correspondents in the several Counties of England and Wales" shows how anxious they were to found a really national system of education on a religious basis. The letter runs as follows:—

The visible decay of Religion in this Kingdom, with the monstrous increase of Deism, Prophaness, and Vice, has excited the zeal of several persons of the best character in the Cities of London and Westminster, and other parts of the nation, to associate themselves in order to consult together how to put a stop to so fatal an inundation.

The cause thereof they believe in great measure to arise from the barbarous ignorance observable among the common people, especially those of the poorer sort, and this to proceed from want of due care in the education of the Youth, who, if early instructed in the Principles of true Religion, seasoned with the knowledge of God, and a just concern for their everlasting welfare, cou'd not possibly (with the ordinary Assistance of God's good Spirit) degenerate into such vile and unchristian practices as they now generally do.

To remedy these Evils, which cry aloud to Heaven for vengeance, they have agreed to use their best endeavours to incline the hearts of generous and well-dispos'd persons to

* The first time the words "Charity Schools" are used in the Society's minutes is in the title of the subscription or instrument of insurance.

contribute toward the erecting of Schools in these Cities, and the parts adjacent, for the instruction of such poor Children in Reading, Writing, and in the Catechism, whose Parents or Relations are not able to afford them the ordinary means of Education; and as they look upon this to be the most effectual method to train up the poorer sort in sobriety and y^e^ knowledge of Christian Principles, so they assure themselves that the good effects which may be wrought thereby will prove a powerfull argument to engage others in better circumstances to make so necessary a provision for their children.

The success of this undertaking (whereby the education of above two thousand poor Children is already taken care for) encourages them to hope that, if the like industry and application were observed in other parts of this Kingdom, the Children and Youth might be universally well-principled, and the growing generation make a conscience of fearing God. And these hopes have induced them to use their utmost endeavours to prevail with all pious and well-inclined Christians in y^e^ several parts of y^e^ nation, to joyn their hearts and purses in advancing to perfection so excellent and glorious a work.

We have repeated this first circular letter at length, because it seems to us wonderful that 200 years ago the lines of a true system of national education should be so clearly laid down. The more the letter is studied, the more surprising will it seem that these first founders of our Society should have so clearly foreseen the needs of the nation, and the way in which these could be met.

With this letter was also set forth a "Form of Subscription," which runs in similar words, and has already been mentioned (see p. 27) :—

Whereas it is evident to common observation, That the growth of vice and debauchery is greatly owing to the gross ignorance of the principles of the Christian Religion, especially among the poorer sort; And also whereas Christian vertue can grow from no other root than Christian Principles; we whose names are underwritten, inhabitants of the Parish of —— in the County of ——, being touched with zeal for the honour of God, the salvation of the souls of our poor brethren, and the Promoting of Christian Knowledge among the poor of this Parish, do hereby promise to pay yearly during pleasure, by four equal quarterly payments, viz. at Michælmas, Christmas, Lady-day, and Midsummer, such respective sums as we have hereunto subscribed, for and towards the setting up a School within this Parish for teaching poor children (whose parents

are not able to afford them any education) to read and write, and to repeat and understand the Church Catechism, according to the Rules and Orders lately printed and published by the direction of the Honble. Society for Propagating * Christian Knowledge.

As witness our hands this —— day of —— Anno Domini.

Rules for Schools.

The Rules and Orders here referred to varied slightly, no doubt, in different places, but from the "Account of the Charity Schools," published in 1704, we find that the master was to be "a Member of the Church of England, of a sober Life and Conversation, not under the Age of 25 Years," "One that frequents Holy Communion, one that hath a good government of himself and his Passions," "of a meek Temper and humble behaviour," "of a good Genius for Teaching," "one who understands well the Grounds and Principles of the *Christian Religion*, and is able to give a good account thereof to the Minister of the Parish or Ordinary, on Examination," "One who can write a good Hand, and who understands the Grounds of Arithmetick."

Among the Orders specified, we find that the master was to keep school "from 7 to 11 in the Morning, and from 1 to 5 in the Evening, in the *Summer* half Year; and from 8 to 11 in the Morning and from 1 to 4 in the Evening, the *Winter* half Year." Twice a week he was to instruct the children in the Church Catechism, "which he shall first teach them to pronounce distinctly and plainly; and then, in order to practise, shall explain it to the meanest Capacity, by the Help of *The Whole Duty of Man*, or some Good Exposition approved of by the *Minister*." He was to take particular care of their manners and behaviour, "to correct the beginnings of Lying, Swearing, Cursing, taking God's Name in Vain, and the Prophanation of the Lord's Day." He was to teach them "the true Spelling of Words, and distinction of Syllables, with Points and Stops;" and also to teach them to write "a fair legible hand with the grounds of Arithmetick." The girls were to learn to read, etc., and "generally to knit their Stockings and Gloves, to mark, sew, make and mend, their Cloathes;" several are said to "learn to write and to spin their Cloathes." "Twice every Lord's

* This was our alternative title for the first few years of our existence.

Day and Holy Day the Master is to bring the Children to Church, and they are always to have ready their Bibles, bound up with the Common Prayer. When a sufficient number know the Catechism, he is to give notice to the Minister, so that they may be catechized in Church. Prayers are to be said in School, Morning and Evening, and the Children are to be taught to pray at home, when they rise and when they go to Bed, and to use Graces before and after Meat. A Register of attendance is to be kept, and the *Tardy* as well as the *Absent* ones to be noted. Holidays are to be given, but only three times a year, at the usual Festivals, and by no means during *Bartholomew Fair*,* for fear of any harm by ill examples."

In another place the master is directed to prevent the children joining with mobs, using marks of party distinction, begging money for bonfires, or being seen with those who play at dice in wheelbarrows, or at any other unlawful game in the street, or elsewhere. The master is not to receive any money of the children's friends on any pretence whatever, nor is he to eke out his salary by teaching other children, besides the poor children of the school. The parents are to send their children clean, washed, and combed, and they are to "wear their Caps, Bands, Cloaths, and other Marks of Distinction every Day, whereby the Trustees and Benefactors may know them, and see what their Behaviour is abroad."

Charity Schools.

Funds were sometimes lacking, and then sermons or lectures were preached. In the parish of St. Catharine by the Tower, two of the trustees of the school had been chosen as collectors of the land-tax, and they gave their poundage to the school. In the same parish, as well as in that of St. Paul, Shadwell, the lamps were farmed, and the profits given to the schools.† In some fortunate places the monies subscribed were more than sufficient to defray the ordinary charge of a school, and the surplus was applied to increase the number of schools in the same place, or the number of scholars; sometimes to put out children as apprentices and

* A note says "The Children at Cambridge are not to break up at Sturbridge Fair time."

† Murray, pp. 11, 12.

"sometimes to purchase land for the same uses as in Whitechappel." In the parish of St. Margaret's, Westminster, the trustees of Grey Coat School, in 1701, proposed to the Vestry to let them have some of the parish children; and thus 80 boys and girls, in addition to the 50 boys belonging to the charity school, were taught to work: "some to spinning of wool, others to mending and making of Shooes, others to sewing, knitting, etc. And the income of the charity and their earnings have been sufficient to find them Diet, Lodging, and all other Necessaries, with an overplus of some small matter towards a Stock," which was wanted for apprenticing the children and finding them something to begin with in the world.

This particular school succeeded so well that Queen Anne, in the fifth year of her reign, incorporated it, and made it a royal foundation.

St. Giles's, Cripplegate; St. Andrew's, Holborn; and St. Clement's Danes followed also this good example of training the pauper children.

Altogether, in 1704, there were 54 charity schools in and about London and Westminster, and within 10 miles thereof. In these schools there were 1386 boys, and 745 girls. The annual subscriptions amounted to £2164, collections at sermons about £1042 per annum. Gifts to each school from the beginning amounted in the aggregate to £3202 19*s.*; and 306 boys and 75 girls had been apprenticed.

All these schools had been set up "within the space of Eight Years last part, except that in Norton-Folgate, and 1 of the 3 in S. Margaret's Westminster, which were set up about 3 or 4 Years before."

In addition to these schools there follows a list of 34 places in the country where charity schools have also been founded. These vary in size and expense, from *Burtlow, Surrey*, where "the Curate of the Parish teacheth gratis all the children of the Poor to Read, Write, and the Catechism," etc., to *Cambridge*, where 260 poor children are taught, and the subscriptions amount to over £200 per annum.

Cost of a School.

In 1704 the ordinary charge in London of a "School for 50 Boys Cloathed comes to about £75 p. Ann. for which a

School-Room, Books, and Firing are provided, a Master paid, and to each Boy is given yearly, 3 Bands, 1 Cap, 1 Coat, 1 pair of Stockings and 1 pair of Shooes." A girls' school of the same size then cost £60 per annum, which paid for the room, books, firing, and mistress, and provided for each girl, "2 Coyfs, 2 Bands, 1 Gown and Petticoat, 1 pair of knit Gloves, 1 pair of Stockings, and 2 pair of Shooes."

In 1706 the cost of "cloathing a Poor Boy" was stated to be 9*s.* 9½*d.* and of a girl 10*s.* 7*d.* This had increased in 1710, and the following detailed statement may be of interest:—

The Charge of Cloathing a Poor Boy of a Charity School in London.

	£	*s.*	*d.*
1 Yard and half quarter of Grey *Yorkshire* Broad Cloth 6 quarters wide, makes a Coat	00	03	00
Making the Coat with Pewter Buttons and all other Materials	00	01	00
A Waistcoat of the same Cloth lined	00	03	06
A pair of Breeches of Cloth or Leather lined	00	02	06
1 Knit Cap, with Tuft and String, of any Colour	00	00	10
1 Band	00	00	02
1 Shirt	00	01	06
1 Pair of Woollen Stockings	00	00	08
1 Pair of Shoes	00	01	10
1 Pair of Buckles	00	00	01
	00	15	01

The Charge of Cloathing a Poor Girl of a Charity School in London.

	£	*s.*	*d.*
3 Yards and half of blue long Ells, about Yard wide at 16*d.* p. Yard, makes a Gown and Petticoat	00	04	08
Making thereof, Strings, Body-lining, and other Materials ...	00	01	00
A Coif and Band of Scotch Cloth plain with a Border ...	00	00	09
A Shift	00	01	06
A pair of Leather Bodice and Stomacher	00	02	06
1 Pair of Woollen Stockings	00	00	08
1 Pair of Shoes	00	01	08
1 Pair of Buckles	00	00	01
	00	12	10

NOTE.—The different Stature of Children is allowed for in this Account; and 50 children between the Ages of 7 and 14 (one with another) may be cloathed at this rate in London.

This zeal for the education of the children of the poor was widely spread, and some of the earliest parochial and ward schools arose under the auspices of our Society. A yearly account of all the charity schools was printed and published as an appendix to the sermon preached on the

anniversary service attended by the charity children.* Even in small villages where it was impossible to collect sufficient money to start a charity school, a plan was proposed and adopted for opening day schools. Some discreet and sober person was to be pitched upon in each parish, and to be paid by *results*. So soon as the child could name and distinguish all the letters in the alphabet, the teacher was to receive 2*s*. 6*d*. "A like payment was to be made when the child could spell well: and 5*s*. more when such child can read well and distinctly, and say the Church Catechism. By which means Poor Children may be taught to read for *Ten shillings;* and the additional Charge for Books will be very inconsiderable." †

The clergy were specially noted for their zeal in this good work. In some places they taught the children *gratis*. In others persons were made parish clerks, on condition they would teach a certain number of children gratis. At Warwick a charity box, set up in the church, with this inscription, "*For the use and increase of the Charity School,*" had so good an effect that several children were taught and clothed by what was put into it. In some places effigies or statues ‡ of charity children were placed at the church or school doors, with a poor's box near them, and suitable texts of Scripture, to excite the alms of people resorting thither.

In another place (Ewhurst in Surrey), where the minister of the parish was at the whole expense of educating the children, he "had provided two palls, the one of which is let out for 2*s*. 6*d*. and the other for 1*s*. a time, for the more decent funerals of the dead; and the money so arising bears a good part of the charge of teaching the poor children there." In a few cases the parents contributed something. In the account for 1717, "At Winleton in the County of Durham, the workmen of an iron-work, who are about 400 or 500, allow one farthing and an half per shilling, per week, which together with their master's contribution, maintains their poor, and affords about £17 per annum for teaching their children to read, etc."

* For charity schools sermons, see below, pp. 147–154.

† See proposal, etc., in Report for 1710.

‡ Two stone statues of charity school children, of the size of life, stood in front of St. Andrew's School House, Hatton Garden.

School Inspection.

The early minutes of the Society show with what care they watched over these schools. Agents were appointed to visit the schools, who made weekly reports. And on January 13, 1700, we have the first notice of the appointment of an inspector: "Resolved that the Rev. Mr. Coghan be the Inspector of all the Charity Schools in and about London and Westminster." His salary of £20 a year was paid by the Society.

This supervision took at times a course which might now be thought strange. In 1711 we find that the master of the Clerkenwell Charity Schools had been so forgetful of his office, as publicly to act, with the children of the school, the play of *Timon of Athens*. The agent reported the case, and the Society took it up very seriously, as a matter likely to be injurious to the schools in general. It was agreed to suggest the removal of the master, and the withdrawal of his licence, if the Bishop of London had granted one to him.

But whatever may be thought of their action in this case (and those who know most about the theatre in the early part of the eighteenth century will be least likely to condemn them), at other times the Society's action was most wise and far-seeing. In 1712 manual labour, such as spinning, sewing, knitting, gardening, ploughing, and harrowing, was to be encouraged in the schools. Information was obtained from seafaring men as to proper ships, where the commanders were religiously disposed, for thus placing out children from the charity schools. In furtherance of this project navigation and mathematics were taught at Brighton, Southampton, and Exeter, and the Trustees in other places looked out for talented pupils, who might be advanced to posts of credit and trust. Night schools for adults were recommended in a Circular Letter, dated December 20, 1711, a Training Institution for the Preparation of Masters was proposed in 1703, and though funds seem to have been wanting at that time, yet the project was not lost sight of, and schoolmasters were recommended to associate together in their several districts for mutual instruction and assistance. Thus many of the developments of later years were foreshadowed in the minutes of our Society.

Charity Sermons.

In Hatton's "New View of London, 1708," p. 580, is given a list of twenty-two churches in London in which lectures were preached and collections made towards the maintenance of charity schools. In the Report for 1709 it is stated that there were 88 charity schools, wherein were taught 3402 children, of whom there were clothed 2928, and apprenticed from the beginning 1368. The annual subscriptions amounted to £4189, collections after sermons £2017, gifts from the beginning £9517.

Some notes of the collections made are here given. They show how liberal was the response made to the appeal put forth by our Society for the education of the children of the poor.

January 25, 1710.—Mr. Shute (the Treasurer) reported that an unknown person had put into the bason of collections at St. Andrew's, Holborn, the last Lord's Day, fourteen guineas wrapped up in a paper directed "To the Trustees of the Charity School" in that Parish, and inscribed to the following effect, viz:—That the donor was a person who could neither write nor read; and that his want of learning induced him, as God had enabled him, to encourage it in others.

Mr. Mayo reported that the same sum was given in a paper of words to the same effect about three months since, to the collection made at the door of St. Sepulchre's Church; which he supposes might come from the same person.

Mr. Chamberlayne reported that the collections at St. Margaret's Westminster the 14th current, which he reported to be £140 11*s.* 7*d.* were since increased by contributions sent in to £163 15*s.* 7*d.*

The dates of the foundations of some of the earliest schools in London and Westminster may here be given. A free school founded in Whitechapel in 1680; St. Margaret's, Westminster, 1688; Norton Folgate, 1691; St. James's, Westminster, 1697; St. Botolph's, Aldgate, 1698; St. Giles', Cripplegate, 1698; St. Andrew's, Holborn, 1699; St. James's, Clerkenwell, 1699; St. Martin's-in-the Fields, 1699; St. Paul's, Shadwell, 1699.

Unfortunately our ideas about charity schools are too often taken from the pages of Dickens, and we are apt to forget the Christian philanthropy of their first founders, and the thousands of poor children who owed all their

prosperity in after life to the sound education which was given to them in these schools.

Supposed Jacobite Tendencies.

After the death of Queen Anne there was for a time a certain distrust of charity schools. Whether rightly or wrongly, an idea obtained that these schools were "Nurseries of sedition and Rebellion instead of Religion." The Society's records speak of the need of choosing "a Master well affected to His Majesty and Government." In one school a catechism "said to be drawn up by Mr. Spinkes a Nonjurer" was used, but it was discontinued on the advice of the Archbishop of Canterbury. In 1716 the Archbishop of Canterbury wrote a letter to the trustees of the schools, earnestly exhorting them "rigorously to animadvert upon all, whether children or Teachers, who either appear or suffer them to appear at any time in publick, to affront the Government and bear a Part in those Tumults and Riots, which are so great a Scandal, as well as Prejudice, to the good Order and Peace of the Realm." He also advised that any catechisms taught in these schools, "that meddle with political or party Principles" should be thrown aside as "pernicious to the original Design of these pious Nurseries." Some time after he further recommended that all masters and mistresses should not only take the oath to the Government, but also "sign a solemn declaration acknowledging His Majesty King George to be the only lawful and rightful King of these Realms." Clearly there had been cases of disaffection, and no doubt some of the clergy, who were most active in founding schools, were rather Jacobite than Hanoverian in their sympathies. Bishop Boulter (of Bristol), preaching before the Society in 1722, hoped that the trustees of the schools would see that the teachers "instructed their Scholars truly in the doctrines of our most excellent Church without tincturing them at all with anything of those party quarrels and distinctions that so unhappily abound among us." These charges of "Disloyalty and Popery" were still occasionally made, and it was many years before they were entirely withdrawn. However, our Society continued, in spite of much

discouragement, to do its best, and by 1741 nearly 2000 charity schools had been established in Great Britain and Ireland through its means.

Service for Charity Children.

We may here give a short account of the Annual Assembly of the charity school children, which was one of the most striking services held in London, and which lasted in unbroken succession from 1704 to 1877. It was then discontinued, chiefly in consequence of the authorities of St. Paul's Cathedral fearing the risk of fire from the scaffolding, which had to be kept stored up in the crypt. The first idea of this service appears in the minutes of March 25, 1703.

Mr. Bromfield mov'd that the Poor Children in all the Charity-Schools might Walk in Procession once a year to some Church and there hear a Sermon; and it was recommended to the Agents to discourse the Trustees, &c., about this Matter.

The subject came up again on May 6 of the same year, when we read as follows:—

Order'd that the Secretary do wait on Dr. Manningham,* and in the Name of this Society desire the Use of his Church for a Sermon to be Preach'd therein to the Poor Children taught in all the Charity-Schools, annually upon St. John Baptist's day: and that they do desire the Dr. to preach the first Sermon.

Dr. Manningham expressed his willingness to lend his church, but he would be "out of Town at Midsomer" (minutes, May 20, 1703). The matter then dropped till November 11, when Innocents' Day was fixed for the procession and service. But the agents desired longer notice "for bringing all the poor children to S. Andrew's Church in Holbourn," and the matter was again deferred. At last, on April 6, 1704, a procession of the poor children was fixed for Monday or Tuesday in "Whitson Week," and Dr. Manningham lent his church, though he would be at Windsor. This procession and service duly took place on June 8, 1704, when 2000 poor children, with their masters and mistresses were present at St.

* Thomas Manningham, D.D., Rector of St. Andrew's, Holborn; appointed Dean of Windsor, 1708; consecrated Bishop of Chichester, 1709; died 1722.

Andrew's Church, Holborn. Strype, in his edition of Stow's "London," refers to this as follows :—

It was a wondrous surprising, as well as pleasing sight, that happened June the 8th, 1704, when all the boys and girls maintained at these schools, in their habits, walked two and two, with their Masters and Mistresses, some from Westminster, and some through London; with many of the Parish ministers going before them; and all meeting at St. Andrew's, Holborn, Church, where a seasonable sermon was preached by the Rev. Dr. Richard Willis [Dean of Lincoln, afterwards Bishop of Winchester] upon Genesis xviii. 19, *I know him that he will command his children &c.*; the children being placed in the galleries. They were about two thousand; and each had a small piece of paper fastened to their breasts or sleeves, showing to what parish they belonged; and a printed paper in their hands, giving an account of these Schools. The sum whereof was that these poor children were all taught,—the boys, reading and writing, and casting of accounts; the girls, sewing and working; and also all diligently instructed in the Catechism, in which they are publicly examined in the Churches on the Lord's Day, after the evening sermon.

This was the first annual assemblage of the schools. The Dean of Lincoln's sermon was published by the Society, and widely circulated, being highly approved in Germany, and translated into High Dutch.*

On this occasion some of the children could not be admitted for want of room, so a larger church, St. Sepulchre's, Snow Hill, was chosen for the next year. In this church they continued to assemble, year by year, till 1787.

Besides these annual assemblages of the charity children, there were also several national occasions on which they were gathered together. In 1713 there was a public thanksgiving for peace, and we find in the minutes of that year :—

July 16.—Mr. Nelson† reported that upon the Thanksgiving Day for the Peace on the 7th current, 3925 Charity Children, boys and girls, new clothed, with their masters and mistresses, were placed upon a machine or gallery in the Strand,

* Minutes, April, 1705.

† The famous Robert Nelson was a member of the Society from 1699 to his death in 1714. He took a special interest in the charity schools. He was instrumental in getting the engraving by Geo. Vertue published, a reduced copy of which is the frontispiece of this book.

discouragement, to do its best, and by 1741 nearly 2000 charity schools had been established in Great Britain and Ireland through its means.

Service for Charity Children.

We may here give a short account of the Annual Assembly of the charity school children, which was one of the most striking services held in London, and which lasted in unbroken succession from 1704 to 1877. It was then discontinued, chiefly in consequence of the authorities of St. Paul's Cathedral fearing the risk of fire from the scaffolding, which had to be kept stored up in the crypt. The first idea of this service appears in the minutes of March 25, 1703.

Mr. Bromfield mov'd that the Poor Children in all the Charity-Schools might Walk in Procession once a year to some Church and there hear a Sermon; and it was recommended to the Agents to discourse the Trustees, &c., about this Matter.

The subject came up again on May 6 of the same year, when we read as follows:—

Order'd that the Secretary do wait on Dr. Manningham,* and in the Name of this Society desire the Use of his Church for a Sermon to be Preach'd therein to the Poor Children taught in all the Charity-Schools, annually upon St. John Baptist's day: and that they do desire the Dr. to preach the first Sermon.

Dr. Manningham expressed his willingness to lend his church, but he would be "out of Town at Midsomer" (minutes, May 20, 1703). The matter then dropped till November 11, when Innocents' Day was fixed for the procession and service. But the agents desired longer notice "for bringing all the poor children to S. Andrew's Church in Holbourn," and the matter was again deferred. At last, on April 6, 1704, a procession of the poor children was fixed for Monday or Tuesday in "Whitson Week," and Dr. Manningham lent his church, though he would be at Windsor. This procession and service duly took place on June 8, 1704, when 2000 poor children, with their masters and mistresses were present at St.

* Thomas Manningham, D.D., Rector of St. Andrew's, Holborn; appointed Dean of Windsor, 1708; consecrated Bishop of Chichester, 1709; died 1722.

Andrew's Church, Holborn. Strype, in his edition of Stow's "London," refers to this as follows :—

It was a wondrous surprising, as well as pleasing sight, that happened June the 8th, 1704, when all the boys and girls maintained at these schools, in their habits, walked two and two, with their Masters and Mistresses, some from Westminster, and some through London; with many of the Parish ministers going before them; and all meeting at St. Andrew's, Holborn, Church, where a seasonable sermon was preached by the Rev. Dr. Richard Willis [Dean of Lincoln, afterwards Bishop of Winchester] upon Genesis xviii. 19, *I know him that he will command his children &c.*; the children being placed in the galleries. They were about two thousand; and each had a small piece of paper fastened to their breasts or sleeves, showing to what parish they belonged; and a printed paper in their hands, giving an account of these Schools. The sum whereof was that these poor children were all taught,—the boys, reading and writing, and casting of accounts; the girls, sewing and working; and also all diligently instructed in the Catechism, in which they are publicly examined in the Churches on the Lord's Day, after the evening sermon.

This was the first annual assemblage of the schools. The Dean of Lincoln's sermon was published by the Society, and widely circulated, being highly approved in Germany, and translated into High Dutch.*

On this occasion some of the children could not be admitted for want of room, so a larger church, St. Sepulchre's, Snow Hill, was chosen for the next year. In this church they continued to assemble, year by year, till 1737.

Besides these annual assemblages of the charity children, there were also several national occasions on which they were gathered together. In 1713 there was a public thanksgiving for peace, and we find in the minutes of that year :—

July 16.—Mr. Nelson† reported that upon the Thanksgiving Day for the Peace on the 7th current, 3925 Charity Children, boys and girls, new clothed, with their masters and mistresses, were placed upon a machine or gallery in the Strand,

* Minutes, April, 1705.

† The famous Robert Nelson was a member of the Society from 1699 to his death in 1714. He took a special interest in the charity schools. He was instrumental in getting the engraving by Geo. Vertue published, a reduced copy of which is the frontispiece of this book.

discouragement, to do its best, and by 1741 nearly 2000 charity schools had been established in Great Britain and Ireland through its means.

Service for Charity Children.

We may here give a short account of the Annual Assembly of the charity school children, which was one of the most striking services held in London, and which lasted in unbroken succession from 1704 to 1877. It was then discontinued, chiefly in consequence of the authorities of St. Paul's Cathedral fearing the risk of fire from the scaffolding, which had to be kept stored up in the crypt. The first idea of this service appears in the minutes of March 25, 1703.

Mr. Bromfield mov'd that the Poor Children in all the Charity-Schools might Walk in Procession once a year to some Church and there hear a Sermon; and it was recommended to the Agents to discourse the Trustees, &c., about this Matter.

The subject came up again on May 6 of the same year, when we read as follows:—

Order'd that the Secretary do wait on Dr. Manningham,* and in the Name of this Society desire the Use of his Church for a Sermon to be Preach'd therein to the Poor Children taught in all the Charity-Schools, annually upon St. John Baptist's day: and that they do desire the Dr. to preach the first Sermon.

Dr. Manningham expressed his willingness to lend his church, but he would be "out of Town at Midsomer" (minutes, May 20, 1703). The matter then dropped till November 11, when Innocents' Day was fixed for the procession and service. But the agents desired longer notice "for bringing all the poor children to S. Andrew's Church in Holbourn," and the matter was again deferred. At last, on April 6, 1704, a procession of the poor children was fixed for Monday or Tuesday in "Whitson Week," and Dr. Manningham lent his church, though he would be at Windsor. This procession and service duly took place on June 8, 1704, when 2000 poor children, with their masters and mistresses were present at St.

* Thomas Manningham, D.D., Rector of St. Andrew's, Holborn; appointed Dean of Windsor, 1708; consecrated Bishop of Chichester, 1709; died 1722.

Andrew's Church, Holborn. Strype, in his edition of Stow's "London," refers to this as follows :—

It was a wondrous surprising, as well as pleasing sight, that happened June the 8th, 1704, when all the boys and girls maintained at these schools, in their habits, walked two and two, with their Masters and Mistresses, some from Westminster, and some through London; with many of the Parish ministers going before them; and all meeting at St. Andrew's, Holborn, Church, where a seasonable sermon was preached by the Rev. Dr. Richard Willis [Dean of Lincoln, afterwards Bishop of Winchester] upon Genesis xviii. 19, *I know him that he will command his children &c.*; the children being placed in the galleries. They were about two thousand; and each had a small piece of paper fastened to their breasts or sleeves, showing to what parish they belonged; and a printed paper in their hands, giving an account of these Schools. The sum whereof was that these poor children were all taught,—the boys, reading and writing, and casting of accounts; the girls, sewing and working; and also all diligently instructed in the Catechism, in which they are publicly examined in the Churches on the Lord's Day, after the evening sermon.

This was the first annual assemblage of the schools. The Dean of Lincoln's sermon was published by the Society, and widely circulated, being highly approved in Germany, and translated into High Dutch.*

On this occasion some of the children could not be admitted for want of room, so a larger church, St. Sepulchre's, Snow Hill, was chosen for the next year. In this church they continued to assemble, year by year, till 1737.

Besides these annual assemblages of the charity children, there were also several national occasions on which they were gathered together. In 1713 there was a public thanksgiving for peace, and we find in the minutes of that year:—

July 16.—Mr. Nelson† reported that upon the Thanksgiving Day for the Peace on the 7th current, 3925 Charity Children, boys and girls, new clothed, with their masters and mistresses, were placed upon a machine or gallery in the Strand,

* Minutes, April, 1705.

† The famous Robert Nelson was a member of the Society from 1699 to his death in 1714. He took a special interest in the charity schools. He was instrumental in getting the engraving by Geo. Vertue published, a reduced copy of which is the frontispiece of this book.

discouragement, to do its best, and by 1741 nearly 2000 charity schools had been established in Great Britain and Ireland through its means.

Service for Charity Children.

We may here give a short account of the Annual Assembly of the charity school children, which was one of the most striking services held in London, and which lasted in unbroken succession from 1704 to 1877. It was then discontinued, chiefly in consequence of the authorities of St. Paul's Cathedral fearing the risk of fire from the scaffolding, which had to be kept stored up in the crypt. The first idea of this service appears in the minutes of March 25, 1703.

Mr. Bromfield mov'd that the Poor Children in all the Charity-Schools might Walk in Procession once a year to some Church and there hear a Sermon; and it was recommended to the Agents to discourse the Trustees, &c., about this Matter.

The subject came up again on May 6 of the same year, when we read as follows:—

Order'd that the Secretary do wait on Dr. Manningham,* and in the Name of this Society desire the Use of his Church for a Sermon to be Preach'd therein to the Poor Children taught in all the Charity-Schools, annually upon St. John Baptist's day: and that they do desire the Dr. to preach the first Sermon.

Dr. Manningham expressed his willingness to lend his church, but he would be "out of Town at Midsomer" (minutes, May 20, 1703). The matter then dropped till November 11, when Innocents' Day was fixed for the procession and service. But the agents desired longer notice "for bringing all the poor children to S. Andrew's Church in Holbourn," and the matter was again deferred. At last, on April 6, 1704, a procession of the poor children was fixed for Monday or Tuesday in "Whitson Week," and Dr. Manningham lent his church, though he would be at Windsor. This procession and service duly took place on June 8, 1704, when 2000 poor children, with their masters and mistresses were present at St.

* Thomas Manningham, D.D., Rector of St. Andrew's, Holborn; appointed Dean of Windsor, 1708; consecrated Bishop of Chichester, 1709; died 1722.

Andrew's Church, Holborn. Strype, in his edition of Stow's "London," refers to this as follows :—

It was a wondrous surprising, as well as pleasing sight, that happened June the 8th, 1704, when all the boys and girls maintained at these schools, in their habits, walked two and two, with their Masters and Mistresses, some from Westminster, and some through London; with many of the Parish ministers going before them; and all meeting at St. Andrew's, Holborn, Church, where a seasonable sermon was preached by the Rev. Dr. Richard Willis [Dean of Lincoln, afterwards Bishop of Winchester] upon Genesis xviii. 19, *I know him that he will command his children &c.*; the children being placed in the galleries. They were about two thousand; and each had a small piece of paper fastened to their breasts or sleeves, showing to what parish they belonged; and a printed paper in their hands, giving an account of these Schools. The sum whereof was that these poor children were all taught,—the boys, reading and writing, and casting of accounts; the girls, sewing and working; and also all diligently instructed in the Catechism, in which they are publicly examined in the Churches on the Lord's Day, after the evening sermon.

This was the first annual assemblage of the schools. The Dean of Lincoln's sermon was published by the Society, and widely circulated, being highly approved in Germany, and translated into High Dutch.*

On this occasion some of the children could not be admitted for want of room, so a larger church, St. Sepulchre's, Snow Hill, was chosen for the next year. In this church they continued to assemble, year by year, till 1737.

Besides these annual assemblages of the charity children, there were also several national occasions on which they were gathered together. In 1713 there was a public thanksgiving for peace, and we find in the minutes of that year :—

July 16.—Mr. Nelson† reported that upon the Thanksgiving Day for the Peace on the 7th current, 3925 Charity Children, boys and girls, new clothed, with their masters and mistresses, were placed upon a machine or gallery in the Strand,

* Minutes, April, 1705.

† The famous Robert Nelson was a member of the Society from 1699 to his death in 1714. He took a special interest in the charity schools. He was instrumental in getting the engraving by Geo. Vertue published, a reduced copy of which is the frontispiece of this book.

discouragement, to do its best, and by 1741 nearly 2000 charity schools had been established in Great Britain and Ireland through its means.

Service for Charity Children.

We may here give a short account of the Annual Assembly of the charity school children, which was one of the most striking services held in London, and which lasted in unbroken succession from 1704 to 1877. It was then discontinued, chiefly in consequence of the authorities of St. Paul's Cathedral fearing the risk of fire from the scaffolding, which had to be kept stored up in the crypt. The first idea of this service appears in the minutes of March 25, 1703.

Mr. Bromfield mov'd that the Poor Children in all the Charity-Schools might Walk in Procession once a year to some Church and there hear a Sermon; and it was recommended to the Agents to discourse the Trustees, &c., about this Matter.

The subject came up again on May 6 of the same year, when we read as follows:—

Order'd that the Secretary do wait on Dr. Manningham,* and in the Name of this Society desire the Use of his Church for a Sermon to be Preach'd therein to the Poor Children taught in all the Charity-Schools, annually upon St. John Baptist's day: and that they do desire the Dr. to preach the first Sermon.

Dr. Manningham expressed his willingness to lend his church, but he would be "out of Town at Midsomer" (minutes, May 20, 1703). The matter then dropped till November 11, when Innocents' Day was fixed for the procession and service. But the agents desired longer notice "for bringing all the poor children to S. Andrew's Church in Holbourn," and the matter was again deferred. At last, on April 6, 1704, a procession of the poor children was fixed for Monday or Tuesday in "Whitson Week," and Dr. Manningham lent his church, though he would be at Windsor. This procession and service duly took place on June 8, 1704, when 2000 poor children, with their masters and mistresses were present at St.

* Thomas Manningham, D.D., Rector of St. Andrew's, Holborn; appointed Dean of Windsor, 1708; consecrated Bishop of Chichester, 1709; died 1722.

Andrew's Church, Holborn. Strype, in his edition of Stow's "London," refers to this as follows :—

It was a wondrous surprising, as well as pleasing sight, that happened June the 8th, 1704, when all the boys and girls maintained at these schools, in their habits, walked two and two, with their Masters and Mistresses, some from Westminster, and some through London; with many of the Parish ministers going before them; and all meeting at St. Andrew's, Holborn, Church, where a seasonable sermon was preached by the Rev. Dr. Richard Willis [Dean of Lincoln, afterwards Bishop of Winchester] upon Genesis xviii. 19, *I know him that he will command his children &c.*; the children being placed in the galleries. They were about two thousand; and each had a small piece of paper fastened to their breasts or sleeves, showing to what parish they belonged; and a printed paper in their hands, giving an account of these Schools. The sum whereof was that these poor children were all taught,—the boys, reading and writing, and casting of accounts; the girls, sewing and working; and also all diligently instructed in the Catechism, in which they are publicly examined in the Churches on the Lord's Day, after the evening sermon.

This was the first annual assemblage of the schools. The Dean of Lincoln's sermon was published by the Society, and widely circulated, being highly approved in Germany, and translated into High Dutch.*

On this occasion some of the children could not be admitted for want of room, so a larger church, St. Sepulchre's, Snow Hill, was chosen for the next year. In this church they continued to assemble, year by year, till 1737.

Besides these annual assemblages of the charity children, there were also several national occasions on which they were gathered together. In 1713 there was a public thanksgiving for peace, and we find in the minutes of that year :—

July 16.—Mr. Nelson† reported that upon the Thanksgiving Day for the Peace on the 7th current, 3925 Charity Children, boys and girls, new clothed, with their masters and mistresses, were placed upon a machine or gallery in the Strand,

* Minutes, April, 1705.

† The famous Robert Nelson was a member of the Society from 1699 to his death in 1714. He took a special interest in the charity schools. He was instrumental in getting the engraving by Geo. Vertue published, a reduced copy of which is the frontispiece of this book.

which was in length above 600 feet, and had in breadth eight ranges of seats, one above another, whereby they were put in the full view of both House of Parliament in their procession to St. Paul's, upon that occasion ; That it was designed as a piece of respect to the Queen; and though her Majestie was not present, such a prospect of charity gave great satisfaction to all the spectators: That the charge was defrayed by the Trustees of the several Charity Schools which appeared that day.

A like assemblage was arranged in 1714 on the accession of King George the First, and as the king passed by, the children sang the first six verses of the 21st Psalm, "according to Sir John Denham's Version."

Mr. Chamberlayne (the Secretary) reported, that His Royal Highness the Prince was pleased to say that the Charity Children were one of the finest sights he ever saw in his life; and that he only wished that his own children had been with him to have seen them at the same time.

This demonstration also led to a further result, for Mr. Shepard, a member of Parliament for Honiton, in Devon, was so pleased with the sight that on his return he set up a charity school in that town.*

In 1715 the Princess of Wales† expressed a wish to see the charity children at their next anniversary, and our Society applied to the commissioners for finishing St. Paul's Cathedral for leave to assemble the schools there. But after an interview between the committee of the Society and Sir Christopher Wren, the scheme was abandoned as not feasible. Whether the Princess was present at St. Sepulchre's, we do not know; but it is probable that she was, as she had told Mr. Chamberlayne that "she would come alone in a hackney chair, rather than not see the Charity Children upon such an occasion."

Service at St. Paul's.

From 1738 to 1781 inclusive the annual service took place at Christ Church, Newgate Street. In 1782 for the first time the children were collected under the dome of St. Paul's Cathedral, and from that date till 1877 the annual service was there held.

* Minutes, October 15, 1713.

† Wilhelmina Caroline of Brandenburg-Anspach, afterwards Queen as Consort of George II.; died in 1737, aged 54, universally lamented.

In 1789, on April 23, they were assembled to take part in the public thanksgiving for the recovery of His Majesty King George the Third; and on this occasion the king gave £1000 to the Society of Patrons of Charity Schools towards the expenses incurred by that society and by the several schools.

Year by year these services were held, and annual sermons preached, which were published by the Society. A few further particulars may be added before we leave this branch of our subject.

In 1802 our Society objected to an anthem being substituted for the usual verses of the 113th Psalm, as "tending to diminish the simplicity and propriety which should always accompany the performances of charity children," and in that year our Society did not attend St. Paul's, but held a service at St. Mary-le-Bow, Cheapside, and several schools were not allowed to go to the cathedral. However, by next year, matters were adjusted, and the Psalm was sung as before, so that all the children could join.

In 1814 H.I.M. Alexander, Emperor of Russia, was present, together with the King of Prussia, Marshal Blucher, General Platoff, and other distinguished foreigners. The Emperor was much affected by the singing of the Old Hundredth Psalm by the children in full chorus. In 1833, and again in 1840, Queen Adelaide was present.

In 1836 their Royal Highnesses, the Duchess of Kent and the Princess Victoria came, and on many other occasions various members of the Royal Family have been present.

The average number of children brought together was about 4500, which were as many as could be accommodated. The whole congregation, including the children, was estimated at 12,000. The service was in many respects unique. Dr. William Vincent, Dean of Westminster, in his "Considerations on Parochial Music," published in 1787, thus refers to it:—

> The union of five thousand trebles raises admiration and astonishment. It is a choir impossible to collect by any other means. Add to this, that a variety of other ideas go to make up the whole of our delight. Compassion, benevolence, and Christian charity dilate the heart; considerations of public utility engage the attention; reflections upon the probable advantages

accruing to so many poor human creatures rescued from total ignorance, steal upon the mind; and the aggregate of these several feelings contribute to render it one of the most heart-moving spectacles exhibited in this or any other country.

The main cost of this annual gathering was borne by the "Society of Patrons of the Anniversary of Charity Schools," though our Society contributed £50 a year, obtained the services of a preacher, and published the Annual Sermon. The Society of Patrons was called originally "the Trustees for the Charity Schools in and about the City of London, and within the Bills of Mortality." They were formed out of our Society in 1706, and were always very closely connected with us.

In 1868 this connection was severed, and in that year the usual grant of £50 was not voted, and the following resolution was passed :—

That the Society having been compelled, by the state of its funds, to decline all applications for money grants, even in the most urgent cases, and the Society of Patrons appearing to have an annual surplus, it is not expedient that the Standing Committee should recommend to the Board to make a grant to the Society of Patrons this year.

This inability on our Society's part to continue its subsidy, and the fear of fire through the storage of the scaffolding, mentioned above, brought these interesting anniversaries to an end. There was a further reason for their discontinuance arising from the fact that the daily services in the cathedral had to be stopped for nearly two months, while this scaffolding was being erected.

Thus many causes combined to bring these services to a close, but the recollection of them remains as one of the earliest ways in which the great dome of St. Paul's gathered in and sheltered a large congregation.

Further Efforts for Education.

We must now return to record the further history of the charity schools. The accession of George III. brought national education into greater prominence. He publicly said that he hoped that every poor child in his dominions should be enabled to read his Bible. The Society presented him with an Address, in which they specially

dwelt on their endeavours "to promote and encourage the erecting of Charity Schools in all parts of the kingdom, that the children of the poor, being well instructed in the principles of their duty and early insured to labour and industry, might become good Christians, faithful subjects, and serviceable members of the community."

Much, however, remained to be done, and in spite of the efforts of the Society there was no great increase in the number of schools.

About 1784 the system of Sunday schools arose, chiefly from the zeal and piety of the Rev. Thomas Stock, master of the Cathedral School and Rector of St. John's, Gloucester. His benevolent designs were extended and carried into effect by Mr. Robert Raikes, editor of the *Gloucester Journal*, in whose pages the cause of Sunday instruction was ably recommended. This system rapidly extended, and a Sunday School Union was formed in 1785, with a mixed committee of Churchmen and Dissenters. In 1803 there were reported to this Society 7125 Sunday schools in Great Britain, having 88,860 teachers and 844,728 scholars;* and even this large number did not include all the Sunday schools; as there were many who did not report to the Sunday School Union.

The Bell and Lancaster Schemes.

At the beginning of this century more continuous efforts were made to provide education for the poor, and in 1801 the Bishop of Durham (Dr. Shute Barrington) obtained an Act of Parliament enabling him to found schools for poor children in the county palatine of Durham. Two or three years later the whole subject was debated in connection with the rival schemes of Dr. Bell, and Mr. Lancaster, which at that time roused much interest. The Rev. Andrew Bell, D.D., had been Chaplain of Fort St. George, and then Superintendent of the Military Male Orphan Asylum at Madras, in 1789. He there invented a plan of utilizing the elder scholars as monitors, which was very successful, and in 1797 he published† an account of it. Mr. Lancaster

* See Dean Gregory's Elementary Education, p. 15.

† "An Experiment in Education, made at the Male Asylum in *Madras*, suggesting a system by which a School or Family may teach itself under the superintendence of the Master or Parent."

had independently tried the same system, and had found it answer, as by this plan a number of children received instruction through monitors under the guidance of one head teacher. Both plans were very similar, but they differed in the religious instruction given. Dr. Bell taught the Catechism in his schools, while Mr. Lancaster wished his schools to be undenominational. The controversy, which then started, has continued to our own day.

Dr. Marsh's Sermon.

The matter was most ably discussed in the sermon preached in St. Paul's Cathedral before our Society in 1811, by Dr. Herbert Marsh, then Margaret Professor of Divinity at Cambridge.* This sermon was republished under the title, "National Education must be conducted on the principles of the National Religion," and much of it may be still read with interest and profit. He showed that the Reformers, in parts of the Office of Baptism, as well as in the Church Catechism, had endeavoured to found a system of religious education to be conducted under the superintendence of the parochial clergy; that the parochial and charity schools had been invariably conducted in such a manner as to educate the children in the religion of the Church of England; that the children were trained in habits of affection for the Church of which they were members, and were taught to revere its rites and ordinances; and that regular attendance at the parish church on the Sabbath day, was no less required than attendance at the parish schools on other days.

> Do we act consistently, if while we *profess* to believe all the Articles of the Christian Faith, we encourage a system of education, from which those Articles of Faith are excluded?
>
> We have the choice therefore of the new system in *two different forms*. In the *one* form it is a Church of England education; in the other form it is not so. . . . Why then should the members of the Establishment, where they have the *choice* of the two Directors, [Dr. Bell and Mr. Lancaster,] have recourse to any but *their own?*

And he called upon both clergy and laity to combine for mutual defence. "It is an union of Churchmen with Churchmen, which must promote the welfare of the Establishment."

* Afterwards Bishop of Peterborough.

Foundation of the National Society.

The whole sermon was extremely powerful, and had a great effect. The Archbishop of Canterbury (Dr. C. Manners Sutton) took measures for reviving the zeal of the Church in the matter of education. A meeting of members of the S.P.C.K. was held at the Society's House in Bartlett's Buildings on October 16, 1811, with the Archbishop in the chair, and it was then resolved to found a new society to take in hand national religious education. The Archbishop became the president, the Bishop of London (Howley) was appointed chairman of the committee, and the title of the society was to be "The National Society for the Education of the Poor in the Principles of the Established Church throughout England and Wales." On the original establishment of the society an appeal was made to the public for pecuniary support; and the sum of £20,000, together with annual subscriptions to the amount of £1500, was contributed. One of the first steps of the new society was to establish a central school in London, for the education of a thousand children, not only with a view to the benefit of the poor of the metropolis, but in order that teachers might be there trained and thence supplied to every part of the kingdom. This society was incorporated by royal charter in May, 1817, "as a perpetual Society and Community," and it became the means of increasing and regulating the efforts previously made by the S.P.C.K. The supporters of Mr. Lancaster's schools formed themselves into a committee for developing schools upon his (undenominational) system, and in 1814 they became "the British and Foreign School Society."

Grants of Books to Schools.

The foundation of the National Society naturally took from our Society the direct care of schools, yet we still cheerfully co-operated in their work of religious education by supplying large quantities of Bibles, New Testaments, Prayer-books, elementary books of instruction, and tracts to their schools at a rate far below cost price, and also by making many free grants of books, where the means of purchasing them were wanting.

These gifts were very large, and were made through the diocesan and district committees of the Society. From a return made in 1819 * it appears that over 152,000 children were then being educated in schools, supplied wholly or in part with books from our Society. This number was considerally under the total number, as many committees had made no returns.

Scotland and Ireland were beyond the purview of the National Society, and in consequence they have often appealed to the S.P.C.K. for help towards the establishment of schools. One of the earliest of these grants was for £100 voted in 1827 "for the establishment of Episcopal Schools in the Highlands of Scotland." In 1828 £1000 were voted "for advancing the Religious Instruction of the Irish," this sum being placed in the hands of the Lord Primate.†

School Lending Libraries.

In 1831 the increase of education amongst all classes led to a further development of the Society's work. Hundreds of thousands of poor children were now being taught to read, but the supply of wholesome literature was lamentably small. Cheap periodicals were issued on all sides, but "the greater part of them were openly and avowedly hostile to everything which is sacred and dear to our religious feelings, and the remainder wholly dedicated to other objects." ‡ The Society felt that the sphere of its operations must be enlarged, and a new "Committee of General Literature" was appointed, to which was entrusted the publication of all kinds of useful and interesting works, which would serve to counteract the mischievous papers in circulation. They also decided to start lending libraries in connection with the national and parochial schools all through the country. The children would, by carrying the books home to their parents, be made the agents of conveying to them the advantages of Christian knowledge. The maximum subscription was fixed at sixpence a year per child, and in order to encourage the formation of such

* See Report for that year.

† The total sums given to Scotland and Ireland by the Society, for church and school buildings and other purposes, during the last seventy years, have amounted to over £11,000.

‡ See Report for 1832.

libraries, a grant of books to the value of £5 was offered to any school in union with the National Society, provided that an equal sum was raised to meet the grant. The result of the appointment of this committee was to increase very largely the circulation of the Society's publications, and the natural sequence to this was the erection of a Depository, in 1836, in Great Queen Street, where the Society first began to sell its own publications under its own management.

Increase in Schools.

The growth of Church schools continued, and in 1835 our Society republished a Government return showing that the number of children receiving daily instruction in week-day schools of all sorts was 1,277,000 in 38,971 schools. This was out of a total population (1831) in England and Wales of 13,897,187. The total number receiving Sunday instruction was 1,548,000 in 16,828 Sunday schools. Of these schools the Dissenters had established 925 day schools and 6247 Sunday schools. The Government return draws attention to the fact that the number of children attending day schools established by Dissenters was only one in twenty-four of the whole, while the number in Sunday schools amounted to one-half of the whole. The increase of schools since 1818 is most remarkable, and is thus set forth in the Government return :—

Increase of Schools since 1818.

	Infant and daily schools.		Sunday Schools.		Population in 1831.
	Schools.	Scholars.	Schools.	Scholars.	
England ...	18,997	647,034	9687	974,634	13,091,005
Wales ...	648	24,909	1598	148,763	806,132
Totals ...	19,645	671,243	11,285	1,123,397	13,897,187

The most noticeable thing here is the very large proportion of the population of Wales, which attended Sunday schools. The same return gives the number of schools to

which lending libraries were attached as 2438 in England and 33 in Wales.

The Report of the Society utters a note of warning, when it draws attention to

> the vast number of children shown by official documents to be educated by persons either hostile or indifferent to the peculiar principles of the Church of England. It is a loud call upon all the members of the Church, and of this Society in particular, to enlarge their efforts, and to exert themselves to the utmost, in giving to the people at large the benefits of a Christian Education; and in so doing, to bring up the children of the land in the true faith and fear of God, in dutiful allegiance to the King, and in conscientious communion with the Established Church.

It also rejoices to record the fact that the National Society had obtained from the two parliamentary grants * assistance for the erection of 188 schools, and had made applications for assistance in the erection of 213 more; but the growth of the population far outstripped the efforts of Church people to educate the children of the poor.

Debates in Parliament.

The time was now coming when Parliament would take a more active part in education, and various schemes were in the air. In 1839 the Government founded, by an Order in Council, the Committee of Council of Education, and henceforth all grants of public money were to be administered by the Education Department, instead of as heretofore by the Lords of the Treasury in conjunction with the National Society and the British and Foreign School Society. This Committee of Council also issued a Minute proposing to found a practising school in which the religious education was to be divided into general and special. The general instruction was to be such as was common to all denominations calling themselves Christians; while periods were to be set apart "for such peculiar doctrinal teaching as might be required for the religious training of those children who were wishful to receive it." † This proposal met with

* £20,000 in 1833 and £10,000 in 1835. See "Dean Gregory's Elementary Education," p. 30.

† See Dean Gregory's "Elementary Education," pp. 43, 44.

strong opposition, and though the vote for education was carried in the House of Commons by a majority of 5, the Archbishop of Canterbury carried a series of resolutions in the House of Lords, in the form of an address to the Queen, by a majority of 229 against 118. This address specially dwelt upon the grave objections felt with reference to the arrangements made for the religious instruction of the children, and the result of this and other forms of opposition was the withdrawal of the proposal of a Government Training College and Practising Schools.

Our Society, without desiring to check the growing wish for education which was spreading through all classes, was yet anxious to secure that any scheme of national education should rest on a religious foundation. They therefore adopted the following form of Petition to both Houses of Parliament:—

That the Society for Promoting Christian Knowledge was the first Society in the kingdom which came forward to advocate and support the general education of the people; and that from its first establishment in the year 1698, it has endeavoured by all the means in its power, to promote religious instruction upon the principles of the Church of England.

That whilst your Petitioners disclaim all interference with the education of those who differ from them in their religious principles, they are of opinion that the authority of the State ought not to be given to any scheme of Education which involves principles contrary to the Church, as established by the laws of the land.

That your Petitioners strongly object to any plan of National Instruction which may remove the education of the people from the pastoral care and guidance of the clergy.

But your Petitioners have heard with extreme regret that a scheme of Education has been laid before Parliament, under the sanction of a Committee of Her Majesty's Privy Council, by which teachers of any sect or religion, however erroneous, or hostile to the Church, may be admitted to give instruction in the School, or Schools, established under the authority of the State; and that into such School, or Schools, erroneous versions of the Holy Scriptures may also be introduced under the same authority.

That such scheme appears to your Petitioners to be calculated to throw discredit upon the authorized version of the Bible, to encourage indifference and error, and to be injurious to the interests both of the Established Church and of Christianity

itself. Your Petitioners, therefore most humbly pray that your Honourable House will refuse to support or sanction the said scheme, or to grant any portion of the public money for these or any such purposes.

The members of the National Society also passed certain resolutions of a similar character, and our Society showed its sympathy with their efforts to further religious education by voting £5000 to further their objects. During the discussions and debates of the following years on education, our Society took no active part. This was the period when the arguments for and against the insertion of a "conscience clause" in the trust deeds of Church schools were dividing Churchmen amongst themselves. Our desire was still to promote religious education by every means in our power, and to support every effort to secure Church teaching for the children of Church people.

Education Act of 1870.

In 1870 Mr. Forster's Education Act was passed. The main reason for the introduction of his Bill was the partial failure of the voluntary system to educate the whole of the youth of the nation. Less than half of the children were in schools under inspection. About one quarter of the total number of children of school-age attended no school at all. Every opportunity was given to Church people to start fresh schools, and no doubt the fear of Board schools acted in many cases as a stimulus. Our Society did all that it could to help the Church to seize this opportunity. In 1870 we voted £10,000 to be expended in the building and enlarging of schools belonging to the Church of England, and by this means 326 cases were helped. We may here add that a further sum of £5000 was voted in 1874. And again, in 1892, we voted £10,000 to meet the needs of poor Church schools, when the pressure of the Government requirements seemed likely to crush out of existence many poor schools. For this timely and generous help the Society received many thanks.

Diocesan Inspection.

But there was a further outcome of the legislation of 1870. By the Act of that year the Government inspectors

were no longer allowed to examine in religious knowledge. Our Society therefore (in 1871) set aside £3000 to assist in inaugurating a system of paid diocesan inspection, and in consequence of this initial help the general system of diocesan inspection was started, which obtains to this day. At the same time the Society made grants towards the salary of an inspector, appointed by the two Archbishops, who was to visit the Training Colleges and examine the students in religious knowledge; and in 1872 the granting of money prizes to all pupil teachers who obtained a first class in the Archbishop's Examination, and subsequently entered Church Training Colleges, commenced, which has continued to the present day.

What the Society has done for Church Training Colleges needs special mention. We began in 1849, when the Society voted £1000 towards the establishment of a Training College at Carmarthen; the peculiar circumstances of the Principality with regard to religious instruction calling for this special exercise of bounty.

Aid to Wales.

Wales had for a long series of years been an object of much interest to the Society. One of our five founders, Sir Humphry Mackworth, was a Welshman. So was Sir John Philipps,* whose name appears as a member very soon after

* *Copy of a letter from S.P.C.K. to the Rev. Mr. John Pember at Prendergast, Pembrokeshire.*

Bartlett's Buildings, London.
21 Feb. 17½.

It is with pleasure that the Society observe that though Pembrokesh: be one of the Smallest Countys in South Britain, that it outvies most of the larger Countys in Number of Charity Schools.

This the Society are very sensible is much owing to the zeal of their worthy Members in that County, and particularly to the charitable and generous Encouragement which many places have had from the Hon^{ble} S^{r} John Philipps, thô his modesty will permit nothing of it to be attributed to him.

And upon this occasion I think myself obliged to acquaint you that whereas it has been insinuated by some persons in Pembrokeshire that S^{r} John has had a Fund from the Society for giving the Encouragement he has done yearly to this good work, I can assure You that in all the time I have had the Honour to serve the Society, and by the Treasurer's accounts which I have by me from the beginning of it, it does not appear that ever the Society contributed any money towards the Erecting or supporting those Schools. But from the foundation of the Society it appears that S^{r} John

its foundation. In 1699 we meet with the names of many Welsh clergyman, as active corresponding members of the Society. The Rev. Griffith Jones,* Rector of Llandawror, Carmarthenshire, was in frequent communication with the Society on the subject of the Circulating Welsh Charity Schools, which he founded in 1730. While in 1790 Mrs. Negus made a bequest of £1000 in trust † on behalf of Welsh charity schools.

Help to Training Colleges.

Other Training Colleges, as well as Carmarthen, received help. In 1850–51 Whitelands was promised £600 towards a much-needed enlargement, while £2000 were voted towards a Training College to be erected by the National Society in Westminister. In 1852 a Training College at Edinburgh was given £200, and in 1861 a further sum of £400 was given to Whitelands.

But the great work for Training Colleges was taken in hand after the passing of the Education Act of 1870. It was then felt that the supply of trained teachers for Church schools was a matter of vital importance, and every effort must be made to increase the number of students in Church Training Colleges as speedily as possible. £5000 was therefore voted to increase the number of students, and this sum was chiefly expended in giving capitation grants to various Colleges, and by this means 166 male and 173 female students were added to the numbers already being trained in 19 Colleges. These grants were for those in

has been a most liberal Contributor to their designs in London, and other parts of the Kingdom.

Although S^{r} John may not be solicitous to undeceive the Persons that have been imposed upon by this suggestion so he sees the happy fruits of his Charity, yet I am sure the Society would never be pleased to have the Reputation of such a Report at the Expense of Truth and a Detraction so injurious to one of their Excellent Members.

It is therefore recommended to y^{r} Prudence to take occasion of removing this Conceit where you find it has prevailed, that those that feel the benefit of S^{r} John's Charity may know to whom under God they owe their Gratefull Acknowledgem^{ts}.

I have signified this much to the Rev^{d}· Mr. Lloyd of Rose Crowther, not that I believe either he or you want to be satisfied herein, but that it may be in your power to do justice to one of the greatest Benefactors in the County to this good work.

* See his "Welsh Piety." London, 1742.

† Now £1060 13*s.* 10*d.* consols.

residence during the years 1873–74. Further grants for students in College during 1875–76 were afterwards voted, amounting to £2425, which added 196 more students to those above mentioned. Other grants were made which eventually resulted in the addition of 538 trained teachers to the number of those who had passed through Church Training Colleges. This timely and generous help enabled the Church managers to secure trained teachers for those Church schools which were being rapidly built during the first few years of the new *régime*.

Inspector's Report.

Some extracts from the Archbishop's inspector, Canon Norris, in his report for 1874, may be added. He first speaks of the slight improvement in the results of the religious examinations of candidates for admission into Training Colleges, of the students in Training Colleges, and of acting teachers. Some of the papers "displayed an amount of ignorance that is simply shocking." But on the whole he thought "that we have passed dead low water, and that the tide is rising." He then goes on to say—

> The National Society being now in a position to undertake the expense of the whole of the work connected with the examination and inspection of Training Colleges, the Christian Knowledge Society will henceforward cease to contribute to it. For four years the S.P.C.K. has borne the expense of that portion of the work, which I have been responsible for, amounting to £400 per annum. To that venerable Society the thanks of the Church are due for the prompt aid given to the sister Society in reinforcing that part of the Training Colleges' work in which the Church is so deeply interested. Besides the annual grant of £400 for inspection, the S.P.C.K. has given a £3 premium to every candidate for admission placed in the First Class, and has granted £5000 to aid in providing accommodation for nearly 300 additional students.

He further said that the Society's action in 1871, 1873, and 1874, in founding the system of paid diocesan inspection by grants amounting to £3190, had been "*the saving of our Church Schools.*"

Our Society now surrendered the work of providing for the examination of students, teachers, etc., into the hands of the National Society. We had only taken this work up at the request of that Society, because at the time the pressure on its funds for school-building was so great. We now relinquished this work, again at the request of that Society, whose special object was the training of the children of the poor in the principles of the Church of England.

Founding of St. Katharine's College.

But though we gave up this work for education, our help to the Training Colleges did not cease. In 1876 the Brighton Training College received £200 for a necessary enlargement, £50 were given to York, £500 to Edinburgh, while capitation grants for additional students were given to Saltley, Chelsea (St. Mark's), and Carmarthen, at a cost of £420. In 1877 further grants, amounting to £790, were made to the Colleges at Edinburgh (Women), Durham (Women), Peterborough, Truro, and Whitelands. But the great work of this year was the foundation of St. Katharine's College at Tottenham, which has now become famous. The Society had satisfied itself that more trained school-mistresses were wanted than could be supplied by the then existing number of Church Training Colleges. So we started the scheme with a grant of £10,000, and £5000 were given by the National Society. It was then intended to found a joint College for 100 mistresses, but it afterwards appeared more desirable that the responsibility should rest solely on our Society, and the National Society withdrew from the undertaking, leaving a contribution of £2000 towards the carrying out of the design.

The Rev. Edwin Hobson was appointed the first Principal, and the College began its work in 1878, at first in temporary buildings kindly lent by Mr. Richard Foster, which (with a house, rented for the time) provided accommodation for 32 students and the necessary staff; in the following year an additional house was rented, and the number of students increased to 58. The permanent buildings of the College were completed in 1880, and were

dedicated on St. John Baptist's Day. The buildings then erected, at a cost (including site) of upwards of £33,000, were designed by Sir Arthur Blomfield, A.R.A., and comprised the College, with accommodation for 104 students, and Practising Schools for about 500 children. H.M. Inspector of Training Colleges, reporting to the Education Department, said, "Nothing could be more satisfactory than the buildings, which are model premises, admirably ordered, and complete in every way;" and again, "The buildings externally and internally are admirable, with every arrangement for the physical well-being of the students." A house for the Principal was built in 1884, thus securing the advantages which arise from the chief officer of the institution being resident on the premises. In 1888 a chapel was added, built from the designs of Messrs. Carpenter and Ingelow; for this the Society made a grant of £2000, and liberal offerings were added by old students and others specially interested in the College. In the chapel the daily Morning and Evening Prayers are said, and Holy Communion is celebrated on Sundays and holy days. The students who have left the College have shown their continued affection for their *alma mater* by gifts of stained-glass windows and other offerings to the chapel.

A Recreation Room and a Cookery School have been added in recent years, and the continued success of St. Katharine's, and the high rank it has gained amongst Training Colleges have been ample reward for the efforts made by the Society in its foundation and continual maintenance.

Want of space prevents us from recording all the help given to Training Colleges. St. John's (Battersea), Norwich, Bangor, Durham, Derby, Carmarthen, Peterborough, Ripon, and Hockerill have all been helped to enlarge their accommodation during recent years. But the largest grant was voted in 1895, when it was necessary to secure the freehold of St. John's College, Battersea. Owing to great pressure on its funds, the National Society, which founded and continues to manage this College, could not without difficulty provide the purchase-money. So our Society, with the cordial approval of the National Society, became the proprietors of the freehold at a cost of £10,500, besides

making a grant of £2500 towards the enlargement of the College buildings.

This must conclude the account of our work done for the Church Training Colleges, which, to use the words of the Bishop of Durham, are "the most important element in the future of religious elementary education."

Religious Instruction of Pupil Teachers.

In immediate connection with the Society's work for Training Colleges, some mention must be made of the help it has been enabled to give towards the religious education of pupil teachers. This was more especially necessary in London, where a very large number of pupil teachers were at work in Board Schools, who therefore had fewer opportunities of receiving distinct Church teaching. In 1876 the Society set apart £500 for this purpose, and after some consideration it was decided to give £150 to the diocese of London, and £150 to the diocese of Rochester, to enable classes to be formed, and lectures given under the direction of the diocesan inspectors to Board school pupil teachers. In addition to this help 18 scholarships, of the value of £10 each, were offered each year for competition amongst the Board school pupil teachers of London and the suburbs, who entered Church Training Colleges. The prizes of £2 each, mentioned above, to all pupil teachers who obtained a first class in the Archbishop's examination, and subsequently entered Church Training Colleges, have also been continued, and have amounted on the average during the last ten years, to over £700 a year. Central Classes have also been started in various parts of the kingdom, and grants made for organizing visitors, or masters, who have done much to bring Church schools up to an efficient level in the various dioceses. Thus, notwithstanding the foundation and continuous excellent work of the National Society, our labours have not been lightened, and religious elementary education continues to owe much to the S.P.C.K.

Under the general head of religious education we ought perhaps to include the grant of £5000 voted in 1894 for the endowment fund of King's College, London. At the time it seemed that that Church Institution would be seriously crippled by the withdrawal of the Government

subsidy, and the Society at once showed its willingness to come to the rescue, so far as its means would allow. The restitution of the Government aid has made the Society's help less necessary, and it has not yet been claimed. But the willingness to help then shown was worthy of the Society's long and constant efforts on behalf of religious education.

CHAPTER V.

PRINTING AND CIRCULATING CHRISTIAN LITERATURE.

It was at the second meeting of the Society (March 10, 169$\frac{8}{9}$) that it began operations as a publishing institution. The first minute at its first meeting shows how keenly it took up the "conversion of Quakers," and how earnest was its desire "to redeem that misguided people to the knowledge and belief of Christ;" and now, at this second meeting, it sets on foot an agency to carry out its design, resolving "to disperse Mr. Keith's Narrative and Catechism up and down the Kingdome among the Quakers for their better conviction and instruction," and "that Dr. Bray do lay before this Society an estimate of the printing" of the same. On the 23rd of November, 1699, following, an edition consisting of 600 copies of "A Discourse upon the Baptismall Covenant," by Dr. Bray, was taken up by the Society "at twelve pence per Book bound in sheep's leather," and on the 3rd of December the Society agreed to appropriate part of its funds, not only to the founding of "Catechetical Lending Libraries," but to "the giving away of good Books to poor families."

In the second "Letter to the Clergy Correspondents" the Society promises to each of them "a packett of Books," etc., and on the 29th of February, $\frac{1699}{1700}$, the following works were adopted for the purpose:—

"Mr. Woodward's Account of Religious Societies."
"Mr. Yates's History of y^{e} Societies of Reformation."
"The Black Lists."
"Help to a National Reformation."
"Account of y^{e} Reformation at Bristoll."
"Proposals for Raising and ordering the Schools."
"Acc^{t} of this Society."

"A Pastoral Letter from a Minister to his Parishioners: being an earnest Exhortation to them to take care of their Souls, and a Preparative in order to render all future Methods of Instruction more effectual to their Education."

"Mr. Wesley's [of Epworth] Letter in vindicacion of y^e^ Religious Societies."*

"The Bedfordshire Letter."

"Dr. Bray's Proposals."

"These Books and Papers," says Dr. Bray, at whose instance they were sent, "will serve to inform & animate, and the generality of the nation are at present strangers to them."

The Society's list of books for circulation was soon after increased by the addition of—

"Dr. Bray's Sermons."

"Mr. Keith's 2nd Narrative" (*i.e.* "Reasons for Renouncing Quakerism." London, 1700).

"The Christian's way to Heaven; or What he must do to be saved; By a Divine of the Church of England."

"The Christian Monitor, containing an earnest exhortation to a Holy Life; with some directions in order thereto" (anonymous).

"Consolatory Letter to Slaves."

"Dr. Bray's Lectures" (in folio).

"Bishop Burnet's Exposition of the 39 Articles of y^e^ Church of England."

"Dr. Scot upon the mediator."

"Kettlewel's Measures of Xtian obedience."

"Kettlewel upon the Sacrament."

"Archbishop Tillotson's Sermons."

† "Address to those of the Roman Communion."

"Prayers for Prisoners under Sentence of Death."

"A kind Caution to Profane Swearers," by Josiah Woodward, D.D.

"An earnest Perswasive to the Serious Observation of the Lord's Day," by the same author.

"A letter from a Minister to his Parishioners on the Vindication of Informers."

‡ "The Seaman's Monitor: or Advice to Sea-faring men

* This is printed at length, pp. 89–93.

† Mr. Davies, of Flintshire, had (December 9, 1700) proposed the "Dispersing of Books ag^st^ Popery & among the meaner sort of Papists in that Country," and numbers of this work were sent in answer to his request.

‡ "S^r^ John Philips has spoken to S^r^ George Rook [Admiral Rook, who captured Gibraltar in 1704] about dispersing the Seaman's Monitor, &c., amongst the Seamen [of the Fleet], which S^r^ George has readily promised to do

with reference to their Behaviour Before, In, and After their voyage," by Dr. Woodward.

"A Caution against Drunkenness."

* "A Rebuke to Uncleanness."

"Cristians dayly Devotion."

"A Serious call to y^e^ Quakers," by Mr. Keith.

"The Christian Scholar," by White Kennet, D.D. (afterwards Bishop of Peterboro').

"Account of the Sufferings of the French Protestants on board y^e^ Gallies."

"The Church Catechism divided into 5 parts."

"An Exposition of y^e^ Church Catechism," by Bishop Ken.

"Pastoral Advices & Directions in order to a Virtuous Life here and Eternal Happiness hereafter."

† "An Office for Prisoners," by John Kettlewell.

"God's Dominion over the Seas & the Seamans Duty Considered" (a sermon by the Rev. I. Philip Stubbs).

"The Sea Assize: or Sea-faring Persons to be judged according to their Works" (by the same).

"Serious Exhortations to Housekeepers."

"A Tract on Confirmation," by Dr. Woodward.

"A few Cautions and Directions in order to the more Decent Performance of the Publick Worship of God, as appointed by the Church of England."

‡ "Osterwald's Catechism."

to the utmost of his power" (minutes, March 17, 170⅘). The Earl of Pembroke (First Commissioner of the Admiralty) promised (March 31, 1701) to encourage the pious design of the Society.

On June 2, 1701, it was "ordered that a thousand 'Seaman's Monitors,' a thousand 'Cautions ag^st^ Swearing,' a thousand 'Cautions ag^st^ Drunkeness,' a thousand 'Perswasives to the Observation of the L^ds^ Day, & an hundred 'Church Catechisms,' be delivered to Dr. Stanhope to put them into the hands of Admiral Benbow, who ha's promised to distribute them amongst the Seamen on board the Squadron under his command, now design'd for the West Indies." Admiral Benbow died in 1702, of the wounds he had received in the engagement at Carthagena (Columbia).

* The "Perswasive towards the Observation of the Lord's Day," the "Caution against Swearing," the "Caution against Drunkenness," and "A Rebuke to Uncleanness," all by Dr. Woodward, were ordered (February 24, 170⅘) to be translated into Welsh. For other Welsh works circulated by S.P.C.K., see p. 202.

† Six copies of this and a Bible were given (February 12, 170⅘) "for the Use of White Chappell Prison," and on the 26th of the same month it was resolved that there should be sent to each County Gaol in England, "6 Kettlewel's Offices, 12 Pastoral Letters, 12 Cautions ag^st^ Swearing, 12 Cautions ag^st^ Drunkenness, 12 Cautions ag^st^ Uncleanness, 12 Observations of the Lord's Day, 6 Christian Monitors, & 6 Offices for Condemned Criminals."

‡ This catechism, in French, was submitted to the Society by Mr. Osterwald, and after some debate it was agreed (March 11, 170⅗) to have it translated. It was "agreed (May 6, 1703) that Mr. Nelson and Dr. Stanhop be desired to revise the whole Copie of this Book before it be committed to

"Pastoral Advices to those who are Newly Confirmed."

"The Obligations Christians are Under to Avoid Vice & Immorality."

"An address to the Officers & Seamen of the Royal Navy," by Dr. Woodward.

* "Dr. Ashton's Exhortation to the Holy Communion."

"The Duty of Servants."

† "An Extract from Archbp. Tillotson's Sermon against Stage Plays."

‡ "A Companion for the Festivals and Fasts of the Church of England," by Robert Nelson.

"Letters to A Lady" (about stage-plays).

"A Short Account of the Impiety & Immorality of the Stage."

"Disswasive from Play Houses," by Jeremy Collier.

§ "The Whole Duty of Man."

§ "Dr. Henry More's Ethicks."

Up to the end of 1703 "y^e^ Society had chiefly printed the Books at their own expense & dispersed them gratis;" an effort was now made to get some return for them, with the result (as stated in the minutes, 1705) that "Packets are now frequently paid for." In July, 1706, the first catalogue ‖ of the Society's books was ordered

the Press." This was done, and the work printed in June, 1707. The Society's printer some time afterwards printed a translation of a work by the Quietist Madame de Guyon, under the title, "A Short and Easie Method of Prayer," when it was ordered that "if he prints any more such like Books, he shall print no longer for the Society." The printer, Mr. Downing, called the book in and apologized.

* On May 27, 1703, "the Treasurer acquainting the Society that there is no Tract about the Sacrament of the Lord's Supper in the Society's Packet," this was adopted on June 3 following.

† The Committee agreed that at the foot of this extract—which was to be "dispersed among Ladies of Quality"—a query should be put "whether the Acting of 'The Tempest' upon the next Wednesday after the late dreadful Storm at the New Play-house in Lincoln's Inn Fields [The Duke's Theatre] was proper or seasonable."

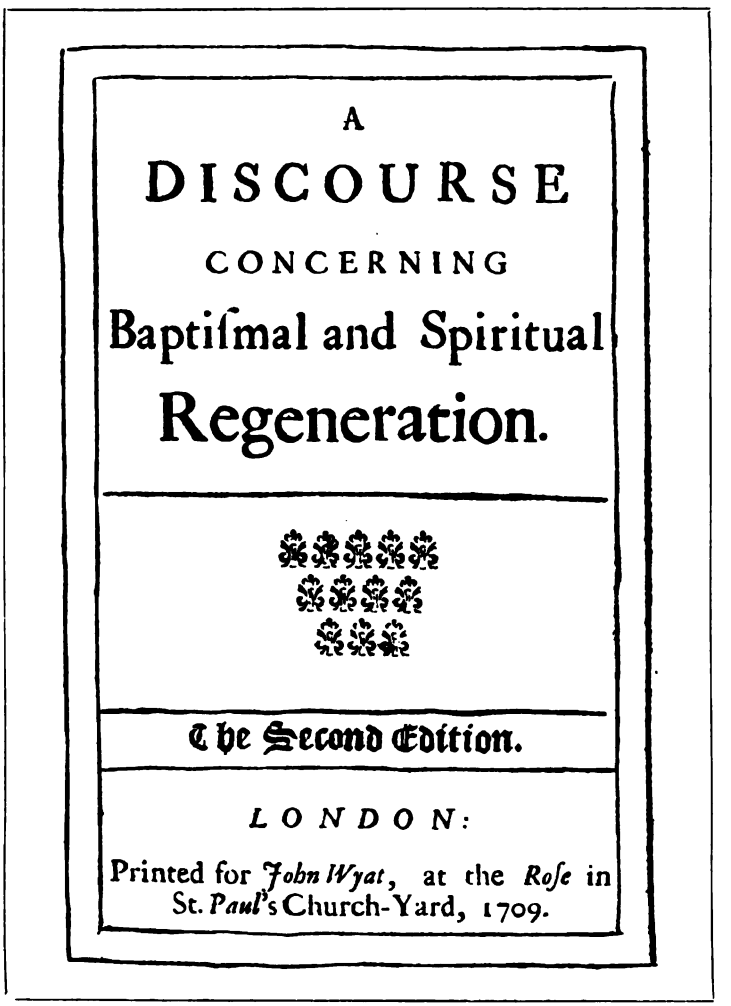
‡ "Mr. Brewster acquainted the Society that Mr. Nelson ha's lately publish'd a Book entituled 'A Companion to the Festivals and Fasts of the Church of England,' and that in the Preface to it, he had made very honorable mention of the Religious Societies, and Vindicated them from the Objections made against them: And the Book being produced, the Paragraphs relating thereunto were read, whereupon Resolved that the Hearty Thanks of this Society be given to Mr. Nelson for the Composing and Printing his said Excellent Treatise" (minutes of December 23, 1703). See pp. xv. and following of the edition still on S.P.C.K. List.

§ These two books were especially recommended by the Society to the Preceptor of the Czar's (Peter the Great) son.

‖ This is presumably the List published on the back of the Report for 1706. It contains, besides those works previously mentioned, "Wall on Infant Baptism," "Pietas Hallensis," "The Duty of Family Prayer," etc.

to be printed, " with y^e^ prices," and it was determined that " all y^e^ little Books printed by y^e^ Society shall be alike to Mr. Nelson's *Christian Sacrifice*, in Letter, Paper, & Size."

The reproduction of the title-page of a little book published in 1709 will give an idea of the size in question.



A

DISCOURSE

CONCERNING

Baptiſmal and Spiritual

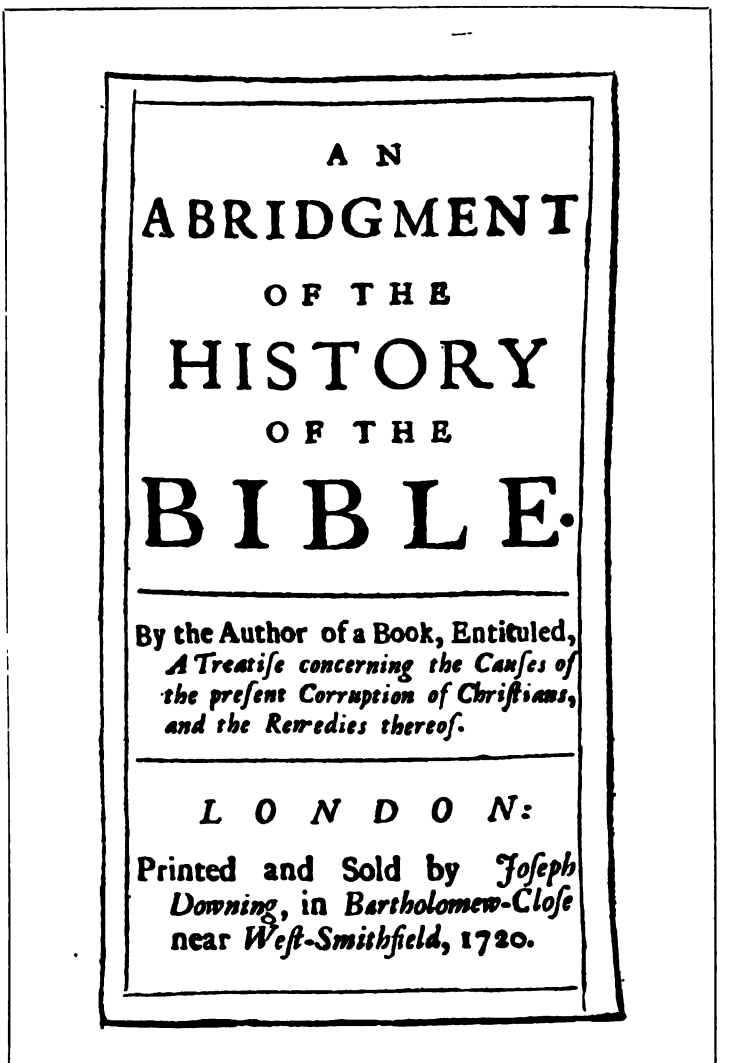
Regeneration.

The Second Edition.

LONDON:

Printed for *John Wyat*, at the *Roſe* in St. *Paul*'s Church-Yard, 1709.

The several reproductions of title-pages which follow will give a fairly clear idea of the works which the Society circulated in the eighteenth century.



A N

ABRIDGMENT

OF THE

HISTORY

OF THE

BIBLE.

By the Author of a Book, Entituled, *A Treatiſe concerning the Cauſes of the preſent Corruption of Chriſtians, and the Remedies thereof.*

L O N D O N:

Printed and Sold by *Joſeph Downing*, in *Bartholomew-Cloſe* near *Weſt-Smithfield*, 1720.

DIRECTIONS
FOR
Devout Behaviour
IN THE
PUBLICK WORSHIP
OF
GOD.

Eccleſ. V. 1.

Keep thy Foot when thou goeſt to the Houſe of GOD; and be more ready to hear, than to give the Sacrifice of Fools: for they conſider not that they do Evil.

The Fifth Edition.

LONDON,
Printed and Sold by *Joſeph Downing* in *Bartholomew-Cloſe* near *Weſt-Smithfield*, 1729.

A

SERMON

Concerning the

Excellency and Uſefulneſs OF THE Common-Prayer.

Preach'd by *William Beveridge*, D. D. (late Lord Biſhop of St. *Aſaph*) at the Opening of the Pariſh-Church of St. *Peter's Cornhill*, *London*, the 27th of *November*, 1681.

The TWENTY-EIGHTH EDITION.

LONDON:
Printed for *Edmund Parker*, at the *Bible* and *Crown*, over againſt the New Church in *Lombard-Street*. 1729.

Price 3 *d*. but 20 *s*. a Hundred to thoſe that give them away.

A

PERSUASIVE

TO

Frequent Communion

IN THE

Holy Sacrament

OF THE

LORD's-SUPPER.

By His Grace *John*, late Lord Archbiſhop of *Canterbury*.

LONDON: Printed for *J.* and *J. Knapton*, *J. Darby*, *A. Betteſworth*, *J. Round*, *J. Tonſon*, *F. Fayram*, *J. Osborn* and *T. Longman*, *J. Pemberton*, *C. Rivington*, *F. Clay*, *J. Batley*, and *A. Ward*. 1730.

THE

Church Catechism

Broke into

Short Queſtions:

To which is added,

An EXPLANATION of ſome Words, for the eaſier Underſtanding of it.

Together with

PRAYERS

For the USE of the

CHARITY-SCHOOLS.

LONDON:

Printed and Sold by *J. Downing*, in *Bartholomew-Cloſe* near *Weſt-Smithfield.* 1730.

A COMPANION for the Candidates of Holy Orders.

OR, THE

Great Importance

And Principal

DUTIES

OF THE

Prieſtly Office.

By the Right Reverend Father in GOD,

GEORGE BULL, D. D.

Late Lord Biſhop of *S. Davids.*

LONDON: Printed by *Geo. James*, for RICHARD SMITH at Biſhop *Beveridge*'s Head in *Pater-Noſter-Row.* 1714.

Price *6 d.*

LES

RAISONS

D'UN

PROTESTANT

Qui l'empêchent de ſe faire

PAPISTE.

Ou Réponſe a une Brochure,

INTITULÉE,

Les RAISONS d'un

CATHOLIQUE ROMAIN

Qui Pempêchent de ſe conformer à la

RELIGION PROTESTANTE.

Traduit de l'Anglois ſur la SECONDE EDITION.

A LONDRES:

Chez JEAN & GUILLAUME OLIVIER,

Imprimeurs de la *Societé établie pour l'Avancement* du CHRISTIANISME.

M DCC LXVI.

A SHORT

ACCOUNT

OF THE

LIVES and SUFFERINGS

Of ſeveral

GODLY PERSONS,

Who died in *England*

For the ſake of the Goſpel;

Under the Reigns of King *Henry* VIII. and Queen *Mary*.

LONDON:

Printed by *J. Oliver*, for B. DOD, Bookſeller to *The* SOCIETY *for promoting Chriſtian Knowledge*; at the *Bible* and *Key* in *Ave-Mary Lane*, near Stationers-Hall. M.DCC.XLVI.

FOUR

SERMONS,

UPON THE

Great and Indiſpenſible DUTY

Of all CHRISTIAN

MASTERS and MISTRESSES

To bring up their

NEGRO SLAVES

IN THE

Knowledge and Fear of GOD

PREACHED AT THE

Pariſh Church of St *Peter* in *Talbot* County, in the Province of MARYLAND.

By the Rev. *THOMAS BACON*, Rector of the ſaid Pariſh.

Then *Jacob* ſaid unto his Houſhold, and to all that were with him, Put away the ſtrange Gods that are among you, and be clean. GEN. XXXV. 2.

But as for me and my Houſe, we will ſerve the LORD. JOSH. XXIV. 15.

Well done!—thou haſt been faithful over a few Things, I will make thee Ruler over many Things: enter thou into the Joy of thy LORD. MAT. XXV. 21.

LONDON:

Printed by J. OLIVER, in *Bartholomew-Cloſe*, near *Weſt-Smithfield*. M.DCC.L.

A

PASTORAL LETTER

FROM A

MINISTER

TO HIS

PARISHIONERS;

Being an

Earneſt EXHORTATION to them,
To take Care of their SOULS;

AND

A Preparative, in order to render all his future Methods of Inſtruction more effectual to their Edification.

The THIRTEENTH EDITION

LONDON:

Printed for B. DOD, Bookſeller to THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE; at the *Bible* and *Key* in *Ave Mary Lane*, near Stationers Hall.

M DCC LVII.

A

SERMON

Preached at the

FUNERAL

Of the Right Honourable

John Earl of Rocheſter,

Who died at WOODSTOCK-PARK, *July* 26, 1680, and was buried at SPILSBURY in OXFORDSHIRE, *Auguſt* 9.

By ROBERT PARSONS, M. A.
Chaplain to the Right Honourable ANNE, *Counteſs-Dowager* of ROCHESTER.

A NEW EDITION Corrected.

Proper to be given away at FUNERALS.

LONDON:
Printed for JOHN RIVINGTON, Bookſeller to THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, at the *Bible* and *Crown*, (No. 62.) in St *Paul's Church-Yard*.

M.DCC.LXXII.

THE

CHURCH CATECHISM

Broke into

SHORT QUESTIONS:

To which is added,

An EXPLANATION of ſome Words, for the eaſier Uuderſtanding of it.

Together with

PRAYERS

For the Uſe of the

CHARITY SCHOOLS

A NEW EDITION, Corrected:

LONDON:

Printed for JOHN RIVINGTON, Bookſeller to *The Society for promoting Chriſtian Knowledge*, at the *Bible and Crown* (N° 62.) in St *Paul's Church-yard.*

M DCC LXXIV.

[Price 1½*d.* or 25 for 2*s.* 6*d.*]

The True Chriſtian Method of Educating CHILDREN:

A

SERMON

Preached in the Pariſh-Church of

ST SEPULCHRE,

AT THE

Anniverſary Meeting of the CHILDREN Educated in the CHARITY-SCHOOLS about the Cities of LONDON and WESTMINSTER.

ON MAY 28, 1724.

Being THURSDAY in *Whitſun-Week.*

By the Right Reverend Father in GOD,
THOMAS, Lord Biſhop of *Sodor* and *Mann.*

THE FOURTH EDITION.

LONDON:

Printed for JOHN RIVINGTON, Bookſeller to *The* SOCIETY *for Promoting Chriſtian Knowledge*, at the *Bible and Crown*, No. 62, in St *Paul's Church-yard.*

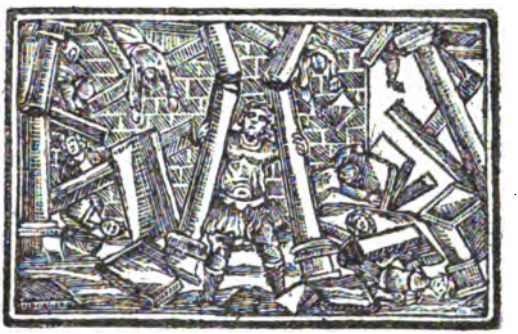
M DCC LXXV.

[Price 3*d.* or 20*s.* an Hundred.]

Jo Sartorius fecit Lond

FROM "A COMPANION TO THE ALTAR."

The following illustration, taken from a lesson-book published in 1754 (7th edition), will give an idea of the pictorial art at the Society's disposal in those days.



SAMSON DESTROYING THE FEASTING-PLACE OF THE PHILISTINES.

Although the Society had from the outset distributed occasionally Bibles and Books of Common Prayer, it was not till 1705 that any systematic publication of these books was attempted. In the May of that year "Mr. Edwards proposed a method of furnishing y^e^ Country Poor with Bibles and Common Prayers at y^e^ easiest Rates," and in November following a benefactor gave to the Society "500 Bibles & 800 Common Prayers," and £40 "to be disposed of in *Whole Duties of Man*."

On October 17, 1706, it was agreed that "all Resident Members [changed in 1727 into Subscribing Members] at the time of their Admission shall have a Packet given them containing all y^e^ Books dispersed by the Society & all new Books be carried them quarterly by y^e^ Messenger & this be a Standing Order." In June, 1719, "a New Regulation, instead of y^e^ former method of sending Annual Packets was agreed to, viz: to send y^e^ Bound Books at y^e^ Prime Cost, y^e^ Society paying y^e^ binding: and the Books in Quires at half price, & a Catalogue * with y^e^ Prices to

* This Catalogue is printed in the Appendix to the Annual Report for 1713, and as it illustrates at once the popular literature of the Church and the extent of the Society's publishing operations at the time, it is here given:—

| List of Books recommended for Masters of Charity Schools, 1713.

A Quarto Bible with a Chronological Table, Printed at *London*. Price Bound 18*s*.

Some Commentary upon the Holy Scriptures.

be printed and dispersed." But by the year 1731 "Common Packets" had become "so bulky that y^e^ last year exceeded

Bishop *Fell's* Paraphrase on St. *Paul's* Epistles. Price 4*s.*
Bishop *Patrick's* Search the Scriptures. Price 2*s.* Or,
Lowth's Directions for the profitable Reading of the holy Scriptures. Price 2*s.*
Plain Directions for reading the Holy Bible. Price 3*d.*
Common-Prayer Book with singing Psalms. Price 1*s.* 6*d.*
Comber on the Common-Prayer. Price 4*s.*
Bishop *Beveridge's* Sermon concerning the Excellency and Usefulness of the Common-Prayer. Price 3*d.*
Some Book of Psalmody.
Mr. *Nelson's* Companion for the Festivals and Fasts of the Church of *England.* Price 5*s.*
Bishop *Ken's* Exposition of the Church Catechism. Price 1*s.* 6*d.*
Bishop of *Salisbury's* Exposition of the Church Catechism. Pr. 3*s.* 6*d.* Or,
Bishop of *Lincoln's* Exposition of the Church Catechism. Pr. 2*s.* Or,
Bishop *Beveridge's* Church Catechism. Explain'd. Price 1*s.* 6*d.*
Dr. *Bray's* Catechetical Institution, and Baptismal Covenant. Pr. 2*s.*
Bp. *Beveridge* on Publick Prayer, and frequent Communion. Pr. 1*s.* 6*d.*
Mr. *Nelson* on the Sacrament. Price 1*s.* 6*d.*
Rawlet's Sacramental Covenanting with Christ. Price 3*s.* 6*d.*
Prayers before, at, and after the Sacrament. Price 4*d.*
The Whole Duty of Man. Price 2*s.* 9*d.*
Dr. *Hammond's* Practical Catechism. Price 5*s.*
Ostervald's Grounds and Principles of the Christian Religion. Pr. 2*s.*
Dr. *Lucas's* Practical Christianity. Price 2*s.* 6*d.*
Arndt's True Christianity. Price 5*s.* 6*d.*
Bishop *Taylor's* Holy Living and Dying. Price 5*s.*
Life of God in the Soul of Man. Price 1*s.* 8*d.*
Worthington's Great Duty of Self-Resignation to the Divine Will. Price 2*s.*
Bishop *Hopkin's* Great Duty of Mortification. Price 1*s.* 6*d.*
Lord Chief Justice *Hale's* Contemplation, Moral and Divine. Pr. 4*s.* 6*d.*
Dr. *Worthington's* Thomas à Kempis. Price 1*s.* 6*d.* Or,
Dr. *Stanhope's.* Price 4*s.*
Jenk's Devotions. Price 2*s.* 6*d.*
Life of *James Bonnell* Esq. Price 3*s.*
Grotius of the Truth of the Christian Religion, translated by Bishop Patrick. Price 2*s.* 6*d.*
Ostervald's Causes of the present Corruption of Christians. Pr. 4*s.* 6*d.*
Reflections on Men's Prejudices against Religion, and their Mistakes in the Practice of it. Price 4*s.*
An Essay upon true Knowledge and sound Judgment in Religion. Price 2*s.* 6*d.*
Professor *Franck's* Short Introduction to the Practise of the Christian Religion. Price 3*d.*
The Christian Monitor. Price 3*d.*
Professor *Franck's* account of the Hospital at *Halle*, intituled *Pietas Hallensis.* Price 3*s.*
Munro's Just Measures of the pious Institution of Youth, 2 Vol. Pr. 9*s.*
Mr. *Talbot's* Christian School-Master. Price 2*s.*
The Christian Education of Children. Price 1*s.*
A Method for Instruction of Children and Youth. Price 4*d.*
Sermons at the Aniversary Meeting of the Charity-Schools in *London.*
Disney's First and Second Essay concerning the Execution of the Laws against Immorality and Profaneness. Price 5*s.* 6*d.*
Philips's English Dictionary. Price 16*s.* Or,

y^e^ value of y^e^ Casual Benefactions & it was agreed that for y^e^ future none be sent to New Members, but only an Abstract of a Letter from a Residing to a Corresponding Member, with a printed Catalogue of Books dispersed."

Mr. Joseph Downing, who was printer to the Society from its origin till his death in 1735, had some difficulties with the executive other than that about his printing Madam de Guyon's book [referred to above], for the Standing Committee are represented on July 7, 1709, as declaring their right to copies of (here follows a list of books of which some have not been previously mentioned):—

"Dr. Talbots Christian Equity."
"The Christian Schoolmaster."

The Abridgment of it. Price 5*s.* 6*d.*
Mr. *Turner's* Spelling-Book, and *English* Grammar. Price 1*s.* 6*d.*
Mr. *Snell's* New Copy-Book. Price 5*s.*
John Johnson's Arithmetick.
Hatton's Arithmetick. Price 4*s.*
Vernon's Compleat Counting-House. Price 9*d.*
Ayre's Youth's Introduction to Trade.

N.B.—*Many of the forementioned Books have been provided at the Charge of the Benefactors to Charity-Schools, and kept in a Press, for the Use of the Masters for the Time being; And the same may be had of the Publisher of this Account: All bound in Calf.*

BOOKS *Proper to be Used in* CHARITY-SCHOOLS.

A Bible, Testament, and Common-Prayer Book.
The Church-Catechism.
The Church-Catechism broke into short Questions.
Lewis's Exposition of the Church-Catechism.
Worthington's Scripture-Catechism.
The first Principles of practical Christianity.
Dr. *Woodward's* Short Catechism, with an Explanation of divers hard Words
New Method of Catechizing.
Prayers for the Charity-Schools.
The Christian Scholar.
An Exercise for Charity-Schools upon Confirmation.
Pastoral Advice before, and after Confirmation.
The Whole Duty of Man by Way of Question and Answer.
Abridgment of the History of the Bible, which may be well bound up at the Beginning of the Bible, or at the End.*
The Anatomy of Orthography: Or, a practical Introduction to the Art of Spelling and Reading *English*.
The Duty of Public Worship proved, &c.
Lessons for Children, Historical and Practical, &c.
Hymns for the Charity-Schools.

* "The Archbp. of Canterbury, being consulted, is of opinion that y^e^ Society's Books about reading the Scriptures might be collected into one Volume, but not bound up together with y^e^ Sacred Writings" (minutes, May, 1764).

"Kind Caution to Watermen."
"Wall's Abridgment" (of Infant Baptism).
"The New Family Prayers."
"A Charitable Visit to Prisons."
"The Church Catechism Broken into Short Questions."

Mr. Downing is required to acknowledge the right of the Committee to free copies of these works, which were printed by him for the Society.

Up to 1748 the Society did not put its imprint on any of the books or tracts which it "dispersed," but in the April of that year it was

agreed that the following words be for the future pasted upon the back of the Title Page of every Book or Tract dispersed by the Socy. viz.: from the Socy. for Promoting Christian Knowledge: Agreed that Mr. Oliver (the Printer to the Society) do print a sufficient number of Copies for that Purpose."

This minute was, however, on further consideration, "dismissed" at a subsequent meeting (May 3, 1748).

Of the works printed by B. Dod for the Society, in 1750, we find them distinguished by the words: "London, Printed for B. Dod, Bookseller to the Society for Promoting Christian Knowledge: at the *Bible* and *Key*, in *Ave Mary* Lane." For some time afterwards this imprint appears on the books printed by B. Dod for the Society, while other books dispersed by the Society had no distinguishing mark.

In the Annual Report for 1734 it is stated that the Society

have by the Assistance of their members both at Home and Abroad dispers'd several Hundred Thousands of Bibles, Prayer Books and Religious Tracts, as they have reason to hope, to the great Increase of the Knowledge & Practice of our Holy Religion: These Books, of which there is a Catalogue in the Appendix No. II. are dispersed in the following manner: Bibles and other Books are distributed at prime Cost, the Society defraying the Expence of Binding; the stitched Tracts they allow to there members at half prime cost, defraying the other half out of there own Fund.

The catalogue here alluded to is classified under heads, as follows:—

Books for the Use of the Poor.
Bibles.

Testaments and Psalters.
Common Prayer with Psalms.
Other Religious Books in Quires.
On the Holy Scriptures.
Publick and Private Devotions.
On the Catechism.
The Holy Communion.
Christian Doctrine and Practice.
Concerning Particular duties.
Common Vices.
Charity Schools and Workhouses.
Against Popery.

This classification is followed for many years. In 1762 there are added four new classes—Confirmation, Baptism, the Education of Children and Families, and Enthusiasm. Under the latter head appears "An Earnest and Affectionate Address to the Methodists" and Bishop Gibson's "Caution against Enthusiasm."

It is worthy of note also that the Bible was sold *with the Apocrypha* until 1743, from which time forward it might be had with or without.

First Anti-Infidel Committee.

The classification here given continued with but slight alteration until 1819, when, to quote from an Account of the Society, published in 1839—

In the year 1819 the Society, viewing with much concern and dismay the efforts which the enemies of Christianity were making in disseminating the poison of Infidelity, considered it right to call into action all the means in its power to arrest the evil and to counteract the effects which had been already produced. For this purpose a Special Committee was appointed with instructions not only to publish in a more popular form, and at a diminished charge, suitable Tracts then on the Society's Catalogue, but to provide such other works as might be deemed necessary. Very large impressions of several of the Society's publications were accordingly printed, and above thirty new Tracts added. Active measures were adopted for circulating these; and, in less than a twelvemonth, nearly a *million* copies of Books and Tracts against Infidelity and Blasphemy were printed and distributed. To meet the heavy expense thus incurred, the Society made an appeal to

the public for this especial purpose, which was promptly answered. The sum of 7000*l.* was obtained, through the munificence of various corporate bodies, and the liberality of individuals; and the SOCIETY is satisfied that the measures then pursued were productive of much good.

THE SECOND ANTI-INFIDEL COMMITTEE.

The years 1830 and 1831 were remarkable [the same Report states] for the boldness and malignity of the assaults made upon our faith by the enemies of the Truth. The infidel press teemed with the bitterest invectives against Religion and the Ministers of Christ. Publications of the most pernicious kind, full of blasphemy and ribaldry, were circulated with unceasing activity. Lectures were publicly delivered in the metropolis and at the large manufacturing towns, in which atheistical principles were openly promulgated. In this state of things, the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE felt itself called upon again to put forth its exertions for the maintenance of our holy Religion in the land. A special Committee was accordingly appointed, and a plan pursued similar to that adopted in the year 1819. The SOCIETY placed at the disposal of the Committee £1000. The whole fund raised for the purpose amounted to £2382 2*s.* 6*d.* Many of the Tracts previously adopted were reprinted, and dispersed, and twenty-nine new Tracts were added to the List. This List is inserted in the SOCIETY'S Annual Report.

The same Account describes thus the origin of a

THIRD ANTI-INFIDEL COMMITTEE.

The enemies of the Gospel have in many quarters renewed with so much activity their dreadful warfare against all which is sacred and good, that it has recently been found necessary to appoint a Sub-Committee charged "specially to consider the best means which may be devised for the counteraction of the Anti-Christian and immoral principles that are at present obtruded on the young and inexperienced, in our populous towns, and throughout the country.

In June, 1870, a fourth committee was appointed, which continues in existence as the Christian Evidence Committee.

Commentary on the Bible.

The Account of the Society published in 1839 says that among the domestic transactions of the year 1832, one of the most important was to take measures for publishing the Holy Scriptures with plain explanatory notes, illustrated by plates and maps, in the cheapest form, and adapted to popular use. The selection of Editors for this work was referred to his Grace the Archbishop of *Canterbury*, President of the Society, who appointed in 1833, the Rev. *J. Lonsdale*, B.D., and the Rev. *W. H. Hale*, M.A., to that office. The Archbishop was also pleased to appoint the Dean of *Chichester* (Dr. *Chandler*), the Rev. Dr. *Dealtry*, and the Rev. *C. A. Ogilvie*, M.A., to be the Committee of Revision; and the Bishops of *London* and *Lincoln* to be the ultimate Referees.

The Editors, with the approval of his Grace the President, applied themselves to the annotation of the New Testament: but the work has proved far more arduous in its nature than was contemplated; and they have not been able to do more than nearly to complete the annotation of the four Gospels.

The Formation of the Tract Committee.

In the year 1834 the appointment of a Tract Committee first took place, to whom the office of procuring and recommending additional publications for the Permanent Catalogue was transferred from the Standing Committee. Five of the Bishops were nominated by his Grace the President to be a Council of Reference on the subject of Books and Tracts.

With regard to the admission of Books and Tracts, which, at the first constitution of this Committee, and until the year 1838, had been determined by the ballot of Members attending each Monthly Board, a new arrangement was agreed to. A Tract Committee, consisting of seven Members of the Society, appointed annually, were empowered to place upon the Catalogue any Books or Tracts which should have been approved by them, and should afterwards have received the sanction of the Episcopal Referees.

In addition to smaller Tracts, the Committee began to direct reprints to be made of standard religious publications, not intended solely for the use of the poor, but of other classes also. Portions of the works of *Thomas Becon*, Dr. *Christopher Sutton*, Bishop *Patrick*, Bishop *Beveridge*, Dr. *Barrow*, &c., were thus placed on the list.

In the year 1817, in consequence of the increased appetite for reading, which prevailed among the great body of the people, and with a view to the augmentation of Lending Libraries, it appeared to the Board, that the operations of the SOCIETY should be extended to such branches of literature as might be considered useful, whether directly or indirectly, for promoting the SOCIETY'S designs. Accordingly, in that year, steps were taken for the formation of a *Supplemental Catalogue*, consisting chiefly of books combining amusement with instruction; it being provided that no part of the SOCIETY'S funds should be employed in the publication and circulation of the works on that particular Catalogue.

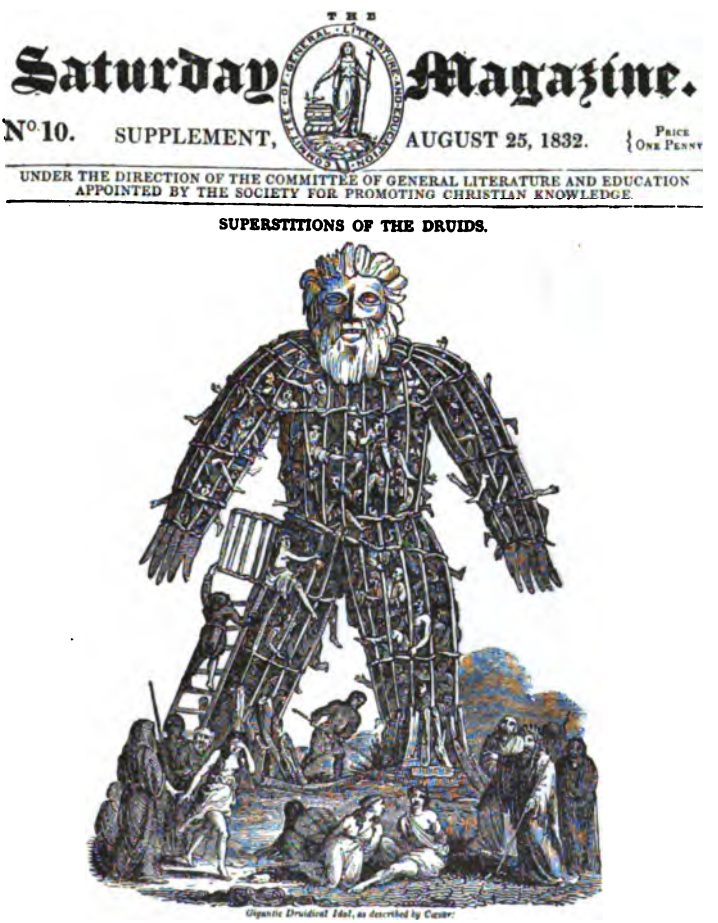
THE FORMATION OF THE GENERAL LITERATURE COMMITTEE.

In the Spring of 1832 the attention of the Society was called to the demand which existed for books of a generally instructive kind, and to the growing influence of the press, evinced in the large and rapid supply of popular works, and especially of cheap weekly publications, the low price and attractive appearance of which recommended them to a numerous body of readers. But the tendency of this popular literature appeared then so injurious, evil opinions being inculcated in some portions of it, and knowledge studiously separated from religion in others, that the SOCIETY determined to adopt measures for issuing works of a general kind upon better principles, in a manner which should be likely to secure an extensive circulation. For this purpose THE COMMITTEE OF GENERAL LITERATURE AND EDUCATION was appointed. The SOCIETY gave its sanction to this object, and made a liberal grant in aid of the design. In the Annual Report for 1832 the following observations were made, "the correctness of which has since more fully appeared":—

"The results which may reasonably be expected from the labours of the new Committee, should they prove successful, will be, in the first place, the establishment of one or more cheap periodical publications, which may serve to counteract the mischievous papers of this class which are circulated throughout the country. Indeed one of the principal advantages to be hoped for from the successful operations of the Committee, will be the improvement which may be expected to result in other quarters, as the necessary effect of competition. And if, through their labours, a favourable alteration should take place in the character and tendency of works of general education and popular instruction, the Committee will have answered the end of their establishment, independently of the good which may be effected directly by their own publications."

Periodical Literature.

The Committee were not long in carrying out their intention of publishing a periodical. The first number of a weekly publication entitled *The Saturday Magazine* appeared



THE

Saturday Magazine.

N° 10. SUPPLEMENT, AUGUST 25, 1832. { PRICE ONE PENNY

UNDER THE DIRECTION OF THE COMMITTEE OF GENERAL LITERATURE AND EDUCATION APPOINTED BY THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

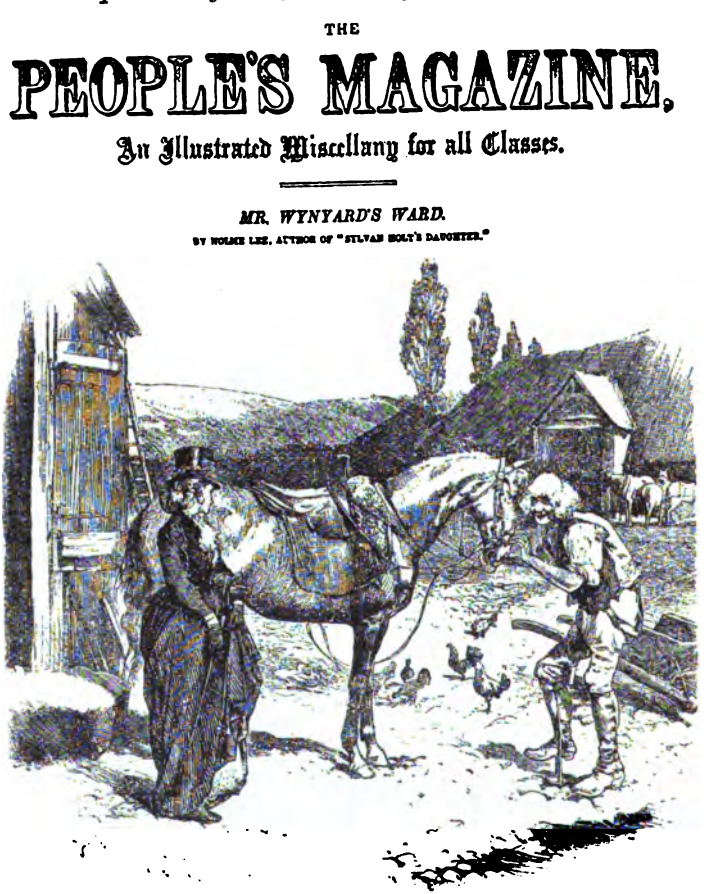
SUPERSTITIONS OF THE DRUIDS.

Gigantic Druidical Idol, as described by Cæsar.

on July 7, 1832. The first page of the tenth number—here reproduced, *reduced*—will give an idea of its character. It was among the first of its kind, and one of the antecedents of that large weekly literature which marks the age. It

continued in existence until 1844, when in the "Struggle for Existence" it came to an end.

It was more than twenty years after this that the Committee launched a second venture under the title of *The People's Magazine*, a weekly periodical. The first


THE

PEOPLE'S MAGAZINE.

An Illustrated Miscellany for all Classes.

MR. WYNYARD'S WARD.

BY HOLME LEE, AUTHOR OF "SILVAN HOLT'S DAUGHTER."

number of this appeared in January, 1867. As will be seen from a page here reproduced—*reduced*—it was of a more artistic character than its predecessor, but it too in the end had to be given up. It had during the first year of its existence a circulation of some 30,000, but failed to attain 7000 in the last year of its existence in 1873.

The Dawn of Day, published at ½*d.*, was begun—under the direction of the Tract Committee—in 1878, and had at the outset a circulation of only a few thousands. It has now a circulation of considerably over half a million, which increases year by year.

The Child's Pictorial was begun in May, 1885, and became merged in December, 1896, in *Golden Sunbeams*, which still circulates.

The Account of the Society published in 1839 goes on to say—

> The list of books put forth by this Committee was for some time entitled the Second Supplemental Catalogue: but by a Resolution of the Board agreed to in 1836, the two Supplemental Catalogues were formed into one, which was placed under the superintendence of this, the General Literature Committee. The Committee, which consists of twelve Members of the SOCIETY, continues to be elected annually at the General Meeting in *February*, their names being submitted to the General Meeting held in *January*.
>
> As will be seen by the SOCIETY'S Reports, the Committee, during the period which has elapsed since its first appointment, have issued numerous publications of general interest, the sale of which has been, and continues to be, very considerable.
>
> The Committee began on its appointment to publish some books of education intended as Class School Books. In the beginning of the year 1839, they put forth, for the first time, the *Churchman's Almanack*, in a cheap form, the very large sale of which, at its commencement, gave a promise of the great circulation it attained in subsequent years. They also directed their attention to the subject of cheap Maps for Schools, and to the preparation of small volumes for rewards, and for the use of Lending Libraries. Many books, in embossed Roman capital letters, and other works in raised short hand, for the use of blind persons, were also added to the list. Mr. *Alston's* plan for printing portions of the New Testament in embossed Roman capitals, having been recommended to the SOCIETY, he was aided with a donation of fifty pounds towards carrying it into effect.

The publications issued under the sanction of the Literary Committees of the Society during the last thirty years or so are too well known to require special reference to them here. They cover the whole field of literature as far as it can be made subservient to the great principles of the Society's Charter. The following extract from the Annual Report for 1881 will show something of the steps

by which the Society's publishing operations have attained their present degree of efficiency:—

There are not many institutions, possessed of so long a life as the *Society for Promoting Christian Knowledge*, which can look back over their past histories with unmixed feelings of encouragement. The chances and changes of this world are more or less adverse to the steady growth and continued prosperity of any human organization, and it is only by ceaseless adaptations to its changing environment that any institution, as a rule, can maintain its activity and development. It must be very gratifying, therefore, to the *Society for Promoting Christian Knowledge* that a retrospect over its past career should furnish, as it does, little but what is satisfactory and encouraging.

While it is not too much to say that there are no retrograde steps in the history of the Society from its origin till the present time, it is equally certain that the Society has not departed from the lines which its founders laid down. From the latter end of the year 1698, "when a few gentlemen formed themselves into a *Voluntary Society*" for Promoting Christian Knowledge, until now, the members of the Society have continued to go on together, as an old Report has it, "with unanimity and zeal, in promoting the real and practical knowledge of true religion, by such methods as appeared to them, from time to time, to be most conducive to that end." The choice of means has varied, doubtless, with the exigencies of the times, but the aim has continued single and definite.

The sagacity of the founders recognized, among the means at their hands, the value of the press as an important agency for carrying out their designs; and we accordingly find that early steps were taken by them to distribute not only the Bible and Prayer-book freely, but also "such religious, as well as useful books which should be approved of and recommended by the Society." This agency has been employed year by year more largely, and with a gradually widening view of the kind of publications which might be judged in harmony with the Society's aim, until the Society can now boast of having covered, in the exercise of a wise and liberal discretion, almost the entire field of literature. It would be interesting to follow the stages by which the Society has thus at once extended its catalogue of publications, and rendered it more comprehensive in character. Just one hundred years ago, the Society's List embraced some one hundred and sixty distinct works. At the present time the Catalogue contains some 3000 separate publications. The contrast, too, lies as much between the character of the works published at these two epochs, as between their numbers.

Bishop Gibson's letter to the Clergy, which appears in the

Report for 1781, shows that there were urgent claims then upon the Society for publications suited to meet the irreligion of the times. "The decay of piety and religion," the Bishop writes, "and the increase of sin and vice, are so visible in our days, notwithstanding the endeavours of the Parochial Clergy to prevent them, that no additional expedient ought to be omitted which may help in any measure to preserve among our people a sense of duty and spirit of Devotion." And the Bishop then goes on to point out what the S.P.C.K. was doing by its publications towards this end. The Catalogue for the year 1781 contains, consequently, many works inculcating Christian duties, and numerous other publications dealing with the vices of the time, among which drunkenness, gaming, and swearing seem to have taken a prominent place. These and books of devotion made up the greater part of the Catalogue.

Although Bishop Gibson's language may not be so fitly applicable to our own time as to his, the Society is now more vigorously active in meeting by its publications the Christian needs of the age, and no one who examines the Catalogue of the Society's books can fail to admit that it is doing so in a large and catholic spirit. Though venerable in name, it rises with the elasticity of youth to meet the varying and growing literary demands of the Church, and, with this object, hesitates not to employ every department of human knowledge which can be made to bear witness to Him in whom all knowledge centres. Every work which issues from its press has this aim, and, it is fully believed, serves this purpose. Whether it deals with divinity or morality, with science or philosophy, with history or fiction, each work has been deemed fitted in its own way to further the main design of the Society.

The Society's work of a hundred years ago was commensurate, perhaps, with its humble position in Bartlett's Buildings, Holborn. In its new home in the centre of London—the centre of the world, we might say—it is fully alive to its great responsibilities, and is giving evidence of this fact by increased activity in all its operations. It is too soon yet to reckon up the advantages which must follow its increased prominence, but the continued extension of its publishing business is a satisfactory proof that it is enlarging yearly the area of its influence. It is a significant fact, too, that the Society's books are now in large demand among booksellers generally. Within the last ten years the Society has almost doubled its business with general booksellers, while the circulation of its publications through its own depôts has made considerable progress during the same period. This is a cogent proof of the fact that its books circulate not merely on account of the large organization of the Society, but also on account of the acknowledged merits of the publications themselves.

The following table will show, at intervals of ten years, the circulation of the Society's publications from 1807, when a record began to be kept:—

ISSUES.

	1807.	1817.	1827.	1837.	1847.	1857.	1867.	1877.	1887.	1897.
Bibles	8,881	30,030	54,896	100,436	117,894	151,235	191,661	183,518	165,718	145,205
New Testaments ...	12,072	54,047	75,547	87,279	81,390	72,416	123,997*	65,592	33,551	22,975
Common Prayers, etc.	17,029	87,135	146,668	204,115	286,133	310,846	467,650*	401,953	361,885	324,426
Other books, etc. ...	21,480	60,877	91,797	136,233	2,377,187	1,197,852	3,506,547	2,341,744	4,833,282	8,588,902
Tracts, etc.	118,044	1,077,493	1,092,844	1,707,551		2,776,617	3,962,145	4,807,917	6,074,515	3,455,583
	177,506	1,309,582	1,461,752	2,235,614	3,862,604	4,508,966	8,252,000	7,800,724	11,468,951	12,537,091

* In this year the Society published its twopenny Testament and twopenny Prayer-book.

Formation of the Supplemental Religious Catalogue Committee.

In the year 1867 the Supplemental Religious Catalogue Committee was formed, having authority to place upon a Supplemental Religious Catalogue religious books or tracts, already published, which are in strict accordance with the doctrine of the Church of England, as expressed in her formularies, and which appear to them likely to advance the objects of the Society. They may at their discretion remove such books from the catalogue.

The Church Year-Book Committee.

On January 2, 1894, a Church Year-Book Committee was formed to superintend the preparation and publication of "The Official Year-Book of the Church of England," subject to the approval by the Finance Committee of all outlay necessary for these objects.

Church Hymn-Book Committee.

In July, 1897, a Church Hymn-Book Committee was appointed to whom the preparation and publication of any future hymn-books published by the Society is entrusted.

CHAPTER VI.

THE FOREIGN TRANSLATION WORK OF THE SOCIETY.

THE circulating of Christian literature in foreign languages was a work upon which the Society entered at its origin and to which it has given much labour up to the present day.

FRENCH TRANSLATIONS.

At the meeting of the Society on November 28, 1700—

A Letter was read from Dr. Woodward acquainting the Society that there are some hundreds of French Refugees going over into Virginia, and desiring the Society will please to distribute some of the Religious small Tracts in the French Language amongst them.*

Ordered that Mr. Hodges prepare a certain number of small Tracts . . . in order to be disperst amongst the said French Protestants.

The Society on May 6, 1760, "accepted a benefaction of £100 to be laid out in Bibles, Com^{n} Prayer & other good books in French, to be distributed at home & abroad as y^{e} Society shall think fit." French versions of the Bible, Prayer-book, and other religious works were subsequently published by the Society.

* In the year 1699, about 300 French religious refugees fled to a village in Virginia called Monacan, where they were supported for some time by William III., who seems to have raised money on their behalf by means of some "Charitable Exhibition." Their numbers afterwards increased to seven or eight hundred. A Mr. Byrd is mentioned as having afforded them much help.

Arabic Translations.

Mr. Ludolf laid before the Society at their meeting on December 30, 1700, certain "Proposals relating to the Instruction of the Greek Christians," in which he stated that "The Comon Prayer-book, printed in Arabik at Oxford, and distributed in the Levant, did not meet wth so kind a reception there as could be wished," and he suggested something which should give them "y^{e} elements of the Christian Religion."

At the meeting of March 17th following (170$\frac{0}{1}$)—

Mr. Brewster reported from the Committee that they had agreed to desire the Lord Bishop of Chichester [John Williams, died 1709] to draw up a Paper, by way of Question and Answer, for the use of the Greek Christians, which Paper Dr. Woodroff has promised shall be translated into the vulgar Greek by some Greeks at Oxford, and may be then printed and sent accordingly.

In the Year 1720 [as an early Report says] the Society extended their Regard to the *Greek* Church in *Palestine*, *Syria*, *Mesopotamia*, *Arabia* and *Egypt*. To this End, they published Proposals for printing here, with a new Set of Types, the *New Testament*, and *Psalter*, in *Arabick:* and were enabled, by the Blessing of God, on the Recommendation of the Bishops, joined to the Charity and Zeal of their own Members, to procure an Edition of above 6000 *Psalters*, and 10,000 *Testaments*, as also of 5000 *Catechetical Instructions*, with an *Abridgement of the History of the Bible* annexed, at so large an Expence as the Sum of 2,976*l.* 1*s.* 6$\frac{1}{2}$*d.*; to which His late Majesty King George I. was a bountiful Contributor, by a gracious Benefaction of *Five Hundred Pounds*. 5,898 *Psalters*, 4,246 *New Testaments*, and 2,248 *Catechetical Instructions*, with the *Abridgment* aforesaid, have been already sent to those Parts; into *Persia*, by means of their Correspondents; into *Russia*, or into *India*, through the Hands of their Missionaries; and the rest are reserved to be sent, as Occasion shall offer.

A certain Solomon Negri, a Mr. Xeres (a Jewish convert), and Mr. Dadichi prepared the New Testament and Psalter for the press. The copy of the New Testament had been sent to the Society by Mr. Sherman from Aleppo, and three copies of the Psalter in Arabic were procured by Dr. Lisle from Aleppo, one of them having been "printed, reviewed and corrected by y^{e} Patriarch of Antioch." On

February 25, 172$\frac{8}{9}$, "a Font of Arabic Types was presented by y^{e} Society to y^{e} University of Cambridge." *

Welsh Publications.

On February 24, 170$\frac{9}{}$, it was "ordered that Dr. Evans do bring to the next meeting a List of such Welch Books as are proper to be sent to the Correspondents in Wales." The following was the list submitted:—

1. Bishop Jewel's Apology.
2. Dent's Plain Way to Heaven.
3. Practise of Piety.

(No. 4 omitted.)

5. Arch Bp. Usher's Method of Self-examination.
6. A Discourse to the same purpose, originally in Welsh, by Mr. Owen, then sequester'd Vicar of Wrexham.
7. Brough's Devotions.
8. Quadriga Salutis, by Dr. Powel, originally in Welsh, and by him Translated into English.
9. Whole Duty of Man.
10. Baxter's Call to the Unconverted.
11. Mr. Gouge's book.
12. Shepherd's Sincere Convert.
13. Several small Tracts by Morgan Lloyd, originally in Welsh.
14. Hannes y Fydd, originally in Welsh.
15. Bp. Griffyth on the Lord's Prayer, and on the Creed, originally in Welsh.
16. Bp. Ken on the Catechism.
17. Oxford Catechism.
18. Bp. Williams's Catechism.
19. Plain Man's Way to Practise and Worship.
20. A Dialogue between a Protestant and a Papist.
21. Christian Monitor.
22. Dr. Sherlock of Death.
23. Bishop Prideaux's Euchologion.
24. Vicar of Llairymddyfris' [*sic*] Religious Poems.
25. Answer to the Excuses for not coming to the Sacrament.
26. Foulk Owen's Collection of Religious Poems.
27. Tho. Jones's Collection of Religious Poems.
28. Familiar Guide.
29. Help to Beginners.
30. Ashton's Method of Dayly Devotion.

* A further gift to the University of Cambridge of Nestorian and other works, collected by the late Dr. Badger, is referred to on p 311.

31. Pastoral Letter.
32. Dr. Beveridge's Sermon.
33. The best Companion.
34. Unum Necessarium, a Discourse of Prayer, originally in Welsh.

There is now in the Press
35. Bp. Taylor's Holy Living.
36. Christian Guide.
37. The best Guide.

At the same meeting it was "ordered that Dr. Evans be desired to find out a fitt person who may translate into Welch the following Books and Papers":—

1. A Perswasive towards the Observation of the Lord's Day.
2. The Caution against Swearing.
3. The Caution against Drunkenness.
4. A Rebuke to Uncleanness.

On May 6, 1714, there is a minute to the effect that "The Welch Bps. approve of printing y^e^ Bible & Com. Pr. in Welch," and on June 7 of the same year the Society agreed to subscribe for 100 copies of the Welsh Bible, Apocrypha, and Common Prayer, which Mr. Basket, who had the sole right of printing them, offered to the Society at 4*s.* 6*d.* each in quires. It was reported at the meeting of December 8, 1715, that the first sheet of the Welsh Bible had been printed off.

In the Year 1743, the Society undertook a new Edition of the *Bible*, in the *Welch* Language, with the *Common Prayer*, and *Psalms* in *Metre;* & finished it in 1748, by an Impression of *Fifteen Thousand* Copies, which they dispersed in the most prudent, useful, and extensive manner they could. But, such was the Zeal and Thrift of good Christians, throughout Wales, for having the *Holy Scriptures* in that Language (wherein alone they could possibly read them) that this Impression, large as it was, fell exceedingly short of the universal Demand, that was made for it. For which Reason the Society, from a compassionate and Christian Regard to their Wants, put into the Press another Edition of the Bible [1752], consisting of the same Number of Copies; as likewise of Five Thousand *New Testaments*, and as many *Common Prayer Books*, in the same Language. This second Edition was also, by the Blessing of God, happily finished, and distributed; since which Time, the Society, at the earnest Desire of the Natives of *Wales*, undertook a Third Edition [1768] of the *Old* and the *New Testaments*, in a large Octavo

Size, with the Marginal References; and *Twenty Thousand* Copies were printed, with a larger Letter, than that which was used, in the former Editions. The charge of their Impression was so great, that the Society, besides sinking all the Fund, which they had in Hand, towards that Design, incurred a Debt of above Two Thousand Pounds: and though the latter is at present discharged, it is expected that all Persons who apply for Books will be punctual and expeditious in their Payments for the same, that the Society may the sooner replace the Stock, in order to answer any future Demands of the Principality.

In 1799 a new edition in octavo of 10,000 copies of the Old and New Testament in Welsh, with Service and Psalms, and 2000 copies of the New Testament were undertaken by the Society, on the representations of the Welsh Bishops, and printed at the Oxford Press.

In 1809 the Bishops of the Principality representing that again copies of the Bible were called for in their dioceses, the Society put in hand a new edition of the Old and New Testament with Service and Psalms to the extent of 20,000 copies, which were *printed from the stereotype plates.* There is clear evidence in the S.P.C.K. Reports that the Welsh Bible never went out of print from the time it was first undertaken by the S.P.C.K. in 1714, and that the "Mary Jones story" which is occasionally used by supporters of a friendly rival is thus not supported by the actual facts. The S.P.C.K. has continued to supply to the present day Welsh versions of the Bible and Prayer-book, together with a large Christian literature in the same language.

Irish and Gaelic.

In the minutes of November 6, 1712, it is announced that the Irish Common Prayer had been printed off. A reprint of the New Testament (Bishop Bedel's translation) was put forth early in the present century and a new edition of the Prayer-book also.

In the years 1793, 1794 the Society contributed towards the printing of a translation of the Liturgy into Gaelic for use in the Highlands of Scotland, and in 1803 it gave £300 towards a version of the Bible in the same language.

In the year 1818 a version of the Prayer-book was produced, which has been more than once revised, and reprinted—the last occasion being in 1896.

Armenian.

The Society, on March 27, 1707, voted ten guineas to the Archbishop of Pochtan, in Armenia, "who is printing books for the use of his people." In later years the Society made a vote towards a reprint of the Armenian Bible, besides supplying a version of the Book of Common Prayer in the same language, together with other Christian literature.

Portuguese and Native Vernaculars used in the East Indies.

The Missionaries in the East Indies subsidized by the S.P.C.K. had printed the New Testament in Tamil, and they reported in 1735 that they had printed at their Press [given to them by the S.P.C.K.], in the *Portuguese*, the fifth Part of a *Grammar*, the second Edition. In the *Malabaric*, (1) a *Malabarick* Book of *Hymns*, the fourth Edition. (2) *Rudiments of Christian Doctrine*, published by the late Professor *Franck* at *Hall* in *Germany*, at which Place it was some Years ago printed in *Arabick*, for the Use of the *Mahometans*.

In the Edition of the *Portuguese* Bible, according to the Translation of *John Ferreira*, they had (in 1735) got to the End of the First Book of *Samuel;* and were proceeding gradually in this Work, as the other Parts of their Duty permitted them: For tho' there are now Six Missionaries, they are continually employed in several things for which different Persons are particularly appointed in *Europe*. They think it their Duty to assist the Mission at *Madras* with Books, and otherwise; but the *Telungic* [Telugu] Characters cannot as yet be perfectly finish'd, principally on account of the Absense of the Rev. Mr. Schultze [who had translated the Bible into Telugu, and had also written Telugu Grammar (1732)]: when that Work is finished, they will be very ready to print a small Book of Instruction in that Language; but larger Books cannot be printed without mature Deliberation, and a sufficient Provision of Paper and other necessaries.

Before Schultze left India he had translated the New Testament and some parts of the Old into Urdu, and had also written an Urdu Grammar and a refutation of the Koran (see p. 141).

The Society made a grant of a new printing-press in 1792, with accessories and printing paper. In the same

year the Missionaries printed a Tamil version of the "Pilgrim's Progress." For other work in Indian vernaculars, see below.

Manks Publications.

In the year 1763, the Society gave out Proposals for printing Bibles, Common Prayers, and other Religious Books, in the Vulgar Tongue of the Isle of Mann; and, by the Encouragement they met with, were enabled to print and disperse, *gratis*, among the Inhabitants 2000 *Church Catechisms*, 1200 *Christian Monitors*, 2000 *Lewis's Expositions*, 1000 Copies of the *New Testament* in Octavo, 1550 *Common Prayers* in the same size, and 1000 in Twelves. They likewise printed 2000 Copies *of the Old Testament* in Octavo, together with the like number of the *New*, the former Impression not having been by any means sufficient to answer the Demands of the People.

On the suggestion [in 1808] of the Bishop of Sodor and Man, the Society undertook and caused to be printed at Whitehaven an edition, to the extent of 5000 Copies of the Book of Common Prayer in the Manks language, which were sent to the care of the Bishop and Clergy of that Diocese, and were distributed at a charge to the Natives of little more than one-third the Prime Cost.

Danish and Swedish.

In the year 1808 the Society defrayed the charge of an edition of 2250 *Danish* Prayer and Psalm Books, for the use of the *Danish* prisoners, and other indigent persons of that nation, in *Great Britain;* and grants were about that time frequently made for procuring *Swedish* and *Finnish* Bibles and Prayer Books, for the use of seamen in the *British* service, and others. These books were consigned to the care of the Pastor and elders of the *Swedish* Church in *London.*

Appointment of Foreign Translation Committee.

In the year 1834 the Society, with the view of extending its operations, and adapting them to the wants of the times, resolved on the appointment of a Committee for the special purpose of superintending the publication, and promoting the circulation of Holy Scriptures, and the Liturgy of our Church in foreign languages. The President of the Society, on a request being submitted to his Grace, nominated the Members of this Committee. A grant was made by the Board to the

Committee, to an amount not exceeding in the whole £4000, towards carrying on its designs.

In an Account of the Society published in 1839 the following summary of the Foreign Translation Committee's Reports to that date is given:—

From the Reports of the Foreign Translation Committee, which are published annually, it appears that a new French version of the Bible is one of the principal points to which the attention of the Committee, aided by the Lord *Bishop of Winchester*, has been directed. The importance of this undertaking, both with reference to the *Channel Islands*, and to *France* itself, is generally admitted.

The Committee have also undertaken a revised edition of the Liturgy, in French; and the work is already in a forward state.

The New Testament, in Spanish, has been adapted by the Committee to the SOCIETY'S use, from the version of *Torres-Amat*, the present Bishop of *Astorga*. The revision of the Old Testament, in Spanish, is also in progress. The Committee have completed the revision of the Liturgy in Spanish; and this Liturgy is now publicly used in the Spanish Protestant congregation established at *Gibraltar* by the Rev. *L. Lucena*, under the sanction of the SOCIETY.

The new Dutch translation of the Liturgy, with the English in parallel columns, has been completed.

A new version of the Liturgy, in modern Greek, under the care of the Rev. *H. D. Leeves*, of *Athens*, has just been published.

The Arabic version of the Liturgy is finished, and is now being printed at *Malta*, under the direction of the Rev. *C. F. Schlienz*, who took charge of the translation. On the subject of this work, as well as of the intended Arabic translation of the Bible, a very long and interesting letter has been received from Mr. *Schlienz*. By this letter it appears that the writer, during his stay in Egypt, had had many opportunities of conversing both with Christians and Mahometans, and that the Eastern Churches in those parts evidently looked with much interest to the publication of these versions.

The Committee, in pursuing the line marked out for them by the Board, are stated to have other important works in view, by means of which it is hoped the SOCIETY may be "enabled to spread abroad" still further "the knowledge of God's sacred truth."

The Foreign Committee have been actively at work since 1839, and its publications are now very numerous,

an extension of its scope having been provided in 1880. The following extract from a recent Report will give some indication of its activity:—

The Bible and Prayer-book have by its means been put into many languages, and these versions freely supplied wherever required. The versions of the Book of Common Prayer produced and circulated by the Society embrace nearly everything that has been done in this direction. It may give some idea of the extent of this work if we furnish here a rough list of the versions of the Prayer-book already provided by the S.P.C.K.

The Prayer-book has been published, in whole or in part, in the following languages:—

Europe.—Welsh, Manx, Gaelic, Irish, French (2 versions), Spanish, Portuguese, Italian, Dutch, Danish, German, Maltese, Latin, Ancient Greek, Modern Greek, Turkish, and Russian.

Asia.—Arabic, Armenian, Persian, Gujarati, Bengali, Hindustani, Hindi, Sindhi, Marathi, Mundari, Panjabi, Karen, Sgau Karen, Larka Sol, Santhali, Canarese, Singalese, Tamil, Telugu, Malayalam, Assamese, Burmese, Chinese (Mandarin, Colloquial), Chinese (Hangchow), Chinese (Hoh-Kien), Sea Dyak (Borneo), Japanese, Pushtu, and Ainu.

Africa.—Amharic, Chi-Nyanga, Bondei, Igbira, Kafir, Kagura, Kisukuma, Hausa, Luganda, Malagasy, Nupé, Swahili, Susu, Sesutho, Secoana, Taveta, Temne, Yao, Yoruba, and Zulu.

America (*North*).—Chipewyan, Cree, Dakota (or Sioux), Eskimo, Slavi or Tenni, Tukudh, Ojibwa, Zimshian, Muncey, Méklakapamuk, Quagutl, Nishgá, Beaver Indian, and Haída.

America (*South*).—Acawoio, Arawak, Carib, Yahgan, and Warau.

Polynesia.—Hawaiian, Mota, Ysabel, Florida, and Maori.

In addition to these versions of our Liturgy, the S.P.C.K. has produced numerous translations, in whole or in part, of the Holy Scriptures. Besides publishing versions in the several European languages, which are much valued, this Society has produced and circulated the Scriptures, in whole or in part, in many of the languages of Asia, Africa, America, and the islands of the Pacific. A detailed list is hardly possible, as many of the versions were produced abroad at the Society's expense, and do not appear upon the Society's catalogue. To the circulation thus *directly* given to the Holy Scriptures may be added the *indirect* distribution of God's Word through the large portions embraced in the versions of the Epistles and Gospels of the Book of Common Prayer.*

* One of the objects of the New Rules, adopted at this time, was to secure accurate versions of the Prayer-book. The rule on this subject runs as

Whilst making careful provision for the distribution of the Bible, the Society has proved from experience, especially in India, China, and New Zealand, the very great importance of combining with the Text where it is practicable a separate and simple Commentary. Without the assistance of some instruction it is often found that the heathen form very erroneous conceptions of the truths of Holy Scripture. The S.P.C.K., as a Church Society, is fully persuaded of this great need, and some years ago (in 1884) extended the sphere of operations of its Foreign Translation Committee, so as to enable this Committee to undertake any kind of work which may be deemed by our Bishops abroad likely to spread Christian knowledge. Hence the recent issues by the Society of commentaries, catechisms, manuals, hymn-books, evidential works, grammars, and dictionaries, in various foreign languages. There is not a locality in the entire mission-field of the Church of England which does not look to the S.P.C.K. for means to meet its vernacular needs. These needs become greater as the work of our foreign missions extends, and every year, therefore, sees an increased activity in this department of the Society's work. The opening up of Africa alone has occasioned the production of works in some dozens of languages which had never previously taken a literary shape. Although the Society's aim is, in the first instance, to meet the vernacular requirements of Missionaries, its foreign publications in some cases become the means of extending commerce and advancing civilization generally among peoples still in a state of savagery. The dictionaries, grammars, reading-books, &c., in Swahili, Yao, Bondei, Luganda, Giryama, Gogo, and other East Coast and Central African languages, are used by explorers and traders, and the task of spreading light in the Dark Continent is thereby effectively aided. The agents of the Congo State, the representatives of Germany in East Africa, and our own large trading companies in West, East and South Africa, owe much to the Society's press, which provides them with the useful linguistic handbooks referred to. This is one of the ulterior issues of the Society's work, but it is not the

follows: "The Foreign Translation Committee shall have power to publish, at their discretion, complete versions of the Book of Common Prayer, and also versions of any integral portions thereof. But they shall not publish any work purporting to be a modified or adapted version, or a version intentionally altered, whether in text or in rubrics, from the original, without having obtained the sanction of the Archbishop of Canterbury to such issue; it being left to the Archbishop to satisfy himself respecting the sufficiency of the Diocesan, Provincial, or other approval which may have been given to such version, and respecting the expediency of its publication by the Society. The title-page of every book published or issued under this Rule shall state, as far as possible, the character of the version contained in it."

only one. Philologists in the future will doubtless thank the venerable Society for having given permanent form to dialects which in comparatively few years may have to give place to the languages of the various civilized races now at work in Africa, and for thus providing means for larger generalizations in dealing with the origin and laws of human speech.

The following list gives an account, as far as ascertainable, of the various foreign publications of the Society, from 1836 to 1898, with their editors or compilers and an indication of the region or diocese in which they were circulated:—

1836—Luther's **German** Bible and the Authorized **Dutch** Bible adopted.
1837—New Testament in **Spanish**, on basis of the Version of Bishop Torres Amato. Corrected by the Rev. L. Lucena.
1838—Liturgy in **Dutch**. Rev. D. Bosworth, British Chaplain at Rotterdam.
Liturgy in **Spanish**. Revised by Professor Lucena.
1839—Book of Common Prayer, in **Modern Greek**. Rev. W. D. Leeves.
1840—**French** New Testament, based on **Martini's** Bible.
Italian New Testament (Diodati's) (revised).
1842—Book of Common Prayer, in **Amharic** (Abyssinia, East Africa). Rev. W. Isenberg.
St. Matthew's Gospel in **Maori** (New Zealand).
1843—**Dutch** Bible. Rev. Adrian van Deinse of Yselmonde.
Book of Common Prayer in **Turkish**.
1844—Book of Common Prayer in **Portuguese**.
1845—Book of Common Prayer in **German**.
1846—Book of Common Prayer in **French** (revised), and in **Maltese**.
Homilies of St. Chrysostom in **Modern Greek**.
1847—Gospels in **Arabic** and **Coptic** (Egypt, North Africa). Archdeacon Tatham and the Rev. W. Cureton.
Gospels in **Maltese**.
The Psalter in **Turkish**. Bishop Southgate.
First and second volumes of the Septuagint in **Ancient Greek**. Bishop of Gibraltar.
Book of Common Prayer in **Ojibwa** (North America). D. O'Meara.
Book of Common Prayer in **Munsi** (or **Delaware**, North America). Rev. H. Flood.
Book of Common Prayer in **German** and **Italian** (revised).

1848—New Testament in **Spanish** (revised) and **Maltese**.
Book of Common Prayer in **Modern Armenian** (Asia).
Book of Common Prayer in **Maori** (New Zealand).
Book of Common Prayer in **German** and **Italian** (revised).
Arabic Bible commenced. Dr. Lee and Mr. Faris.

1849—**German** Bible, Luther's Edition. Adopting the text of the Caustein Bibles at the Orphan House at Halle.
French Bible based on Martini.
Book of Common Prayer in **Portuguese** (revised).
Book of Common Prayer in **Danish**. Dr. Repp of Copenhagen.

1850—Third volume of Septuagint.
Book of Common Prayer in **Arabic**.

1851—New Testament in **Arabic**.
Various Tracts in **French, German,** etc., for distribution at the Exhibition.

1852*—Revised 4to Edition of **French** Bible.
Fourth and last volume of Septuagint. Printed at Athens.
New Testament in **Arabic**.
New Testament in **Coptic** and **Arabic** (Egypt, North Africa).
The Psalter in **German, English,** and **French**.
The Psalter in **Italian, English,** and **Spanish**.

1853—**Spanish** Bible. Rev. Juan Calderon.
New Testament in **Polish**. Mr. Jakowski.
Further revise of **French** Bible.
Book of Common Prayer in **Spanish** (revised).
Book of Common Prayer in **Maori** (complete) (New Zealand).
Book of Common Prayer in **Dutch** and **English** (complete).

1854—New Testament in **Ojibwa** (North America). Dr. O'Meara.
"Agathos" was published in **Arabic**.

1855—**Zulu-English** Dictionary (South Africa). Mr. Perrin.
Italian Bible (based on Diodati's). Mr. Walker, assisted by Signors Rossetti and Incoronati.
Portions of New Testament in language of **Lúchú** Islands (East Asia). Dr. Betelheim.
Book of Common Prayer in **Cree** (North America). Bishop of Rupertsland.

1856—Homilies in **Arabic**.

* Professor Jarrett undertook Dr. Lee's work on the revision of the Arabic Bible during this year.

1856—Tracts in **Italian, Dutch,** and **Chinese.**
1857—The Bible in **Arabic.** Mr. Faris, Dr. Lee, and Professor Jarrett.
1858—New Testaments in **Spanish** and **Italian** (revised).
Portions of Book of Common Prayer in **Turkish.**
Ostervaldt's "Abridgment of the Bible" in **Arabic.**
1859—The Septuagint. Mr. Field.
*The Pentateuch in **Ojibwa** (North America). Dr. O'Meara.
A Hymn-book in **Cree** (North America). Rev. H. Mason.
1860—Book of Common Prayer in **Danish** (revised). Rev. C. Bulow.
Book of Common Prayer in **Italian** (revised). Rev. D. Canilleri.
A Primer in **Susu** (West Africa). Rev. H. Dupont.
1861—Illustrated sheets containing the Creed, Lord's Prayer, etc., in **Carib** and **Arawak** (South America).
1862—†**Spanish** Bible founded on Cipriano de Valera's editions of 1596 and 1602. Señor de Mora, Mr. Fletcher, and Mr. Lucena.
Book of Common Prayer in **German, Portuguese,** and **Italian** (revised editions).
A grant of £350 was made towards production of Book of Common Prayer in **Marathi** (India, Asia). Rev. J. S. S. Robertson.
1863—Book of Common Prayer in **German.** Rev. Dr. Overbeck.
Book of Common Prayer in **Malagasy** (Madagascar, Africa). Prepared by Mr. Baker and edited by Rev. W. T. Mellor.
1864—**Spanish** Bible (revised).
Portions of Book of Common Prayer in **Turkish** (revised). Rev. Dr. Anton Tien.
£35 granted towards **Bengali** version of the Psalms (East India, Asia). Dr. Kay.
1865—Book of Common Prayer in **Kafir** (or **Xosa,** South Africa). Rev. H. R. Woodruffe.
Morning and Evening Prayer in **English** and **Russian.**
Packet of **Arabic** Texts, "The Parables."
1866—**Italian** Bible (revised).
Book of Common Prayer in **Armenian** (entirely revised) (Asia). Dr. Rieu.
Book of Common Prayer in **Persian** (Asia). Dr. Trumpp.
Packet of **Arabic** Texts, "The Miracles."

* Published at Toronto. † Commenced in 1857.

1867—**Hawaii** Book of Common Prayer (Sandwich Islands, Oceania). Rev. W. Haspili and Rev. E. Ibbetson.
The Bible in **Kafir** (assisted) (South Africa). Bishop of Grahamstown.
1869—Book of Common Prayer in **Susu** (West Africa). Rev. H. Dupont.
Church Catechism in **Swahili** (South Africa). Bishop Steere.
Bible and Book of Common Prayer in **Zulu** (assisted) (South Africa). Bishop Callaway.
1871—The Gospels in **Susu** (West Africa). Rev. H. Dupont.
Gospels and Acts in **Portuguese.**
Book of Common Prayer in **Assamese** (East Indies, Asia). Rev. H. C. Hesselmayer.
1872—The Epistles in **Portuguese.**
The Gospels in **Acawoio** (South America). Rev. W. H. Brett.
Collections for Handbook of **Yao** and **Nyamwezi** (East Africa). Bishop Steere.
Morning and Evening Prayer in **Arabic.**
Book of Common Prayer in **Mandarin Colloquial Dialect** (assisted) (China, Asia). Bishop Alford.
Works in **Urdu** and **Hindostanee** (North India, Asia). To be produced by Natives.
Welsh Psalter (pointed) (assisted).
Ethiopic and **Amharic** Psalter (assisted) (Abyssinia, East Africa).
Bible Stories in **Yoruba** (assisted) (West Africa).
1873—**Dutch** and **English** Book of Common Prayer.
Book of Common Prayer in **Tukudh** (portions) (North America). Archdeacon Macdonald.
Genesis and part of St. Matthew in **Acawoio** (South America). Rev. W. H. Brett.
Japanese version of the Creed, Lord's Prayer, and Ten Commandments (East Asia).
"Food for Reflection" in **Turkish.** Rev. Dr. Koelle and Rev. C. S. Curteis.
1874—A collection of Psalms in **Cree** (North America). Bishop Horden.
Cree Catechism (North America). Mrs. Hunter.
Morning and Evening Prayer in **Sindhi** (India).
1875—**Cree** Psalter (North America).
Norwegian Tracts.
Norwegian Manual.
1876—**Mota** version of Gospels St. Matthew, St. Luke, St. John, and First Epistle of St. John (Banks Islands, Melanesia, Oceania). Dr. Codrington.

1876—**Swahili** version of Morning and Evening Prayer and the Psalter (East Africa). Bishop Steere.
Primer of **Hangchow** (China, Asia). Rev. A. Elwin.
Bishop Russell's Sermons in **Chinese** (China, Asia).
Cree Grammar (North America). Ven. Archdeacon Hunter.
Catechism in **Zulu** (South Africa).
Tracts in **French, Norwegian,** and **Turkish.**
1877—Portions of the Prayer-book in **Cree** (North America).
Morning and Evening Prayer in **Hangchow** (China, Asia).
Mota version of St. Mark's Gospel and the Acts of the Apostles (Banks Islands, Melanesia, Oceania). Dr. Codrington.
Armenian Family Prayers (Asia).
Catechism in **Russian** and **English.**
1878—**Maori** Book of Common Prayer (revised) (New Zealand).
Morning and Evening Prayer in **Sesuto** (South Africa). Archdeacon W. Crisp.
Portions of the Bible in **Eskimo** (North America). Rev. E. J. Peck.
1879—Manual of Prayers in **Cree** (North America). Archdeacon Kirkby.
Russian, French, and **Swedish** Tracts.
Cree Proper Lessons (North America). Bishop Horden.
Ojibwa Hymns (North America). Bishop Horden and Rev. J. Sanders.
French Hymnal.
St. John's Gospel in **Hangchow** (China, Asia).
Sea-Dyak Psalter (Borneo, Asia). Mr. Pershore.
Yoruba Prayer-book (West Africa).
1880—Prayer-book in **Ancient Greek.**
St. Matthew's Gospel in **Hangchow** (China, Asia).
Prayer-book in **Latin.**
Mota Prayer-book (Banks Islands, Melanesia, Oceania). Bishop Selwyn.
Ojibwa Prayers (North America). Bishop Horden.
Ojibwa St. Matthew (North America). Bishop Horden.
Swahili Prayer-book (East Africa). Bishop Steere.
Beaver Indian "Manual of Devotions" (North America). Bishop of Athabasca.
Kua Handbook (East Africa). Bishop Maples.
1881—Portions of the Prayer-book in **Armeno-Turkish** (Asia).
Portions of the Prayer-book in **Eskimo** (North America).
Cree (Syllabic) Family Prayers (North America). Archdeacon Mackay.
Cree Grammar (North America). Bishop Horden.

1881—"Plain Reasons" in **French**. M. Masson.
"Plain Reasons" in **Italian**. Professor de Tivoli.
Hindi Manual of Prayers (North India, Asia). Rev. T. P. L. Josa.
Hindi and **Hindi** and **English** Catechism (North India, Asia).
Tukudh Hymns (North America). Archdeacon Macdonald.
Catechism in **Yoruba** (West Africa).
1882—St. Luke and St. John in **Florida** (Solomon Islands, Melanesia, Oceania).
Zulu Prayer-book (revised and enlarged) (South Africa). Bishop Callaway.
Collects in **Russian**.
Boondei Handbook (East Africa). Rev. W. H. Woodward.
Chipewyan and **Slavi** Prayers (North America). Archdeacon Kirkby and Bishop Bompas.
Prayers in **Florida** (Solomon Islands, Melanesia, Oceania). Mr. Penny.
"Plain Reasons" in **German**. Dr. Woker.
"Ridley on Confirmation" in **Italian**.
Luganda Grammar (East Africa). Rev. C. T. Wilson.
Malagasi Psalter (Madagascar).
Maori "Outlines of Scripture History" (New Zealand). Lady Martin.
Paley's "Evidences" in **Telugu** (South India, Asia). Rev. J. E. Padfield.
Prayers in **Yao** (East Africa). Bishop Steere.
Prayers in **Isabel** (Solomon Islands, Melanesia, Oceania).
Prayers in **Zimshian** (North America). Bishop Ridley.
1883—**Hawaii** Book of Common Prayer (Sandwich Islands). Bishop Willis.
Ojibwa Book of Common Prayer (Algoma, North America). Bishop Horden.
Persian Book of Common Prayer (Persia, etc.). Rev. R. Bruce, D.D.
Turkish Book of Common Prayer (Turkey, etc.). Dr. Koelle.
Boondéi Litany (East Coast of Africa). H. W. Woodward.
English and **Ibo** Vocabulary (West Coast of Africa). Bishop Crowther.
Ibo Vocabulary (West Coast of Africa). Bishop Crowther.
Igbira Reading-book (West Coast of Africa).

1883—**Maori** Guide to Old Testament (New Zealand). Rev. T. S. Grace.
Maori Sketches of Church History (New Zealand). Rev. T. S. Grace.
Mende Grammar (West Africa). Rev. Dr. J. F. Schön.
Nupé Reading-book (Basin of the Quorra, West Africa). Ven. H. Johnson.
Nupé Catechism of the English Church (West Africa). Ven. H. Johnson.
1884—**Arabic** Book of Common Prayer (new edition). Rev. Dr. Klein.
Maori Book of Common Prayer (new edition). (New Zealand).
Susu New Testament (West Africa). Rev. P. H. Douglin.
Maori Norris's "Key to the Acts of the Apostles" (New Zealand).
Mende Vocabulary (Soudan). Rev. Dr. J. F. Schön.
Swahili Handbook of the Swahili language (East Africa). Bishop Steere (revised by A. C. Madan).
Swahili Reading Lessons (East Africa). A. C. Madan.
Swahili Stories and Translations (East Africa). A. C. Madan.
English-Swahili Vocabulary (East Africa). A. C. Madan.
Urdu Church Hymn-book (Punjab, etc.).
1885—**Mota** New Testament (Melanesia). Dr. Codrington.
Secoana—The Four Gospels and Acts of the Apostles (South Africa). Ven. Archdeacon Crisp.
Tukudh Book of Common Prayer (Athabasca). Archdeacon Macdonald.
Zimshian Gospel of St. Matthew. Bishop Ridley.
Ki-Swahili, Ki-Nyika, Ki-Taita and **Ki-Kamba** Vocabulary (East Africa). Rev. A. Downes-Shaw.
Kibwyo Vocabulary (East Africa). Ven. Archdeacon Farrer.
Magána Hausa—Native Literature or Proverbs, Tales, Fables, and Historical Fragments in the Hausa language, with translation into **English** (West Africa). Rev. Dr. J. F. Schön.
Telugu Maclear's "Old Testament History" (Madras). The Rev. A. Subbarayadu and the Rev. W. Ellington.
Tukudh Ostervaldt's "Abridgment" and Oxenden's "Family Prayers" (Athabasca). Ven. Archdeacon Macdonald.
1886—**Arabic** Book of Common Prayer (new and revised edition). Rev. Dr. A. Tien.
Beaver Indian Gospel of St. Mark (Athabasca). Rev. A. C. Garrioch.

1886—**French** Prayer-book (Channel Islands). Committee.
Urdu Prayer-book (Punjab). Committee.
Arabic "Apology of El Kindi" (Syria, etc.). Dr. Anton Tien.
Beaver Indian Manual of Devotion (Athabasca). Rev. A. C. Garrioch.
Beaver Indian Vocabulary (Athabasca). Rev. A. C. Garrioch.
French "Meditations on the Comfortable Words of our Lord" (Channel Islands, etc.).
Italian Catechism (Italy, etc.).
Kaguru Grammar (Eastern Equatorial Africa). Mr. J. T. Last.
Kamba Grammar (Eastern Equatorial Africa). Mr. J. T. Last.
Munsi or **Delaware** Morning and Evening Prayers and Hymns (Ontario). J. B. Wampum and Chr. Halfmoon.
Niger and **Gold Coast**, Vocabulary of languages of (Niger and Gold Coast). Ven. H. Johnson and Rev. J. Christaller.
Nikumoowina—Hymns in the **Cree Indian** language (Moosonee). Mrs. Hunter.
Persian Bible History, Old and New Testaments (Persia). Rev. R. Bruce, D.D.
Polyglotta Africanis Orientalis; a comparative collection of 250 words and sentences in 48 languages spoken south of the Equator, with additional words in 19 other languages (South Africa). Mr. J. T. Last.
Swahili Church History (Robertson's) (East Africa). A. C. Madan.
Swahili Exercises (East Africa). Bishop Steere.
1887—**Florida** Gospels of St. Matthew and St. Mark and Acts of the Apostles (Melanesia). Dr. Codrington.
Ysabel Gospel of St. John (Melanesia). Dr. Codrington.
Zimshian Gospels of St. Mark and St. Luke (North America). Bishop Ridley.
Amharic Coloured Picture Bible (Abyssinia). Mr. J. M. Flad.
Arabic and **English** Stories from the Old Testament (Syria). Rev. Dr. A. Tien.
Fan Vocabulary (West Africa, south of Equator). A. O. Zabala.
Kafir Bishop How's "Plain Words" (Grahamstown, etc.). Bishop Gibson.
Kafir "Meditations on the Seven Last Words of our Lord Jesus Christ" (Grahamstown, etc.). Bishop Gibson.

1887—**Kavirondo** Vocabulary (East of Victoria Nyanza). M. Wakefield.

Kua Arab Tales, translated from the Swahili language into the Tugulu dialect of the Kua language, together with Comparative Vocabulary of five dialects of the Kua language (East Africa). D. J. Rankin.

Luganda Portions of Prayer-book (Uganda). Messrs. Ashe, Mackay, and O'Flaherty.

Luganda Primer, Letters and Syllables, and the Commandments (Uganda). Rev. R. P. Ashe.

Nika-English Dictionary (East Coast of Africa). Rev. Dr. Krapf and Rev. J. Rebmann.

Secoana Notes towards a Secoana Grammar (Region between the Orange and Zambesi rivers). Ven. Archdeacon Crisp.

Swahili Bible Picture-book (East Africa). A. C. Madan.

Swahili Child's Acts of the Apostles (East Africa). A. C. Madan.

Telugu Commentary on the New Testament (Madras). Rev. J. E. Padfield.

Ysabel Prayers and Scripture Readings (Melanesia). Dr. Codrington.

1888—**Kwagutl** Portions of the Prayer-book (Alert Bay, British Columbia). Rev. A. J. Hall.

Malagasy Portions of the Book of Common Prayer (Madagascar). Rev. F. A. Gregory and Rev. Alfred Smith.

Secoana Book of Common Prayer (Region between the Orange and Zambesi rivers). Ven. Archdeacon Crisp.

Ainu Creed, Lord's Prayer, and Ten Commandments (Japan). Rev. J. Batchelor.

Arabic "The Testimony of the Books" (Palestine, etc.). Rev. C. T. Wilson.

Comparative Vocabularies of languages spoken at Suakim—**Arabic, Hadendoa, Beni-Amer** (Red Sea Littoral, etc.). Major C. M. Watson.

Bengali Lectures on Confirmation (Calcutta).

British New Guinea Vocabularies.

Burmese Explanation of the Apostles' Creed (Burmah). Rev. J. A. Colbeck.

Cree Baptism Cards and Syllabarium (North America).

Igbira, Hausa, and **Ibo** Cards (West Africa).

Sinhalese Manual of Devotion (Ceylon). Rev. F. Mendis.

Susu Reading-book (West Africa). Rev. P. H. Douglin.

1888—**Swahili** Scriptural Reading Lessons. Part II. (East Africa). A. C. Madan.
Swahili Robertson's "Church History" (new edition) (East Africa). A. C. Madan.
Swahili "Peep of Day" (East Africa). A. C. Madan.
Tamil Lyric Tune-book (Madras). Rev. J. A. Sharrock.
Urdu Women of Christendom (Punjab). Rev. Tara Chand.
Yoruba Tract on Polygamy (West Africa).
1889—**French** Prayer-book with Psalter. Committee.
Arabic "The Balance of Truth" (Syria, etc.). Dr. Pfander.
Arabic "The Holy Scriptures and the Koran." Sir W. Muir.
French—eight Tracts in the French language (Channel Islands, etc.).
Gondi Grammar and Vocabulary (Calcutta). Rev. H. D. Williamson.
Kashmiri Grammar (Lahore). Rev. T. R. Wade.
Marathi Commentary on First Epistle to Corinthians (Bombay). Rev. J. Taylor.
Swahili Confirmation Card (East Africa).
Swahili "Visa V'ya Kale"—a Reading-book of Stories and Translations in Swahili (East Africa). A. C. Madan.
Tenni Hymns (Mackenzie River). Bishop Bompas.
Tenni Lessons and Prayers (Mackenzie River). Bishop Bompas.
Urdu Commentary on St. John (Lahore). Rev. R. Clark.
Yahgan Lord's Prayer and Creed (Tierra del Fuego).
1890—**Cree** Portions of the Book of Common Prayer, with Psalter.
Dakota Portions of the Book of Common Prayer. (Rupertsland). Rev. W. A. Burman.
Nishga Portions of the Book of Common Prayer (Caledonia). Rev. J. B. M'Cullagh.
Zimshian Gospel of St. John (Caledonia). Bishop Ridley
Blackfoot Grammar and Dictionary (Calgary, North-West Canada). Rev. J. W. Tims.
French—seven Tracts.
Swahili Tales, with an English translation (East Africa). Bishop Steere.
Urdu Holy Communion; Invitation and Simple Preparation (Lahore). Rev. Dr. W. Hooper.
Yao Handbook and Vocabulary. Rev. A Hetherwick.
1891—**Tenni** Portions of the Book of Common Prayer. Ven. Archdeacon W. W. Kirkby.

1891—**Ainu** Baptismal Services (Japan). Rev. J. Batchelor.
Arabic and **English** "Prayers and Promises" (Syria, etc.). Rev. Dr. Antonio Tien.
Blackfoot Readings from the Holy Scriptures (Calgary, North-West Canada), Rev. J. W. Tims.
Cree Psalms and Hymns (Moosonee). Archdeacon Mackay.
French Tract.
Italian Tract.
Kafir Sermons (Grahamstown, etc.). Bishop Gibson.
Luganda Alphabet, etc. (Uganda).
Maori Commentary on St. Mark's Gospel (New Zealand). Rev. T. S. Grace.
Maori Commentary on the Epistle to Galatians (New Zealand). Rev. T. S. Grace.
Secoana Almanack and Hymns (South Africa). Ven. Archdeacon Crisp.
Swahili "African Aphorisms, or Saws from Swahili-land" (East Africa). Rev. W. E. Taylor.
Swahili Thirty-nine Articles. Rev. W. E. Taylor.
Telugu Maclear's "New Testament History" (Madras). Rev. M. Ratnam.
Urdu "Questions on the Orders for Morning and Evening Prayer and the Litany" (Lahore). Mrs. Gardiner.
Urdu "Aid to Preparation for Confirmation" (Lahore). Rev. W. Hooper, D.D.
Western Eskimo Primer (Mackenzie River). Rev. E. J. Peck.
1892—**Mundari** Book of Common Prayer (Chota Nagpur). Bishop Whitley.
Sesuto Portions of the Book of Common Prayer (South Africa). Canon Widdicombe.
Bengali Robertson's "Church History" (Bengal). B. R. K. Ghose.
Bengali "Pathway of Safety" (Bengal).
Bengali Catechist's Manual (Bengal).
Chinese Commentary on the Prayer-book (China). Rev. J. C. Hoare.
Dutch Selection of Hymns (South Africa). Rev. W. P. Schierhout.
Giryama Bible Stories from the Old Testament (East Africa). Rev. W. E. Taylor.
Giryama Vocabulary and Collections (East Africa). Rev. W. E. Taylor.
Giryama Primer (East Africa). Rev. W. E. Taylor.
Kwagutl Spelling-sheets (Alert Bay, British Columbia). Rev. A. J. Hall.

1892—**Luganda** Hymns (Uganda). Rev. R. P. Ashe and Mr. A. Mackay.
Luganda Bible Stories (Uganda). Rev. E. C. Gordon and Mr. G. L. Pilkington.
Collection for a Lexicon in **Luganda** and **English** and **English** and **Luganda** (Uganda). Rev. P. O'Flaherty.
Luganda Handbook (Uganda). G. L. Pilkington.
Marathi "Tenets of Tukaram" (Bombay). Rev. N. Goreh.
Moosonee Church Catechism in language of Cree Indians (Moosonee). Bishop Horden.
Bible and Gospel History in the language of the **Cree** Indians (Moosonee). Bishop Horden.
Taita (or **Sagalla**) First Reading Lessons, Lord's Prayer, Apostles' Creed, Ten Commandments, and two Hymns (East Africa). Mr. J. A. Wray.
Tamil Chant-book (Madras). Rev. J. A. Sharrock.
Tenni Reading-book (Mackenzie River). Bishop Reeve.
Tenni Lessons and Prayers (Mackenzie River). Bishop Bompas.
Urdu Commentary on the Prayer-book (Punjab). Rev. G. Ledgard.
1893—**Hindi** Prayer-book (Calcutta, etc.).
Pashto Prayer-book (Afghanistan). Rev. W. Jukes.
Zimshian Prayer-book (Diocese of Caledonia). Bishop Ridley.
Amoy Lord's Prayer, Creed, and Ten Commandments (Straits Settlements). Rev. L. C. Biggs.
Chinyanja Spelling-sheets (Central Africa).
Cree Primer (Syllabic) (Moosonee).
Gogo "Peep of Day" (Africa). Rev. J. E. Beverley.
Haida Old Testament Stories (Queen Charlotte Island, British Columbia). Rev. C. Harrison.
Japanese Church Hymnal (Japan). Revs. H. J. Foss and C. F. Warren.
Japanese "Imitation of Christ."
Luganda Collects. Mr. G. L. Pilkington.
1894—**Portuguese** Bible.
Secoana New Testament. Ven. Archdeacon Crisp.
Taveta Portion of the Prayer-book (Equatorial Africa). Rev. A. R. Steggall.
Boondei Stories, with some Enigmas and Proverbs. Rev. H. W. Woodward.
Chinyanja First Reading-book (Central Africa). Archdeacon Maples.
Gogo First Reading-book (Africa). Rev. J. C. Price.
Kimegi Hymns (Africa). Rev. A. N. Wood.

1894—**Luganda** Church Catechism (Uganda). G. L. Pilkington.
Luganda Primer (Uganda). G. L. Pilkington.
Malagasy Baptism, Confirmation, and Holy Communion Cards (Madagascar).
Manganja "Pilgrim's Progress" (Eastern Equatorial Africa). D. Clement Scott.
Swahili Historical Reader.
English-Swahili Dictionary. A. C. Madan.
Yao-English Second Primer. R. S. Hynde.
1895—**Kaguru** Portions of the Prayer-book (East Africa). Rev. A. N. Wood.
Comparative Vocabulary of the Dialects of **British New Guinea** (New Guinea). S. H. Ray.
Chinyanja Vocabularies (Central Africa). Rev. A. F. Robinson.
Kisukuma Reading-sheet (South-East of Victoria Nyanza). Rev. E. C. Gordon.
Luganda Reading-sheet (Uganda). G. L. Pilkington.
Luganda Catechism (Uganda). G. L. Pilkington.
Taita (or **Sagalla**) Introduction to the Taita language (Eastern Equatorial Africa). J. A. Wray.
Taveta Hymns (Eastern Equatorial Africa). Rev. A. R. Steggall.
1896—**Gaelic** Book of Common Prayer (assisted) (Scotland). Dean Maclean.
Kafir Gospel Picture-book (South Africa). Bishop of Grahamstown.
Luganda "Helps to the Study of the Bible" (Uganda). Revs. R. H. Walker and H. W. Duta.
Luganda "Sketch of the Life of Mahomet and of the History of Islam (Uganda). Rev. G. K. Baskerville and Rev. Yonasani Kayi'zi.
Temne Book of Hymns (Sierra Leone). Rev. J. A. Alley.
Urdu Confirmation Card (Punjab).
1897—**Ainu** Book of Common Prayer (Japan). Rev. J. Batchelor.
Ainu, The Book of Psalms in (Japan). Rev. J. Batchelor.
Chinyanja Portions of the Book of Common Prayer (Central Africa). Rev. A. G. P. Glossop.
French Psalter.
French Psalms and Canticles (marked for Plain-Chant).
Kisukuma Book of Common Prayer (Eastern Equatorial Africa). Rev. E. H. Hubbard.
Luganda Portions of the Book of Common Prayer (Uganda). G. L. Pilkington.

1897—**Chinyanja** Church History (Central Africa). Rev. A. G. P. Glossop.
Dutch "Historical Questions, with Answers in the Words of Scripture" (South Africa).
Dutch Scripture Catechism (South Africa).
Gitonga and **Xitswa** Gospel Picture-book (Diocese of Lebombo). Bishop Smythe.
Kisukuma Primer (Eastern Equatorial Africa). Rev. E. H. Hubbard.
Gogo Hymn-book (East Africa). Revs. H. Cole and J. E. Beverley.
Marathi Four Gospels, with Commentary (Bombay). Rev. N. V. Athawali and Rev. J. Taylor.
Mota Dictionary of the Mota language (Sugarloaf Island, Banks Islands). Dr. Codrington and Ven. J. Palmer.
Nishga Primer (Diocese of Caledonia). Rev. J. B. McCullagh.
Sena Grammar (Lower Zambesi). W. G. Anderson.
Swahili "Some Chief Truths of Religion" (East Africa). A. C. Madan.
Swahili Reading-book (East Africa). A. C. Madan.
Telugu Commentary on the Old Testament, Isaiah, and Jeremiah (Madras). Rev. J. E. Padfield and B. Sinayya Gáru.
Xosa Old Testament Catechism (South Africa). Rev. W. A. Goodwin.
Zigua Exercises (Zanzibar). Rev. W. H. Kisbey.

CHAPTER VII.

THE PLANTATIONS.

THE promotion of religion in the Plantations, *i.e.* the Colonies, was one of the projects brought before the Society by Dr. Bray at its first meeting. The Greater Britain beyond the Seas had even at this time taken up a large area. Although the North American continent had been reached by the Cabots in 1497, it was not till 1607 that, after many ineffectual attempts, the first permanent settlement of English people was made on its shores. In this year a colony was planted on the James River in Virginia. Three years afterwards Newfoundland was colonized, and in 1620 the *Mayflower* landed her passengers at Plymouth rock, and the first settlement was thus made in what was called by John Smith, when he explored the coast in 1614, "New England." Jamaica was conquered in 1655, and English colonies had settled, from 1640 onwards, in other West India islands, which were divided between the French and English in 1660. The Dutch possessions on the Hudson River became English in 1664. William Penn's Colony in Pennsylvania was, as previously stated, established in 1682. New Brunswick and Nova Scotia were ceded to England by the Peace of Utrecht in 1713, while Canada and all the other French settlements in North America were conquered by the English in 1768. Sir Walter Raleigh's rights in Virginia were purchased by a company, which included Lord Delaware; Whitaker, son of a master of St. John's College, Cambridge; Sandys, a pupil of Hooker; and the pious Nicholas Ferrar. A portion of the purchase-money (£100) had been appropriated by Sir Walter Raleigh to the planting of Christianity in this region, and something

was done to carry out this design. Raleigh's Virginia extended from Florida to Canada, but in 1609 North Virginia was practically severed from it, and became in time New England and the New Netherlands. Then came the further severance of Maryland in 1632, of Carolina in 1663, and of Georgia in 1732. In 1685 the Bishop of London—under whose care all British subjects abroad were placed by an Order in Council of Charles I.—sent a "Commissary" to Virginia, by whom much good was done, arrangements being made for the training of native youths for the ministry, and in 1699, as we have seen, Dr. Bray was sent as Commissary to Maryland (see p. 15). The body of 200 emigrants who colonized Maryland in 1634 had increased, twenty-five years later, to 12,000, and in 1671 to 20,000. In 1715 the colonial population was reckoned as 30,000, while in 1748 the number of souls in the colony was put down as 130,000 of which 36,000 were negroes. The Charter of Maryland, which constitutes the first proprietary Government established in North America, was obtained from Charles I. by Sir George Calvert, the first Lord Baltimore, who had been one of the principal Secretaries of State of James I. The Patent was issued to his son on June 20, 1632, and the new colony took its name from Henrietta Maria, the Queen of Charles I. Emigrants—Roman Catholics—arrived in the following year, and for a time it became a place of refuge for British settlers of this Communion. Struggles between the Puritans and Roman Catholics disturbed the colony until 1688, when the Baltimore party, failing to proclaim William and Mary, were overthrown, and the Protestants obtained the upper hand. The Church of England was then established, and disabilities were imposed upon the Roman Catholics and Dissenters. The Baltimores, having afterwards become members of the Established Church, they exercised their proprietary rights until the Revolution of 1776. It was the Government authorities of Maryland, who, having divided their territory into parishes and taken steps to appoint maintenance for a parochial clergy, applied in 1685 to the Bishop of London for a Commissary.

Dr. Bray's plans with regard to the Plantations are given on p. 22. The minutes from March 8, 169§ till October 28, 1701, contain many entries bearing upon the setting up of libraries in the Plantations. See minutes

(pp. 23, *et seq.*) of August 17, 1697; September 1, 1699; October 5, 1699; November 9, 1699. The following letter, addressed in October, 1700, to the Governor of Virginia, will show what the Society's aims were on the North American continent:—

To the Honourable Coll. Nicholson, Governor of Virginia.

S^r^,—The singular character which the Honourable Society for Propagating Christian Knowledge have received of your Excellency, especially on the account of your noble Enterprizes in Foundations for y^e^ same over the whole Continent of North America, makes them ambitious to have you a Member. And if you please to acquaint them wherein they can be serviceable to your great Designs, either in your own Governm^t^ or in those Infant Churches w^ch^ you do so nobly Patronize, you will find them not wanting to answer your Expectations to y^e^ utmost of their Interest and ability.

The main part of their Design, with relation to America, is to assist Dr. Bray in Raising of Libraries for the Clergy, and in Distributing practicall Books amongst the Laity. The former of these seems to be so particularly wanting, as an Encouragement to be given to Ministers to go into those parts where, as yet scarcely any other Encouragement can be procured for them, that they fear they shall not be in any capacity to serve the Clergy of Virginia in that respect so soon as they could wish. Nor, indeed, can they do much in the latter in this their Infancy, under the great Charges they are at present, as well at home as abroad. However, as a Testimony of their good will, they have sent by Mr. Andrews, a small specimen, to be distributed at the discretion of your Excellency.

They are very confident it will be very pleasing to so publick a spirited person as yourself to hear of any Progress towards the Amendment of a very bad World. And therefore have sent you the Account of these several Societies with us, and what is done by them in pursuance of that Blessed End. S^r^, it is high time that the few good people w^ch^ seem to be left should know and mutually support one another in such great difficulties as do ever attend the attempts of destroying Satan's Kingdom more than any other Enterprize. And I therefore hope you will readily add yourself for those purposes to the Society.

I am, Hon^ble^ S^r^,

Your most humble Servant,

JOHN CHAMBERLAYNE.

By order of the Society.
Dated Petty France, Westminster,
3^d^ *October*, 1700.

In another letter, written in October, 1700, to Mr. Elias Neau, merchant, New England, the following description of the purposes of the Society occurs :—

The success of this undertaking [that is, the work of the S.P.C.K. in England], whereby the Education of so many Thousands of poor Children is already taken care for, encourages them to hope that, if the like Industry and application were but observed in our Plantations, the Children and Servants of our Merchants and Planters in those parts might be universally better principled and Instructed, and the growing generation make a conscience of fearing God, with not only their Children, but likewise with all their Servants, too many of which at present are designedly kept in profound Ignorance by their unchristian Masters and Governours, to the great scandall of the Reformed Religion. Little do such prophane persons think what a dreadful account they have to give when inquisition shall be made for the blood of those poor creatures' souls at the great day of Retribution.

The Progress which this Society has made for Propagating Christian Knowledge in our Plantations appears by the noble Provision of Books for y^e^ Clergy in those parts (whereof the World has had already an Acco^t^ in Print), and that so blessed a Worke may not fail of success they are soliciting further benefactions for supplying from time to time what shall be wanting to accomplish it, and they do not in y^e^ least doubt of your best Endeavours to procure what Assistance you can from y^e^ Merchants and Planters in yo^r^ neighbourhood and acquaintance, and to send us the names of such persons as you Apprehend may be willing to Joyne with you and us in so noble and Christian an undertaking.

Another Branch of our Design is to Endeav^r^ to bring those poor deluded people called Quakers to the true notions of Christianity, and herein it hath pleased Almighty God to give a more than ordinary success to the labours of Mr. Keith and others, not only in England, but even in Pennsylvania itself, where, from a Congregation of 40 or Fifty persons, their Church is already Encreased to about seven or eight hundred, and those chiefly from the Quakers' Converts.

On March 17, 170$\frac{0}{1}$, "Dr. Bray reported that 9 Missionaries to the Plantations are in a very fair way of being compleated, £400 per annum being already subscribed, besides £50 extraordinary," and at the same meeting "Mr. Nelson reported that a Gentleman, who desire's to be unknown, ha's given 10 Guineas to the Plantations."

At the next meeting, March 24th, "Dr. Bray reported that the Subscriptions to the Plantations doe now amount to £600 per annum."

At the meeting on the last day of the same month Dr. Bray reported that—

> In Newfoundland there are constantly (in the seaven Bays thereof belonging to the English) about 7,000 People, and in Summer about 17,000 Souls who have not yet had any Minister or ministerial offices performed amongst them. Also that Mr. Jackson, who is appointed to be Minister of St. John's Fort, is desired to visit the 6 other Bays, and to appoint a Reader to celebrate Divine Service in each of them.

It was thereupon "ordered that a sum not exceeding £6 be laid out in Church Bibles and Common Prayers, to be carryed thither by the said Mr. Jackson."

On the 28th of April following (1701) Dr. Bray reported that—

> The Executors of Mr. Thoresby, having mett with his [Dr. Bray's] Memoriall, have disposed (out of Mr. Thoresby's money left to Charitable uses) of the sume of £100 in buying of Bibles, Common Prayers, and Catechisms for the Plantations, and that accordingly with the said sum there are bought 40 Church Bibles, 500 smaller Bibles, 500 Common Prayers, and upwards of 2,000 Catechisms.

The Society was also in communication during this time with Sir William Buxton, Governor of Jamaica, his successor (in 1701) Brigadier Selwyn, and Mr. Bennett, the Bishop of London's Commissary in Jamaica.

On the 28th of October, 1701, it was "resolv'd that from henceforwards the usuall Subscriptions to the Plantations shall cease." This was owing to the formation of the Society for the Propagation of the Gospel, which undertook to look after the spiritual needs of America. The Society continued, however, for many years to have a correspondence with New England, Virginia, etc. The Society's work among the Georgia emigrants from 1733 onwards is described on pp. 385, *et seq.*

The following excerpts from letters sent by the Secretary of the S.P.C.K. (1722–1743) are not devoid of interest. They illustrate indirectly the Society's work, and at the same time the relations between New and Old England:—

To Gov^{r} Shute, Boston, New England.

By Capt Beale.

Mid: Temple, 14 July, 1722.

S^{r},—I have herewith sent a Copy of my last of the 9th of June: Since which there is no remarkable occurrence that I remember except the Duke of Marlbro's Death who is succeeded in all his Comands by my Lord Cadogan, except that of Capt^{n} General, which His Majesty seems to reserve for the Prince when there shall be occasion.

The Duke of Portland kiss'd His Majesty's hands yesterday for the last time before going to his Govern^{t}, but it will be a week still before he is able to leave the Town.

Gov^{r} Drysdale & his Lady are also at the point of embarking for Virginea: they go in a merch^{t}man hence & y^{e} Station man of war of Virginea is order'd to meet 'em ab^{t} 400 Leagues at Sea, to Guard 'em from Pirates, &c.

The King is Still at Kensington, but 'tis thought will be going to Hampton Court in a weeks time or little more, and that he may thence take a tour to see the Camps at Salisbury Plain & other places in the west.

Mr. Popple, Secry. of y^{e} Board of Trade has been dead sometime, and his son succeeds him.

My Lord Barrington, Mr. Bendish & their families were well last week, and for other particulars I beg leave to refer you to the papers herewith sent being with great respect,

S^{r}, Y^{r} Excell^{cys} most obed^{t} humble

H. Newman.

If you please to communicate the News, books, & papers to Col. Wentworth when you have done with y^{m} I shall be oblig^{d} to you. I have had no letter since that of y^{e} 12th of Jan^{y} last.

To the Hon^{ble} Paul Dudley Esq at Boston.

Mid. Temple, 14 July, 1722.

Dear S^{r},—Capt^{n} Letheread being to fall down as this day, I have sent y^{e} Box of books to Mr. Lloyd's to be sent by Capt^{n} Othniel Beale in the Gilbert, and here inclose an Invoice of the Contents of it amounting to £14 7*s.* 9*d.* upon w^{ch} I must observe to you that the Bookseller has charg'd me for Hennequin's and Ray's Travels very extravagantly for second hand books, but he assured me they were out of print & y^{t} the booksellers give the same price for them to one another.

Stanyan's 2^{d} Vol. of the Grecian History was never publish'd. Nor could the Bookseller hear of the Bp. of Cheapu's History of the Spanish Cruelties in the W. Indies. Nor of G. Reyoldt's State of Solomon's Kingdom &c. it being an old book he said

contain'd in D^{r} Prideaux's Historical connection. I could not get likewise any of Turretin's excell^{t} Orations, but hope they may ere long be reprinted.

The books you left to be added at my Discretion are M^{r} Bradley's curious observations upon Gardening & Husbandry w^{ch} I believe may be as acceptable as anything on the Subject that has yet been sent to America, tho' 'tis very likely you will find several of his reflections interspersed here & there among the Transactions.

The Bookseller assuring me that Stephen's Translation of Don Quixote was look'd upon as the worst translation extant, I have presum'd so far to contradict y^{r} orders as to send Motteaux's w^{ch} is the next best, tho' he own'd there was another still better done, but 'twas out of print & not to be had but at an extravagant price.

We have no remarkable Sermon lately published, & therefore I have added a few old & new by some of our modern Preachers. A.Bp. Sharpe's in 4 vols. 8vo I own are my present greatest favourites.

I subscrib'd only for one Sett and not for six of Saurin on yo^{r} acco^{t} but not one is yet publish'd. Mr. Chamberlayne has promis'd to do Justice to our famous Eliot * in the next edit. of the Lord's Prayer.

I beg leave to refer you to His Excellency for News, and assure you that I am,

D S^{r}, Yo

H. N.

I have taken the liberty to put up in yo Box some mappes desir'd by our frd. Mr. Colman & recomend y^{m} to yo^{r} care.

The following letter is interesting as showing that modern anti-vaccinationists have a history :—

To the Rev^{d} M^{r} Colman at Boston.

Mid. Temple, 14 July, 1722.

Rev^{D} & Dear S^{R},—Having wrote largely to you by the Henry, Capt^{n} Laud Mast^{r}, 31 May last, I am now to acq^{t} you that I have laid out the produce of yo^{r} Gold Rings in mapps such as I thought would be most acceptable, unless I may except the Zodiac which I believe is the only Copy in America, and will be very curious to be inspected by yo^{r} Astronomers if any Comet or other remarkable appearance in the Heavens should

* John Eliot (1604–1690), "the Apostle of the Indians of North America." He translated and printed the Bible and many religious works in the Mohican dialect, which was the language of the Massachusett Indians.

need to be traced in yo^r Hemisphere. There are but a few Copies of them wrought off by Capt^n Halley's direction & that's the reason they are set at so high a price.

The Royal Society here seem perfectly to approve of yo^r method of inoculation, and tho' it meets with opposition, so that I'm told a Rev^d Divine of the Chh. Establish'd made a Pulpit Discourse t'other day ags^t it, yet many of the more sensible as well as the more distinguish'd part of mankind come daily into the practice of it.

Pray don't let my Short Letters discourage you from writing long ones to me, I'l promise you to make up in print what I want in writing as any curious thing comes out that I think may be worth yo^r acceptance from,

Rev^d & D ^S^r, Yo^r most obliged humble Serv^t,

H. N.

Pray give my humble Service to D^r Cot. Mather, & let him know that our invaluable frd. the Rev^d Mr. Boehm dy'd the 27^th May last, to y^e great regret of all that knew him.

The following letter is interesting, not only by its superscription but also by its account of the death of the Rev. A. W. Boehm, who was a member of the S.P.C.K. from 1708. He was Chaplain to Prince George of Denmark, and translator of Professor Francke's "Pietas Hallensis":—

To the Rev^d D^r Cotton Mather at Boston, N. Engl^d.

By Capt^n Beale.

Mid. Temple, 3 Aug. 1722.

Rev^D S^r,—I just now reci^d the Letter herewith sent from good Mr. Martini, one of our late Dear Mr. Boehm's Executors and with it send a long Letter from y^e Excell^t Mr. Professor Franck to you, which Mr. Boehm when living told me was coming to him by piece meals as opportunity presented of conveying it, and I believe the last part of it must have been receiv'd but just before his Death.

S^r, you may justly expect from me a Short Acco^t of this good man's exit, w^ch God willing shall be sent by next opportunity, in the mean time please to believe me

Rev^d S Yr^s.

What follows was not sent y^e 3^d of Aug. but the 31 Aug. by Capt^n Davis.

31 Aug. 1722.

Rev^D S^r,—I am now, according to promise the 3^d Con^t to give you some acco^t of our Dear friend M^r Boehm's Exit.

The Good man dy'd Sunday the 27th of May last, being the day of his Birth 49 years ago, would to God I could give as good an Acco^{t} of my last 49 years as he could. He dy'd at Greenwich of convulsions in his Stomach attended with a feaver of ab^{t} 3 days continuance; he felt himself so strong that he would needs have return'd to London 2 days before his Death to preach at the Royal Chappell as usual, but his frds would not suffer him. The morn that he dy'd his Physican attended him very early, & feeling his pulse told him he believ'd it would not be unwelcome news to him to let him know that he would keep part of that Sabbath among the blessed Spirits; he reply'd he thought he must be mistaken for he felt still a stock of strength remaining tho' he breathed with some difficulty. The Physician ask'd him whether what he told him was disagreeable to him, he reply'd with his wonted modesty that strait is the Gate & narrow y^{e} way which leads to life, and wish'd he was prepar'd to find it. Soon after this he desir'd to be remov'd out of his Bed into an Easie Chair, and in a few minutes after that he fell into a convulsion that carry'd him off.

By whose death the Publick, but especially the Society for Promoting X^{tian} Knowledge and all y^{t} had any relation to him have sustain'd a very great Loss. He was the first promoter of those two Excell^{t} Designs the Protestant Mission to the E. Indies and the Impression of the N. Testam^{t} &c. in Arabick having by his good offices with the Society prevail'd with them to espouse the furthering of them. He was the life & soul of our Correspondence in religious affairs with Germany & Denmark, and the distressed Protestants from the Palatinate found a comon father in him to comiserate them under all their Hardships but especially for keeping up a sense of Religion among them by an Evangelick ministry when they should be transplanted into the wild parts of America. Tho' he belong'd many years to the Court, he was a perfect stranger to the arts of Dissimulation & Flatery. He was a man of great humility & charity, of few words in conversation, except the matter discoursed upon was divine; then he was in his Element, and the heavenly reflections with which his mind abounded flow'd from him to the edification of all that heard him. He was so learned in the Scriptures that I don't remember ever to have ask'd him, as I have often done, how such a passage was express'd in the original, but he was able off hand to tell me the very words in the Old or New Testam^{t} & to give me a learned discant upon them. In him I have lost one of my dearest & most intimate Companions and every place where I used to enjoy him seems desolate as if one half of me was gone to y^{e} grave. To add no more, for I cannot to this day write of him but with Tears; He had such a Love to all men destitute of the means of Christian

Knowledge that he has sometimes told me if he were disengag'd in Engl[d] he would go & spend his life among the People at Providence in N. Engl[d] with whom he had a correspondence for several years before he dy'd, occassion'd by some of his Books falling into their hands; M[r] Bartlet of that Town was one of his correspond[ts]. I can't tell of what profession he is. M[r] Boehm & they would have perfectly agreed in one thing. They hate hirelings & he would not be hired, for he thought as he had derived his ministerial Talents freely, he should impart them with y[e] same liberality, trusting to Providence that he should always be supply'd with what was necessary. I used to tell him if ever he sh[d] go thither I should be tempted to follow him in any capacity, tho' but a Doorkeeper, and then I should have a chance to lay my Bones in my Native Country; * God has determin'd the life of one of us, and the other is hastening, O may he be ready to follow, for w[ch] be pleas'd to favour with your Prayers.

Rev[d] S[r], Yr[s].

H. N.

The boundary referred to in the following letter is that between New Hampstead and Massachusetts:—

To His Excell[cy] Gov[r] Shute, at Boston, N. Engl[d].

By Captain Fry.

Mid. Temple, 8 Sep[r] 1722.

S[r],—Since my last of the 14[th] of July by Capt[n] Beale, I Receiv'd Your Excellency's of the 28 of May enclosing the last Instructions of the Government of New Hampshire relating to the Bounds, and have accordingly address'd myself to the Comm[rs] of Trade in the Forms of which I have herew[th] sent a Copy. And though most of the Lords are now out of Town, I was yesterday told by the Secretary, that it was very likely enough might be in Town next Week to make a Quorum and to give some Directions thereon.

Your Excellency will observe that I have not enter'd into the Merits of the Dispute between the two Provinces till I know whether they will vouchsafe to give their Opinion on the matter, and there is reason to believe they will decline giving it till they are assur'd on the part of Massachussets that the Governm[t] there will acquiesce in their Decision as well as the Governm[t] of N. Hampshire.

* Mr. Newman seems to have been born in Massachusetts; in a letter dated July 27, 1737, he speaks of being a kinsman of the Flynt and Quincy families of Braintree and Boston, Massachusetts. He also, as appears in a letter – the last he seems to have written—dated April 29, 1743, owned land in the townships of Rohoboth and Attleboro', Massachusetts.

This Method if the Lords of Trade will admit of its being refer'd to and decided by them will be the shortest as well as the least Expensive, tho' M^{r} Pople tells me there must at last be a Report made to the King and Council before a final Determination can be had in the matter.

On Friday the 24th of Aug^{t} the Bp. of Rochester * was sent to the Tower by an Order of Council for High Treason, the particulars of which are too uncertainly related to be committed to writing, but in general it is said there can be prov'd upon him Remittances of large Sums of Money to the Pretender's Court and holding a Correspondence with him either mediately or immediately.

The next Day a Proclamation was Order'd for calling the Parliam^{t} together, to do Business on Tuesday y^{e} 9th Oct^{r} next.

Since this His Majesty with the Prince have taken a Short Progress to Salisbury Plain, where all the Camps in the West were assembled for a General Review, an Acco^{t} of which and of the great Satisfaction His Majesty's presence gave to his People, and they to him, You will read in the papers herewith, sent, to which also I beg leave to refer you for other particulars.

The Duke of Portland sailed in the Kingston Man of Warr from Torbay the 30 Aug^{t} for the Maderas in his way to Jamaica, and Colon^{l} Drysdale sail'd with his Lady sometime before for his Governm^{t} in Virginia.

Your Friends here are glad to find by the Boston News Papers that the Affairs of your Governm^{t} go on so Smoothly to what they did, and hope Your Excellency will at length surmount all Difficulties and make yourself and the people easy in spite of all opposition.

M^{r} Worseley has just now rec'd his Instruction and will soon proceed to his Government.

The Rev^{d} M^{r} Shute sends his humble Service to you, and begs you would excuse his lame hand for not answering your kind Letter.

I have according to your Direction drawn on M^{r} Penhallow for a hundred pounds payable to Colon^{l} Wentworth, and beg your Excellency to believe I am always with the greatest Esteem,

S^{r}, Your most obed^{t} &c.

H. N.

I shall be obliged if you will please to communicate the Newspapers to Colon^{l} Wentworth &c., in N. Hampshire.

* Francis Atterbury, whose zeal for the Stuarts finally brought about his imprisonment, deprivation of office, and banishment beyond the seas. He went to Paris, and thence to Montpellier, where he died, 1728. His body was brought to England and he was buried privately under the nave of Westminster Abbey, of which he had been Dean.

The following letter is interesting from a Liturgical point of view. Mr. Newman's advice seems to have failed in its purpose :—

To the Rev^{d} M^{r} Colman at Boston.

By Capt. Bonner.

Mid. Temple, 20th Oct^{r} 1722.

Rev^{D} & Dear S^{r},—. . . The Society here for Promoting Christian Knowledge are a voluntary Society consisting of about 500 Gent. who by having no Charter can extend their good offices to all parts of the world. The Society for Propagating the Gospel in foreign Parts were originally form'd out of this Society, but by having a Charter are confin'd to the English Plantations in America, and ty'd up to several Rules not one of which can ever be alter'd or violated but on penalty of forfeiting their Charter without a Dispensation under the Great Seal.

If therefore in y^{r} present Capacity you are capable of taking Legacies, and other Divises, what can you desire more, or if you want that, you can have it by an Act of the Province confirm'd here by the Royal assent, upon far easier terms than a Charter.

The other thing I would mention is a subject more nice, and more difficult to speak of as it ought to be treated. I believe you and I have the same opinion of the antiquity & usefulness of Liturgies & reading the Scripture in the Publick worship of God, and as the Churches in New Engl^{d} are as I take it upon a different foot from the Dissenters here with respect to the Established Church of Engl^{d}, so it would add a peculiar Lustre of Glory to 'em to introduce such a Liturgy and manner of reading the Scripture as should remove all y^{e} objections mention'd in the famous M^{r} Baxter's Life, if those objections are of any force with you.

The Learned M^{r} Ostervald of Neufchattel has with great Labour compos'd a Liturgy out of the ancient & modern ones, which was first used on a week day, I think Saturday, by way of experiment, in his own church only, but soon after recommended itself so as to be made the Established Liturgy of all the Churches in the Principality of Neufchattel, by the unanimous consent of their Clergy. I don't say that this is not capable of being improv'd, for alas what human composition can be perfect, but I am fully convinced that any Liturgy is better than none in our Solemn publick Addresses to the most High God, and if the Chh. of Engl^{d} at the Reformation had not wisely retained a Liturgy as well as Episcopacy, they would never have maintain'd their ground ags^{t} the Chh. of Rome as

they have, tho' the Popish Clergy have the impudence to slurr both as very defective, to make y^e^ Chh. of England odious to their Party.

I have often wonder'd that the Dissenters here have not taken it into their heads to compose & use a Liturgy freed from all the objections they make to that of the Church of Englan^d^, w^ch^ single Policy would long since have induced the Chh. of Engl^d^ to some terms of accomodation w^ch^ now they are at the utmost distance from any prospect of; I have mention'd this to some of the Leading Dissenters here and they seem to own it, but as they are no Uniform Body nor have such great men as Baxter & Bates to lead 'em they seem to have no power or heart to go about it; and beside, the late differences about Subscriptions to the Doctrine of the Trinity has set 'em too much at variance to attempt it with any likelihood of success.

But none of these inconveniences attend you in N. Engl^d^. You are as free to make and agree upon a Liturgy as you were for making a version of the Psalms for the use of your Churches above 3 score years ago. And if the wise men of our College * would think of a model to be introduced first in their own Walls, I'm perswaded their Example would be follow'd with as much success as the Instance I have mentioned at Neufchattel, and your Church particularly, so far as I know the constitution of it, would make no difficulty under M^r^ Colman's influence to be one of the first that should recomend it to the Publick, and Posterity would praise the Promoters of it. The Churches of New Engl^d^ would no longer be reckon'd among Dissenters but they would have a name upon Earth as distinguish'd as those of Engl^d^, Ireland, France, Switzerland, Germany, Holland, Denmark, Sweden, Muscovy, Armenia, Antioch, & Alexandria &c. who have all Liturgies for Publick worship, tho' every one be in some respect or other different, and some of them in the Eastern Chh^s^ perhaps as antient as Christianity it self.

We have been heretofore I know much prejudiced to forms in N. Engl^d^ without considering that we were at the same time reconcil'd to deformity, but I believe the men of letters in N. Engl^d^ are now generally convinced of the unreasonableness of that prejudice. And beside the vanity of shewing natural & acquir'd parts in extempore Addresses to Heaven had more the ascendant in those days than it has now.

I submit the contents of this letter absolutely to your own disposal to be suppress'd or comunicated, if you think fit, to M^r^ President Leverett, M^r^ Dudley, M^r^ Belcher, M^r^ Flint &c. of my

* Harvard, Cambridge, Massachusetts, to which Mr. Henry Newman seems to have belonged.

Learned friends who have candor eno' to put a favourable construction on these suggestions, which I assure you are meant w^th^ no other view but the Glory of God and my Country.

I am, Rev^d^ & Dear S^r^,

Your most obed^t^ humble Ser^t^

H. N.

P.S.—Pray give my humble Service to M^r^ Flint, and let him know that I have got a printed Copy of the Statutes of the University at Oxford for him, tho' they are very Scarce in Town being I suppose to be had easily at Oxford, where they were printed. But I am advis'd not to send any thing of value by this Ship, because they may go home in Spring. Will have a Chance to get to Boston as soon as She. The Statutes of Cambridge were never printed, but I am promis'd leave to Transcribe them by the Reverend D^r^ Colebatch Sen^r^ Fellow of Trinity College, who tells me they have some Memoires or Traditions in their College that our College sprang from them, or was found by Gent. educated there. I told him we should be glad to claim kindred with them, and by the Name of Cambridge it is not to be doubted but our forefathers were Cantabrigians. I have therefore engaged him to make out our Pedigree, and see whether we shall not own it with the highest respect.

To the Honoble Con. Drysdale, Liet^t^ Gov^r^ of Virginia.

Middle Temple, 1^st^ Dec^r^ 1722.

Hono^b^ & Dear S^r^,—Though I have heard nothing of your welfare since you left England, I hope this will find you and your Good Lady with the Rev^d^ M^r^ Commissary in health, and safely arriv'd at the Province happily assigned to your Command, and that you find that Dispositions in all Thanks of the People under your Care as may be worthy of your Government, Of the Prosperity of which, I shall be always glad to hear.

Publick Credit and other Affairs here seem to have a better Face than when you left us. The Harmony between the King and both Houses of Parliam^t^ has broke all the Measures of the Plotters, and the Tryal and Condemnation of Counsellor Layer at the King's Bench, for one of the Projectors of the late Conspiracy, has convinc'd the World of the Reality of what was before suspected by some as only a *Trick* of State.

You know with how great difficulty any Law has been made here against the Papists, tho' they never fail'd to be our avow'd Enemies. Yet upon this Occassion Mr. Walpoole has exerted his Eloquence and prevail'd with the House of Commons to order a Bill to be brought in to raise 100 Thousand

pounds upon the Real and personal estates of the Papists, over and above the ordinary Taxes, by way of Mult towards the defraying of the Extraordinary Expence of this Summer's Campaign. And to let the Jacobites know, that the Nation will have a proportion of what Money they are so free to raise for Remittances to the Pretender and his Adherents abroad, especially while they convert it, at last, to raise Rebellions & Disturbances at home. . . .

The 5 vol[e] of M[r] Commisary's [the well-known Blair's] Excellent Sermons are just now finished, but I question whether D[r] Bray will be able to send any bound Copies over by this Ship. We often remember you among our American Friends; pray make my most humble Service acceptable to your good Lady, to the Excell[t] M[r] Commisary, and to M[r] Beverley Author of the History of Virginia, which I long to see reprinted: And please to believe that I am,

Dear S[r], Your most Obedient & humble Serv[t]

H. N.

The following contains an amusing account of the "Cambridge University Statutes":—

To the Rev[d] M[r] Hen. Flint at Har. [Harvard] College in N.E.

Mid. Temple, 10 Sep[r] 1723.

DEAR S[R],—In compliance with yo[r] desire I bespoke a Copy of the Statutes of the University of Cambridge &c. and thought I had obtain'd a great curiosity, but when I came to see what Popish Stuff they consisted of I could not but applaud the prudence of the University in not letting them be made publick, and if I had known either the emptiness of them or the expence of transcribing them, w[ch] came to £2 17*s.* beside Paper and binding, I should not have sought after them, but upon a more positive comand than I had. Such as they are I desire our College Corporation will be pleas'd to accept them & also the Printed Extract of the Statutes of the University of Oxford, wherein perhaps some usefull hints may be found for improving yo[r] discipline if it wants improvem[t].

The following letter is an early instance of the Society's care for emigrants:—

To Jonathan Belcher, Esq[r], at Boston in New England.

By Mr. Williams, passenger in the *Industry*. Capt[n] Shepard.

Middle Temple, 9[th] Febry. 1726–7.

HONOR[D] AND DEAR SIR,—I take the Liberty to recommend o your Protection and Fatherly Advice, the Bearer Richard

Williams, Son of a Worthy honest Father in my Neighbourhood, who for some Irregularities and ill Acquaintance he has fallen into here chooses to send him to New Engl[d] in hopes to mend his Morals by the good Examples in that Country.

He has serv'd a Tallow-Chandler till he is Master of that Business, and proposes to work at Boston as a Journeyman at it, till by his Industry and good Behaviour he may be encouraged to set up for himself.

His Father intends to pay his passage here in Captain Shepard and to furnish him with money to bear his expenses when he lands at Boston, where he hopes by your good Offices that he may be recommended to some honest Housekeeper of the same Trade; Your acquaintance is so general and Interest so great, that I am sure you will forgive me the Liberty I have taken of desiring your Patronage so far as to prevent this falling into ill Hands, I hope he will strive to merit the approbation and the Favour of all those you shall recommend him to, the Report of w[ch] will be the most acceptable Tydings to his Friends here.

As degenerate as New England may be, yet God be prais'd you retain the Reputation of mending all Extravagants that go hence in their Morals, and as the Bearer has had the Happiness of being educated under religious Parents, I hope he carries so many good Impressions on his Mind, as may, with God's Blessing, make him a useful Man, and an Honour to the Religion he professes, in promoting which whatever Kindness you shew him shall be esteem'd a particular Obligation upon,

Dear Sir, Your most obed[t] humble Serv[t]

H. N.

To the Rev[d] M[r] Presid[t] Wadsworth, at Har. Col. at Cambridge in N. Engl[d].

By Capt[n] Clarke.

Mid. Temple, 15 July, 1722.

Rev[D] S[R],—The News of our late Gracious King's Death you will believe was very surprising, which for a time gave a damp to all our towering hopes built on the success of His Maj[tes] wise administration. . . .

As to the Qn. she seems possess'd of all the Princely Qualities necessary for her high station, and promises every day more to be known & loved as the late Qn. Mary was. Give me leave only to add one passage of her, Rob[t] Hales Esq[r], now one of the Clerks of y[e] Council & an old acquaintance of Mr. Belcher, several years since told me that he being at Rome in the year of Jubilee 1700, met with the Margrave of Anspach the Queen's

elder Bro^r then on his travels, the Margrave finding M^r Hales was an English Protestant contracted an Intimacy with him, & among other things in conversations told him, that he could not account for it, but he had a Sister at home that had taken it into her head that she should live to be Qn. of Engl^d and therefore greedily read all English Books and Histories of Engl^d that she could lay her hands on, That he had often rally'd her upon the improbability of it because K. W^m though a widower was too old, & the D. of Glocester was too young, and as for the Hanover Succession it was not then thought of, the D. of Gloc^r being alive, but long after the Sanction was declar'd, the present Emperor made his addresses to her, and employ'd the most artful Priests to Solicite her to change her Religion as a necessary step before the Emperor could marry her, but all their solicitations prov'd in vain, she had too well study'd her Religion to think of changing it for the sake of an Earthly Crown, this occasion'd her to be the talk of all Germany for her knowledge & zeal for the Protestant Religion; upon this it was that our late good King sent his son to make his Addresses to her, & the event you know.

To Jonath. Belcher Esq^r at Boston.

Mid. Temple, 2 Oct. 1727.

Dear S^r,— . . . The preparation for the coronation is beyond expression for riches & magnificence; the Quality that can't afford to buy Jewels hire 'em at 5*l.* p cent. for the use of 'em to give splendor to the ceremony of that day. The Qn.' Robes on that day are estimated at a Million of money Sterl. nay I am told that Her Maj^tes Petticoat is so loaded with Jewels that that alone will be worth the money.

For Tho. Hollis Esq^r in Mansel Street, Goodman's fields.

Mid : Temple, 23^d Nov^r 1727.

Worthy S^r,—I was this day at the D. of Newcastle's office to know His Grace's pleasure ab^t presenting the College Address. I had not the honour to meet with His Grace, but M^r Stanion one of His Grace's Secry's told me that he believ'd the presenting it by a Body and the making a particular Answ^r to an Address from a private College was without precedent. I told him I could not be positive but that I believ'd there had been Instances of Addresses from Aberdeen and Glasgow that had such a regard vouchsafed to 'em, and I was sure there had been lately a very gracious answer to that from the Col. at Dublin, he said that might be so, but they were antient Royal foundations, w^ch could not be pleaded here. He added that there was

an imprudent Paragr. (to give it no worse name) beginning w^th^ the words *Our fathers were some of the Old Puritans so called from their purer Church state & way of worship* &c. w^ch^ he thought insinuated a reflection on the Established Church unbecoming an Address to the Head of it and therefore would sound very ill to be read as they generally are when presented by a Body of Gent. but if it might be presented without formality he believ'd my L^d^ Duke would present it as transmitted to him & let it have a place in the Gazette. I told him the Massachusets had lately presented an Address by a Body of Gent. who were graciously rec^d^ being introduced by the L^d^ of the Bed chamber in waiting, that I did not urge presenting the Addresses from N. Hampsh. myself as their agent though my L^d^ Townsland had introduced me on the like occasion in the last Reign since His Grace would be pleas'd to do them the honour of presenting them, but this Address was sent to you not as an Agent but a remarkable Benefactor to the College, and therefore I hop'd His Grace would permit yo^r^ presenting it in person; He answered that all Addresses from the Plantations ought to be introduced or presented thro' His Grace's hands, and that any other way without his privity or consent was irregular, and would have a chance to be taken no notice of in the Gazette, especially if there were any expressions in them indecent to be offer'd to the Royal ear, I told him I would acq^t^ you with what he said, and if you approve of it, I will again write to His Grace humbly to request he would permit you and such Gent. as will attend you to wait upon the L^d^ of the Bed chamber in waiting for an introduction, or otherwise as you shall please to direct.

S^r^ Yo^r^ most obed^t^ humble Serv^t^.

P.S.—I own to you I was afraid that Paragr. would be objected to, as it would revive the memory of an old Animosity almost forgot in this part of the world, and might give occasion to some out of wantoness tho' very wrongfully to tell the King y^t^ the old Puritans were those that took K. Ch. the 1^st^ Head off: M^r^. Stanion therefore once propos'd leaving the Pargr. out, but then upon perusing the address it was found to have such a connection with what follow'd that it could not be omitted without leaving out great part of the Address.

I beg you will lend me once more M^r^ Colman's Letter to shew that Paragr. in it relating to M^r^ Marsden to the Bp. of London, having reason to believe His L^d^p. has sent no such person to visit the Churches of Engl^d^ in those parts, but that he is the same vile Impostor as hath appear'd in other places of America.

Many letters at this period deal with the boundary drawn between New Hampshire and Massachusetts.

The following is an extract from a letter from Mr. H. Newman to the Rev. Colman at Boston (America), March 30, 1728, as to the presentation of the College Address to the King:—

There were some Expressions that would not bear reading, particularly that of *Our fathers were some of the Old Puritans* &c., which insinuated a reflection on the Establish'd Church, and if the King sh^d^ ask who the old Puritans were, some waggish Person near him might be apt to say they were they that took King Ch. the 1^ste^ head off.

To the Hon^ble^ Col. Jenks, Gov^r^ of Rhode Island.

Bartlet's Buildings, 24 Aug. 1728.

Hon^D^ S^r^,—Having long since known y^r^ Character, and when you was in London the honour of some acquaintance with you, I take leave to recommend to y^r^ Patronage & Advice the Rev^d^ D^r^ Berkeley,* Dean of Londonderry, whose Zeal for the Service of Religion & Humanity has carry'd him so far as to induce him to undertake a Voyage to America, in hopes of being instrumental to making the Gospel of Jesus Christ more known than it has been hitherto among the Natives of the Continent. . . . He hath obtained a Patent from our Most Gracious King for erecting a School or College for such a purpose. . . . John James & Rich^d^ Dalton Esq^r^ Gent. of Honour & Fortune are so good as to accompany the Dean in his Setting out upon this Design . . . they have travelled through the most polite parts of Europe, and if they arrive with you will have the pleasure of communicating their Experience to the uncultivated parts of America. . . .

Y^rs^ &c.

H. Newman.

Similar letters of recommendation of the Dean were addressed to J. Brenton, Esq., Rhode Island; to the Rev. Mr. Harris at Boston; the Rev. Mr. Colman at Boston; His Excellency General Burnet at Boston; the Hon. Colonel

* The celebrated Bishop Berkeley. George Berkeley, D.D., who was born in 1684, at Kilcrin, Kilkenny, was educated at Trinity College, Dublin, of which he was a Fellow from 1707. He was made Dean of Derry in 1724, and Bishop of Cloyne in 1733. He died in 1753 at Oxford. Pope ascribes "to Berkeley every virtue under heaven." He took a great interest in the Plantations, where he spent several years. He was stirred, like many other religious men, at the state of morals in England. He was the author of "A Discourse addressed to Magistrates and men in authority, occasioned by the enormous licence and irreligion of the times." Other letters appear in the Letter-book as addressed by the Secretary of the S.P.C.K. to Dr. Berkeley (see below).

Wentworth, District Governor of New Hampshire; the Rev. Dr. Butler at Boston; John Boyd, Esq., at Boston; John Boydell, Esq., at Boston.

The following letter shows that there was an early emigration from Ireland to America:—

To Henry Marshall Esq^{r}, Postmaster at Boston, N. England.

By the *Sarah*, Capt^{n} Walker.

Bartlet's Buildings, 1 July, 1729.

Dear Sir,—I must once more trouble you by this Ship in behalf of a young Gentlewoman, who by misfortunes in Carolina, I hear has been oblig'd to take Refuge in New England, where I hope every Body that flies for Refuge will always find Protection and Safety.

I was inform'd yesterday that 30 Sail of Ships are ready to depart from Ireland laden with Passengers for N. England. I am glad they prefer N. England to any other Country, but am sorry for any occasion of Distress that obliges them to leave a country where People are wanted to defend the Protestant Interest, and which used to be reckon'd a cheap Country, abounding with all Necessaries for Life. I wish they meet with better usage where they are going. I am,

Sir, Your most humble Serv^{t}

H. N.

To the Rev^{d} M^{r} Wetmore at Rye in N. Eng^{d}.

The Bp. of London has so good an opinion of our New England Conformists, that he wishes all the Churches in those parts were supplyed with them as they become vacant.

I beg your acceptance of a Copy of his Lordp's late Pastoral Letter, which has had so great a Runn that I think it had five Editions in little more than Six Months time, and I hope will have a good Effect to curb the Growth of Infidelity among us.

By the other printed Letters from his Lordp. concerning the Instruction of Negroes in the plantations, you will see what his Lordp.'s Wishes are, though I doubt our people in the West Indies will have little Regard to it. However if his advice be followed everywhere on the Continent, his Lordship will think his Labour well bestow'd.

My humble service to my Cousin Wetmore, and please to believe that I am,

Rever^{d} Sir,

Your most humble serv^{t}.

H. N.

To the Rev^{d} D Geo. Berkley, Dean of Derry in Rhode Island.
By the *Benj^{n} & W^{m}* Brigantine, Capt^{n} Bennet Mast^{r}, to Rhode Island.

Bartlet's Buildings, 29 April, 1729.

Rev^{D} S^{r},—The news from Boston of yo^{r} safe arrival after a perillous Passage has happily deliver'd yo^{r} friends here from the pain they were in upon the apprehension of yo^{r} being lost; I shall be glad to hear that things answ^{r} yo^{r} expectation, and that yo^{r} main design may at length be accomplished if not in the manner you first propos'd, yet in such a one as may be effectual. I believe you are now satisfy'd that if you had made a short voyage to America before you had publish'd yo^{r} Proposal * you would have very much alter'd yo^{r} Scheme, but I hope you will have it in yo^{r} power to rectify yo^{r} first project in whatever it was amiss, and that yo^{r} friends here may easily obtain a royal Licence for such alterations as may be recommended by you.

My Lord Percival does me the honour to call on me just now with the enclosed, which I embrace the first opportunity of forwarding. I shall be glad to hear that the climate agrees with you and yo^{r} Lady & that M^{r} James & M^{r} Dalton have their health and meet with their wishes after sharing so many perils with you. Pray give my humble Service to 'em. I have rec'd 20*l.* of the 40*l.* Bill you gave me on M^{r} Hoare towards paying for the parcel of Books you had from M^{r} Downing, but wait yo^{r} orders for laying out the remaind^{r} before I receive it. The Books you had came to 22*l.* 13*s.* 7*d.* according to the Acco^{t} enclosed. I wish you all manner of prosperity and am,

Rev^{d} S^{r}, yo^{r} most humble Serv^{t}

H. N.

If you should be induced to pitch your stakes in N. York Governm^{t} there is an Island call'd Fisher's Island of which M^{r} Winthrop is Proprietor, who I believe would give you a good Tract of Land towards encouraging yo^{r} settlem^{t} there. M^{r} A. D. Benson is well & sends his humble Service to you.

To the Rev^{d} D^{r} Berkeley at Rhode Island, N.E.

Bartlet's Buildings, 17 Sep^{r}, 1729.

Rev^{D} S^{r},—. . . I mentioned M^{r} Winthrop to you in my last, he is a vast landed man in the Province of Massachusets, Connecticut, & New York Governm^{ts} and if he has any Estate property situated for yo^{r} purpose I believe he would let you have what you want on as easy terms as you can desire; He is now here to prosecute some complaints ags^{t} Connecticut,

* "A proposal for the better supplying of churches in our foreign Plantations and for converting the savage Americans to Christianity."

where he has been treated very scurvily considering him the Grandson of the Father of all the Colonies in N. E. but particularly of Connecticut. A usage but too common with us in that part of America where the Serv^ts^ of the 1^st^ Planters are now become the masters of their Posterity and treat them with Envy and Scorn to avoid as they think contempt, & the remembrance of their origin, whereas in truth they confess the poverty of their Descent, by their ingratitude to the memory of their Patrons & Publick Benefactors: and if those publick spirited men who first planted the Country had not acted on nobler principles, they that now boast of having rais'd fortunes in a wild wilderness might at this time have comanded no better a diner in one or other of the 3 Kingdoms than a halfpenny Role, but such is the way of the world, and you must not be surpriz'd if you or yo^r^ successor meet with the same treatment.

But while I mention the brutality of some Americans I can't but with concern reflect upon our degeneracy at home, you would be surpriz'd to see what progress Infidelity has made here in a short time, notwithstanding the learned labours of some of our Prelates & others to oppose it. So that some good men are apprehensive that the time is coming when the Gospel that has left the Eastern parts of the world to reside in the Western parts of it for some Centuries past is now, by the just Judgment of God, taking leave of us, to be receiv'd in America, but I tell such if it may be any consolation to 'em we are as wicked in America as they can be here.

It is true there are in America no masquerades, nor Robbing on the Highway &c. of wicked inventions here, but they are more addicted to Pride, Envy, uncharitableness, detraction, Lying, cheating, Hypocrisy & other vices that may be acted secretly than perhaps any people in Europe, & even their innocent Huskings * are not w^th^out some views that wont bear daylight, appointed to be in the dead of the night. So that all things consider'd I can't be so partial to my countrymen not to acquit them of being upon a Ballance in point of wickedness with their Brethren in Europe. I rather think we are hastening to that period of w^ch^ our Saviour has predicted, when the Son of man comes shall he find faith upon Earth.

May God direct us amidst the nonsense of a deceitfull world to secure our own true interests by advancing his Glory in our several stations in spite of all discouragem^ts^ till it shall please him to remove us to a better world.

I am, Rev^d^ S^r^,
Yo^r^ most
H. N.

* Social meetings originally for husking "corn," but degenerating afterwards into assemblies meriting Mr. Newman's strictures.

To the Rev^{d} M^{r} Dean Berkley at Rhode Island.

Bart. Buildings, 27 Jan^{y}, 17$\frac{29}{30}$.

Rev^{D} S^{r},—. . . Mr. Winthrop, mention'd in my former Letter, desires me to offer you the refusal of 2 or 3 Islands belonging to him call'd Elizabeth Islands, which are between Rhode Island and Martha's vineyard, if you should be inclin'd to make any more purchases in N. Eng^{ld}, or if not perhaps Mess^{rs} James & Dalton may be dispos'd to purchase an Estate so valuable as those Islands are capable of being made, and though M^{r} Winthrop did not set any price, he assur'd me if you was inclin'd to buy them, you should have them a pennyworth provided you signify'd yo^{r} inclination before he treated wth another person. My humble Service to yo^{r} Lady & to Mess^{rs} James & Dalton, who I hope don't repent their voyage tho' they underwent greater difficulties than most people do to visit America. May God Almighty direct you for the best in what remains to be done to accomplish yo^{r} Design is the wish of,

Rev^{d} S^{r}, yo^{r} most obed^{t} humble Serv^{t}

H. N.

To the Rev^{d} M^{r} Dean Berkeley at Rhode Island.

Bartlet's Buildings, 5 Feb^{y}, 17$\frac{29}{30}$.

Rev^{D} Sir,—About 5 Weeks ago I rec^{d} two Letters from the Bishop of London to be forwarded to you by different Ships, the first that should sail for N. England, and accordingly I have herewith sent one of them, and the other by another Ship going home at the same Time. I hope they contain Advices of Importance to direct your future Resolutions which I pray god may be prosperous. I have this Day rec^{d} a letter from my Lord Percival which is herewith sent. His Lordship is just now return'd with his Lady from Bath, where they have buryed M^{rs} Dering after a lingering illness said to be occasion'd by Grief for the Death of M^{r} Dering last summer in Holland in his Way to the German Spaw. Good M^{r} Southwell, Clerk of the Council, is also lately Dead, in whom His Lordship & you have lost a particular ffriend.

I rec^{d} your Letter of the 29th March last & bespoke the Books you therein desir'd, but the Bookseller not expecting the Ships would depart so early has not yet sent them in.

My humble Service to your Lady and to Mess^{rs} James and Dalton and to M^{r} Honeyman, and please to be assur'd that I am,

Rev^{d} S^{r}, Yo^{r} most obed^{t} humble Serv^{t}

H. N.

P.S.—In Dec^{r} last I rec^{d} your Letter of the 18 of Augst & immediately forwarded your Letter to y^{e} B^{p} of London as I hope

his Lordship acknowledges. I have acquainted several of your friends in our Society with yo^r^ Resolution to go to Bermuda as soon as the Governmn^t^ are determin'd to comply with their Grant under the great Seal, but they seem to think the Govern^t^ will be less inclin'd to such a Determination upon the Advices of y^e^ mutinous Disposition of the Inhabitants since the withdrawing of the Independant Companys from thence to the Bahama Islands. And that thereupon many of the Inhabitants at Bermuda are gone & going to the Bahama Islands & South Carolina.

As to publick Affairs the Newspapers with you I doubt not inform you of everything worth your Notice. My Lord Wilmington is lately made President of the Privy Council, & the D. of Dorset continues appointed L^d^ Lieut. of Ireland, whither his Grace 'tis said will be going as soon as the Parliam^t^ is up. You will hear of a Project vigorously espous'd by M^r^ Oglethorpe & several other active Members of Parliam^t^, among which my Lord Percival is one, for sending a Colony of our poor helpless People from hence furnished with all Necessarys for a Year's Support under the Direction of Cap^t^ Coram, a Gent. well known in yo^r^ Parts, to the Southern Parts of South Carolina, where his Majesty has some unappropriated Lands to give them, a Grant of which is now preparing. And a considerable Number of Swiss and Palatines are designed to follow them, to instruct them in the Improvem^ts^ of producing Wine and raw silk, which the Climate they say is capable of equall if not beyond any Part of Europe.

The great number and amicable Dispositions of the Indians in those Parts, confirm'd very lately by a solemn Treaty here, is another Inducem^t^ that has turned their Thoughts on this Project, in hopes it may succeed to the Relief of many Thousand of his Majesty's Subjects that are now perishing in the Streets of this City & its Suburbs, or in the Gaols of this Kingdom, leading a Useless Life.

To the Rev^d^ M^r^ Samuel Chandler in Ayloff Street, Goodman's fields, at the Green Pallisadoes next door to the Paviour's Arms.

Bartlet's Buildings, 19^th^ Oct^r^ 1733.

Reverend Sir,—M^r^ Owen Stockton, formerly Min^r^ of Chatisham in the County of Suffolk, by his Will dated 6 June 1679, and prov'd in the Prerogative Office 27 Nov^r^ 1680, bequeathed to the Colledge in N. England 20*l.* p Ann. for ever towards the Support of an Indian Convert or one that will Study the Indian Language that he may preach the Gospel among the Indians, to be settled for this use by his Executrix

M^rs Eleanor Stockton in Case his only Dau^r Sarah shou'd Dye before she attained the age of 21 Years.

M^r Stockton seems to have been a Nonconformist, at least till the latter part of his life, and therefore may be better known among the Dissenting Clergy; D^r Catamy mentions him and this Legacy in the life of M^r Baxter.

I shall be oblig'd to You if among Your acquaintance y^e can inform yourself and me when M^rs Sarah Stockton was born and when she Dy'd, or if that cannot be precisely known, whether she liv'd to be marry'd and Continu'd in that state some Years? the Knowledge of w^ch will go nigh to determine what Claim the College may have.

And any Charge You are at shall thankfully be defray'd by,

Rev^d Sir, Your most humble Serv^t

HENRY NEWMAN.

To M^r Christopher Kilby, Merch^t at the N. Eng^ld Coffeeho.

Bart. Buildings, 19 Oct. 1733.

S^r,—According to the Liberty you gave me I herewith send the Box of Hebrew Letters for M^r Hutchinson at Boston, to be sent by Capt. Wingfield, and any Charge you are at for passing the Custom house shall thankfully be defray'd by,

Sir, yo^r most humble Serv^t

HENRY NEWMAN.

To the Rev^d M^r Wadsworth, Presid^t of Harvard Col. in N. E.

Bartlet's Buildings, London, 19 Oct. 1733.

REV^D & DEAR S^r,—I hope you rec'd my last of the 1st of June, I now send a Catalogue of the Books the Rev^d M^r Dean Berkleley has presented to our College, and doubt not but you will make a proper acknowledgm^t for them.

You will See by Copies of the enclosed Letters between me & M^r Challis our Attorney in Devon, how far I have carry'd the enquiry after M^r Dodderidge's Legacy which I doubt by the present appearance will hardly be worth suing for, but of this I shall be better able to Judge when M^r Challis comes to Town next Term which begins next week.

I rec'd by Capt^n White yo^r packet of the 4^th of July, which was very acceptable, as it shews the vast encrease of the Number of Students & Graduates in our Colleges. I hope it is an omen that Religion & Learning will not forsake N. England whatever may be the fate of Old Engl^d in respect to those Blessings which our forefathers seem to have had a just sense of when they laid those Foundations which hitherto have made N. Engl^d the Glory if not the Envy of all our Plantations.

I have herewith sent a Copy of the Extract of the Rev^d M^r

Owen Stockton's will, relating to his Legacy of 20*l.* p an. to our College, but though I have made Strict Enquiry both among the Church & Dissenting Clergy, I cannot learn whether his Daughter dy'd before the age of 21, on which condition only our claim depends, but the Rev^{d} M^{r} S. Chandler who has a large acquaintance among the Dissenting Clergy near cotemporaries wth M^{r} Stockton has promised me his utmost assistance herein. I found by inspecting M^{r} Stockton's Will that he had left 500*l.* to Caius College in Camb. and upon writing to M^{r} Belcher at Cambridge he informs me they rec'd it, but that was left absolutely without such an odd condition as we are ty'd down to.

I have sent by this ship, the *Sarah*, Capt. Wingfield, the Hebrew Types desired by M^{r} Treasurer Hutchinson for our College. They are made, according to the Paten he sent, by M^{r} Caslon the greatest artist in Eng^{d}, if not in Europe, since Elzevir, for Letter-Founding, who furnishes all our Presses here, so that the Printers send no more to Holland as they used to do.

I have sent to His Excellency a Specimen of the Entertainm^{t} given at the late Act of Oxford, celebrated with so much magnificence as to be generally applauded, and desir'd he would present you with it when he has perus'd it, to entertain our Harvardians. My Duty to the Corporation and humble Service to my worthy kinsman & Namesake Mr. Flint, of whose welfare I should be glad to hear sometimes by a line from himself or you, when you favour me with another letter, wishing you may both live long to be Ornaments to the Foundations you have so many years under God successfully devoted yo^{r}selves to the Service of, I remain,

Rev^{d} & Dear S^{r},
Yo^{r} most obed^{t} humble Serv^{t}
H. N.

To the Rev^{d} D^{r} Cutler at Boston, N. E.
By Capt. Wingfield.

Bartlet's Buildings, 19 Oct. 1733.

Rev^{D} S^{R},—I hope 'ere this you have reced his Majesty's Royal Present * by Capt. Crocker; I have just now reced yo^{r} favour of the 22^{d} of Aug^{t} concerning an Enquiry to be made about M^{rs} Eliz: Charlton, & imediately wrote to the worthy Min^{r} of St. Leonard, Shoreditch, in whose Parish I believe She lives, to inform himself and me of w^{t} you desire, and to send a proper certificate thereof, but for fear I should not have his answer

* A present of plate for his church.

before this Ship Sails, w^ch^ it seems is the last for N. England this year, I would not omit to acquaint you with the Rec^t^ of yo^r^ Letter.

I was glad to be acquainted with such worthy Gent. as M^r^ Peirson and M^r^ Brown, & to do 'em any good office in my Power, though they brought no Letter to me from you nor any body else as I remember. They came upon a great Hazard of not being provided for, as there were not two Vacancies ready in the disposal of the Society, & it was doubted for some time whether M^r^ Peirson would not be oblig'd to return with Orders to Supply the next Vacancy that shou'd happen, but Good Providence soon remov'd that difficulty and they are now return'd in the Society's service to places much to their own liking.

I have just now ship'd on the *Godfrey*, Cap^t^ Draper, a fine new Organ made by Dean Berkeley's order for the Church at Rhodes Island; the Ship goes to Lisbon first, and thence to Newport, w^ch^ being a Double navigation, attended with more Risque, I have with the Dean's leave ensur'd it that in all Events the Church may not lose the favour Design'd.

I Beg leave to trouble you with the Enclos'd to the Reverend M^r^ Honeyman, to inform him of it before it arrives, w^ch^ in all Likelihood cannot be till January or February next.

My humble Service to M^r^ Davenport, whose self Denial in accepting the Charge he has undertaken, will I hope be reward^d^ both in this and the next world by a Signal Blessing on his Labours as a Min^r^ of the Gospel.

You will see by the Newspapers, which are I find regularly sent you, that all Europe on the Continent are going into a Bloody War on acc^t^ of y^e^ 2 Kings Elected in Poland, viz. K. Stanislaus and the Elect. of Saxony. God knows whether we shall be able to avoid Coming into a Share in the Quarrel, but I believe our Court and y^e^ States of Holland will be Neuter as they Can.

At Pres^t^ we Enjoy gr^t^ Tranquillity, and great preparations are making to Celebrate the Nuptials of the Pr. Royal with y^e^ Pr. of Orange, expected from Holland next week.

I wish you all manner of Prosperity in the Care of the Flock und^r^ Your Charge and Congratulate you on the Compliment I hear is made to You by y^e^ Society in augmenting Your Salary as an acknowledgement of Your Good Service for the Interest of Religion, and remain,

Rev^d^ Sir, Your most humble Servant

H. Newman.

To the Rev^{d} M^{r} Honeyman at Newport in Rhode Island.

Bartlet's Buildings, London, 19 Oct^{r} 1733.

Rev^{D} Sir,—This Day I ship'd on Board the *Godfrey*, Cap^{t} Draper of Your Town, a fine new Organ made on purpose for your Church by order of the Rev^{d} M^{r} Dean Berkeley. I have a Letter from y^{e} Dean for You to send in the Ship that Carries the Organ by whom I shall send particular Directions how to put it up in your Church, where I hope it may be long us'd to the Glory of God in celebrating his Praises by the Harmony and Fervour it may add to the Devotions of those who attend Your Congregation.

It has been touch'd and approv'd of by some of the most Eminent Masters in London, but not by so many as I intended, being oblig'd to take it to pieces as soon as it was finish'd, for fear of Losing the opportunity of Sending it in so good a Ship as the *Godfrey*, who calling at Lisbon in her way to Rhodes Island, I have with the Dean's Leave Ensur'd 150*l.* sterling towards making good y^{e} miscarriage of it if that shou'd happen, and shall pay the frieght of it here to ease your flock of any burthen on that score.

I shall be very glad to hear that you are provided with an able Performer to be your Organist, or if that can't be done that you can find means to make it worth such a one's while to leave Boston or N. York to serve You; but the Dean reckons You have a Skillfull Man already.

I hope it may Arrive in Jan^{r} or February next if not before, of w^{ch} I shall be Glad to hear, being,

Rev^{d} Sir, Your most humble Servant

Henry Newman.

P.S.—I chose to send it by y^{e} *Godfrey* because Mr. Godfrey Mallbone, Owner, is I hear one of your Chh. and a gr^{t} friend to it. The dean desir'd me to send his humble service to M^{r} Mallbone, and pray make mine acceptable to him at the same time.

The following is a postscript to a letter addressed to His Excellency Jonathan Belcher, Esq.:—

P.S.—I shall be oblig'd if when you have perus'd *Bellus Homo* you Please to send it to M^{r} President Wadsworth and our Harvardinians at Cambridge.

The Bp. of London and Sir Hans Sloane have accepted of your kind Pres^{t} of Geese, and I doubt not when I next see them they will desire me to send abundance of thanks for them. Sir Hans I am told with gr^{t} Pleasure mention'd your Present at his Evening Conference at Mavors Coffee House in King Street,

A Shipload of Pro^{t} Saltzburghers design'd to set out as Yesterday from Augsburg in order to proceed to Georgia. And the Trustees for that Colony have order'd a Ship on purpose to receive them at Roterdam. But the Society my Ma^{n} defray all the Expence of their march to Roterdam.

I find Some of our British Colonies have been very kind to encourage the first Settlers of Inhabitants at Georgia, and if N. England shou'd be inclin'd to favour them on your Excellencies recommendation, Sir Charles Wager, I am told by the Bp. of London, says nothing cou'd be more acceptable to them than a Shipload of Boards and Timber to make the first Habitations, and that this was a thing forgot by M^{r} Oglethorpe when he first Set out. I hope you will have the Pleasure of Seeing that good man before he returns to England.

A List of the Prints sent to his Excell^{y} Gov^{r} Belcher by Capt^{n} Wingfield.

Bellus Homo et Academicus, with the Speech of Father Francis Conrayor at the Theater at Oxford in July 1733. Which the Gov^{r} is desired when he has perused it to make a present of to M^{r} Presid^{t} Wadsworth and his Associates at Cambridge.

The Weekly Miscellany, Saturday, Aug^{t} 11, 1733.

The Grub Street Journal, Thursday, Oct^{r} 11, 1733.

The London Journal, Saturday, Oct^{r} 13, 1733.

The Daily Post Boy, Thursday, Oct^{r} 18, 1733.

The Daily Post Boy, Saturday, Oct^{r} 20, 1733.

The Weekly Miscellany, Saturday, Oct^{r} 20, 1733.

An Acco^{t} of the origin and Designs of the Society, &c.

An Account of the Sufferings of the persecuted protestants in the A.Bp.rick of Saltzburg, in 2 p^{ts}.

Bp. of Litchfield and Coventry's Sermon before the Society for Propagat. the Gospel in foreign parts.

D^{r} Knight's Sermon before the Society for Reformation of manners.

Bp. of Chester's Sheet containing a View of the Articles of y^{e} Protestant and popish Faith.

M^{r} Smith's Sermon before the Trustees of Georgia on acco^{t} of that Settlement.

To His Excellency Jonathan Belcher, Esq^{r}, Gov^{r} of N. England, at Boston.

By the *Jane* Galley, Capt. Jones.

Bartlet's Buildings, 25 Aug. 1735.

Dear Gov^{r},—I cannot let this Ship depart without saluting you as I did ab^{t} a week past when I cover'd a letter from the

Bp. of London. I hope your Excellency excuses my not punctually acknowledging yo^{r} favours as they come to my hands, a load of Business in my little office engrossing my time, so that I am glad your son abundantly supplys my defects; I deliver'd the 2 Packets to M^{r} Patridge upon the issue of Tamworth affair. M^{r} B^{ns} behaviour at the Bar and in all private conversation, by what I can learn, does honour to yo^{r} Excellency and himself, and experience will every day improve upon that noble Foundation you have laid for his being usefull in his Generation. As he knows I am a sincere well wisher to Him he has done me the honour to consult me in his views towards matrimony, and if he proceeds in what has been obliquely mention'd of an alliance with the family at Roehampton I hope the consequences will be for the happiness of both parties, nor less agreeable to the Parents of each, concerning which I believe he writes so fully that I need say no more.

I am sorry yo^{r} uneasiness continues in relation to yo^{r} Lieut. in N. Hampsh. S^{r} Rob^{t} I understand has the same opinion of him as you have. His Patron at the Board of Trade is now gone to Aix la Chappele, and since my L^{d} Fitzwalter is at the head of that Board in the room of L^{d} Westmoreland, 'tis thought his Patron's influence will not be so much indulg'd as formerly. M^{r} Oglethorpe told me he was offer'd the vacancy occasion'd by y^{e} death of M^{r} Docminique, but he declin'd it unless Col. Blad. were put at the head of the Board and the Board to have access to the King directly without making application to a Secry. of State, which let me into a Secret I was not aware of, & I acq^{td} yo^{r} Son with it, that he might conduct himself accordingly. M^{r} Ogleth. was likewise offer'd the Governm^{t} of So. Carolina in the room of Col. Johnson decess'd, but he declin'd that likewise because he would not lose his Seat in Parliam^{t} nor have any engagem^{ts} inconsistent with his Duty there, but I believe he does not like a dependance on y^{e} Board of Trade any more than on a Secry. of State. It is true he is now going in about a month's time to Georgia to pass the next winter, in order to remove some difficulties which have accrew'd to his favourite Settlem^{t}, but next summer he intends to return, and perhaps take a progress through all the British Governm^{ts} on the Continent of America, and thereby give yo^{r} Excellency an opportunity of shewing him the civilities you was prevented doing in his former voyage. M^{r} De Reck is I believe now on his way from Ratisbonne to conduct a 3^{d} Transport of oppressed Protestants hither to be sent to Georgia. His Majesty is well at Hanover holding the Scales of Europe, while Her Majesty here takes care of the British affairs. The French have propos'd a cessation of Arms, but in such a manner as they are sure the Emperor will not accept of, and therefore it is generally

look'd on only as a feint to get time for some other expedient to work, nor are the Allies in a condition to treat reasonably while they are so victorious as they are at present in Italy. So that if next winter don't produce some more favourable offers on the side of France than have yet been made, Gr. Brit. will go nigh to come into the Quarrel to save the Empire, provided Holland can be prevail'd on to think as England does.

For fear M^r^ Belcher of the Temple sh^d^ forget what I desir'd of him I shall be oblig'd to you to recomẽnd it to D^r^ Colman to send him or me a Copy of the Answ^r^ of the Society for Propag. the Gospel to the letters wrote to the Bp. of London by M^r^ W^m^ Williams at Hatfield last Sep^r^ & seconded by D^r^ Colman to His L^d^p. The good Bp. gave me a sight of the originals & leave to Copy them, but I have not been able to get sight of the Answ^r^ much less a Copy of it, which obliges me to request this favour of D^r^ Colman my old friend, to whom I beg my humble Service may be acceptable. My humble Service also to M^r^ Belcher at Boston, to whom I am under many Obligations. I hope yo^r^ choice of M^r^ Holden to be Agent in conjunction with M^r^ Wilks will be attended with many good consequences to the Province, as well as to yo^r^ Excellency.

I beg leave to refer you for the rest to the papers sent by this Ship, & remain,

D^r^ S^r^, yo most obed^t^ humble Serv^t^

H. N.

To the Rev^d^ M^r^ Honeyman at Rhode Island.

Recomẽnded to his kinsman M^r^ Hay, next door to Sadler's Hall in Cheapside.

Bartlet's Buildings, 26 Sep^r^ 1735.

Rev^D^ S^R^,—I receiv'd yo^r^ favour of the 27^th^ of last Nov^r^ with a lett^r^ enclos'd to the Bp. of Cloyne, which I imẽdiately forwarded to His Lordship in Ireland. I am heartily glad to hear of the Organ being coming safe to yo^r^ hands, and that you are so well provided with an organist. My humble Service to yo^r^ Vestry and please to be assured that I shall w^th^ pleasure embrace an opportunity to do you or them any good office for the welfare of the Church under yo^r^ care, being,

Rev^d^ S^r^, Yo^r^

H. N.

Covering D^r^ Pearce's Sermon; The Origin of y^e^ Designs of y^e^ Society; Bp. of Dromore's Sermon, 23^d^ Oct. 1733; Mr. Parson's Sermon on L^d^ Rochester's Funeral.

To the Rev^{d} D^{r} Colman at Boston N. Engl^{d}.
By Capt. White under cover to the Gov^{r}.

Bartlet's Buildings, London, 24th Sep^{r} 1736.

Rev^{D} & Dear S^{r},—I receiv'd yo^{r} kind letter of the 9th of Jan^{y} last, and have delay'd to answ^{r} it till now, that I might be able to inform you what use I had made of it.

You enjoyn'd me to make *a right use of it*, implying that I should expose it with caution, which I have so well observ'd, that I have show'd it to none but such as I was sure would have the same opinion of it as myself, viz. that you have fully justfy'd the Conduct of the Rev^{d} M^{r} Williams of Hatfield and his Associates. One of my friends to whom I shew'd it, plainly told me if I expos'd it, I should make myself many Enemies among my Superiors who are Members of the Corporation Soc. for Prop. the Gospel in Foreign Parts. I said to him I was so much aware of that, that I had shew'd it very sparingly, because Truth itself will not bear to be utter'd when it thwarts those who are Tenacious of Opinions imbibed by Education or which they have been long accustom'd to. You say you answer'd the Bp. of London's * *very kind Letter* on this Subject, but whether you descended to particulars as in yo^{r} lett^{r} to me you don't inform me, for which reason I should have embraced a fair opportunity if any had offer'd of shewing it to His L^{d}p. who is so candid as to allow me to speak very freely in favour of those in N. England who dissent from the Establishm^{t} in Old England when the cause will bear it. But to tell you the Truth His L^{d}p. was so worried by speeches in the House of Lord last Sessions, and even in Print insulted by Pamphleteers for His Learned & Elaborate *Codex Juris Ecclesiastici* (for which some gratefull ages would have erected a Statue to his Honour) that I could not without seeming to Triumph over His L^{d}p. while under such usage, have shewn him yo^{r} judicious remarks. But if M^{r} Williams and his associates make no Reply to the superbe answ^{r} they rec'd to their respectfull Lett^{r}, the time may come when I may take that liberty, if you don't forbid it, as unnecessary, after what you have wrote to His L^{d}p. nor shall I wonder if M^{r} Williams & his associates make no reply, because they that read their Lett^{r} and the Answ^{r} will find it far from being adequate to the Complaints made, but this service their Letter has done that it has caution'd the Society from sending any Missionaries but Men of Temper into Your parts, occasion'd stricter injunctions to circumspection and to prevent the worldly views which possibly some might have had, the Society have already begun to retrench the Salaries

* Bishop Gibson.

of those Missionaries who reside in Countries more opulent or less expensive than their Neighbours.

As to the later part of yo^{r} Lett^{r} relating to the Laws of New England in favour of Episcopacy & the Congregational way I think yo^{r} reasoning is very just, for as much as I esteem & reverence the Church of England as the Glory of the Reformation, I am not so bigotted as to disown she has her Blemishes as well as other Comunions, nor is it possible it sh^{d} be otherwise considering how much humane frailty allays all Comunities, & if the Primitive Churches and even the Apostles themselves were not without Dissension, nay, could desire to call for fire from Heaven in presence of their Meek Master, is it to be wonder'd at that we in this distant age of the world shd. have some doubts & disputes about what Antiquity is call'd in to Vouch.

When the present Bp. of London admitted me to the honour of conversing with him on the Subject of Ordination, I ask'd His L^{d}p. how it came that the Chh. of England required those who were admitted into H. Orders to be consecrated Deacons before they could preach or so much as assist in Holy offices, whereas the foreign Protestants & the Dissenters of all denominations universally allow of what they call abroad Proposants or Candidates for H. Orders to try their Lungs, voices, & memory wth other Talents before they embraced the indelible Character, to which His L^{d}p. frankly own'd it was *a defect in our Constitution*, an acknowledgm^{t} I did not expect from Him.

The French Refugees both of the Chh. of Engl^{d} & Calvinist modes of thinking in this City are a reproach to the English by the harmony they live in, in spite of all our contentions. The Chh. of Engl^{d} clergy among them preach in the Calvinist Churches, and the Calvinists in the Chh. of Engl^{d} promiscuously, upon this concession only on the side of the Calvinists that they shall hereafter be content to preach with their Hats off, that a Churchman when he comes into their Pulpits may not be known to the Audience by any particular mark of distinction; and as to Ordination whereas the Calvinists used formerly to send their young men to Holland for Orders now the Consistory of Elders being assembled, direct them to get orders from the Bp. of London, and they will be satisfy'd; other things I could tell you, too long to be brought into a letter, of the Charity that reigns among them, who have reduced all their distinctions to *Protestants & Papists*, while we are implacably divided by odious appellations of *Wig & Tory*, *High & Low* Chh., Fanaticks & Schismaticks, & carry our Zeal so far as to have more charity for a Papist, or even a Mahometan or Pagan, than for those that dissent from us in punctilios. In short, to be free with my old friend, one may easily see that

the World & the Devil are at the bottom of all our Dissensions; but God in his infinite Wisdom and goodness brings about his gracious purposes by means of our Nonsensical Divisions, which brings to my mind a saying of D^r^ Increase Mather when D^r^ Bates had introduced him to dine with ArchBp. Tillotson, after their return from Lambeth. D^r^ Bates said well Brother how do you like our ArchBp, why truly reply'd D^r^ Mather I like him so well that if you had always had such ArchBishops New England had never been. It was about this time that ArchBp. Tillotson went in a Coach & Six to visit D^r^ Bates in his Cottage at Hackney whose Curate the ArchBp. had formerly been in Cromwell's time at St. Dunstan's in the West, but those prospects of reconciling the Dissenters to the Establish'd Church vanish'd on the Death of that truly Great Man and the late Glorious Qn. Mary, to which I have reason to believe Bp. Burnet and other Prelates were hearty well wishers . . .

H. N.

CHAPTER VIII.

FIRST MISSIONS TO INDIA.

THE early history of the Society's connection with missions in India is curious, unique, anomalous, yet providential. By a chain of circumstances it became the patron and supporter of a Danish Mission. By unexpected developments it had to employ Lutheran clergy. In default of English Missionaries (to our shame be it spoken!) it was driven to look to a German University for its agents. Yet this anomalous position was blest in a marvellous way, and indeed we may say that if it had not been for the zeal of Lutherans, and the co-operation of our Society with them, England would have lost a whole century before commencing the work of the evangelization of India. Further, if we had not supported and subsidized the primal efforts of Danes and Germans, their magnificent venture of faith would have died out, and India would have received no Gospel in the eighteenth century from the Reformed Church of the West.

The first founder of Protestant missions in India was Frederick IV., King of Denmark, who ascended the throne in 1699. One of his Chaplains, Dr. Lütkens, imparted to his royal pupil a great zeal for foreign missions, but the difficulty in those days was to find men suitable to undertake such work. Lütkens is said to have desired to go himself, but when this was forbidden, he wrote to Dr. Augustus Herman Francke, Professor at the University of Halle, in Saxony. This remarkable man had by his teaching attracted numerous young men to the University, and though he was called in reproach a *Pietist*, his power and influence did much for the cause of Christianity in Germany. He chose as the first two Missionaries for

India, Bartholemew Ziegenbalg and Henry Plutschau. The King of Denmark promised to give them each a yearly salary of 200 rixdollars (equal to £30 to £40), and after being solemnly set apart for the mission by Dr. Bornemann, Bishop of Zealand, they embarked for India on November 29, 1705.

The voyage, which was impeded by frequent storms, lasted eight months. They were nearly wrecked off the coast of South America; they were detained a fortnight at the Cape of Good Hope, which they reached on April 23; and they finally arrived at the Danish possession of Tranquebar on July 19, 1706.

They did not, however, meet with a friendly welcome. The Danish residents ridiculed their design, and mockingly advised them to return home again. They were for a time left without a lodging, and were forced to camp out in the open street.

They had to face not only ridicule, but open opposition. They were ignorant of the language of the people. They stood alone and friendless amidst a host of foes. Yet these two young men did not despair. "Since we had no human friend or counsellor," say they, "of whom we could ask advice, we laid every one of our perplexities before our Father in Heaven, and He never failed to help us." The language was their first difficulty. At that time the Portuguese language was used in that part of the country by the half-castes and natives who had come across from Goa, and this they had studied on board ship, and were fairly conversant with. But they could do but little preaching to the heathen till they had learnt Tamil; and they had no grammar, or dictionary, or reading-book. So they put themselves to school with a native teacher, and day by day they sat with the children, repeating every lesson, and writing the letters with their fingers on the sand. Ziegenbalg was the more successful learner, and in eight months he preached his first extempore Tamil sermon.

It is sad to record that one of their chief impediments arose from the immoral lives led by the professing Christians. Their early letters set this forth at length, and they report how the lives led by Europeans were cast up against them by the natives whom they tried to convert to Christianity.

Still, the work grew and prospered, and the Missionaries decided to build a small church, in spite of the little support which they received either from Denmark or in India. Ziegenbalg writes—

> We began in great poverty, but in firm trust and confidence in God, to build in a great heathen street in the city, and though we did not know how we should bring the work to a conclusion, God so strengthened our faith amidst all obstacles, that we spent upon it all that we could save from our salaries, and whatever we had laid up before. Many mocked us, but some were moved to pity and to help us. Thus this house of assembly was carried on with all speed, thirty persons, who were all heathen, working on it daily. On the 4th of August, 1707 (exactly two months after laying the first stone), it was consecrated in both languages, in the presence of a great number of Christians, Mohammedans, and heathen, and the church received the name of New Jerusalem.

Ziegenbalg also began to translate the New Testament into Tamil in 1708, and by March, 1711, he was able to say, "All the books of the New Testament are now translated; this is a treasure in India, which surpasses all other treasures."

First Help from the Society.

We now come to the time when this mission was first helped by the S.P.C.K. The letters sent home by the Missionaries had excited much interest in Germany, and in 1709, the Rev. A. W. Böhme, the German Chaplain of Prince George of Denmark (the uncle of King Frederick IV.), translated these letters into English, and dedicated the book to the S.P.G., inviting that Society to assist the Tranquebar Mission. Many of its members were much interested in the mission, but it was decided that the Society could not go beyond its Charter, which confined its work to English Plantations and Colonies, nor interfere with the East Indies. Then the S.P.C.K. was approached, and as this Society had no Charter confining it to any particular field of work, its members took up the cause of the Danish Mission very warmly. Subscriptions were invited, and the invitation was so favourably responded to that the Society was enabled to have the Portuguese translation of the New Testament (made by J. F.

d'Almeida*) reprinted at Amsterdam, and to send many hundred bound copies to the Missionaries at Tranquebar.

Further, when our Society heard how much money the Missionaries had been obliged to spend on the copying of books, it determined to despatch a printing-press, with Roman letters and all necessary apparatus. But as it was of no use to send a printing-press unless there was some one who understood printing at Tranquebar, the Society determined to send a printer also. They therefore found and trained one Jonas Fincke, and having obtained a free passage from the East India Company both for press and printer, they despatched both in 1711. Unfortunately, the ship was captured by the French off the coast of Brazil, and Fincke was plundered and made a prisoner of war.† After some time the ship was released, and Fincke proceeded on his voyage, but he fell ill of a fever, and died off the Cape of Good Hope. The press arrived safely in India in August, 1712, and the Missionaries fortunately discovered amongst the Company's soldiers one who understood printing. Thus the loss of Fincke did not stop the work, and they began at once to print catechisms, hymn-books, etc., in Portuguese.

In 1712 they wrote an account of their mission, from which it appears that there were then seventy children under instruction in five schools. In the Tamil or *Malabarick* Church (as they call it), there were a hundred and seventeen baptized converts, while in the Portuguese Church there were eighty-three. "To which be pleased to add, fifteen *Malabarick* and five *Portuguese* Catechumens." In the same letter they advise that work should be started in the populous city of Madras, where more than twenty-four distinct languages are spoken; and they also put forth a scheme for a Seminary of Missionaries to be established in India, "from whence Students qualified as Missionaries should be sent to Bengal, to the city of Bombay, to the Kingdom of Pegu, to the City of Cudalur, or Fort St. David, to Armenia and other Parts." Such letters show what far-seeing and able men these first Danish Missionaries were. They had but few advantages, and no linguistic helps, such as men now possess; yet by their unaided exertions they

* A Roman Catholic priest, who had joined the Evangelical Church in Batavia.

† See Fenger's "History of the Tranquebar Mission," *passim*.

did much to prepare the ground for those that came after them.

In 1712 Plutschau came home, and was received on November 13, in a special Assembly of the Society, and a Latin speech was delivered, to which he returned a suitable answer. He did not go back to India, but accepted work at home.

Two years later Ziegenbalg also paid a visit to England, leaving the mission in the charge of Gründler,* who had come out from Denmark in 1709. In 1715 he also was received in special Assembly by the Society, and mutual congratulations were exchanged. Early in the following year he returned to Tranquebar, and laid the stone of a new church, which was required for his increasing converts. This was consecrated in 1717, when he preached. Thirty baptisms are recorded in 1717, and fifty in 1718.

Death of Ziegenbalg.

But this excellent Missionary had now nearly finished his course. He had grown weaker in the latter months of 1718, and in February 1719 he died, aged only thirty-six. His death caused universal grief amongst Europeans and natives, including heathens. After his death a letter was received in India, written to him and Gründler by Archbishop Wake of Canterbury. An extract from this will show in how great esteem these first Missionaries were held by the Primate :—

> Let others gain titles and honours for which they have neither gone through trouble nor danger, but lived perhaps in idleness, or in the common round of their profession amongst Christians, but you will gain both a lasting fame in time and a great reward in eternity, for you have laboured in the vineyard, which you yourselves planted in faith, you have made known the name of Christ amidst innumerable dangers and difficulties, you have assembled a congregation where His name was before unknown, and you have faithfully remained by it to support it.

He goes on to say that their lot is far higher than prelates, patriarchs, and popes, and their recompense will be far more magnificent.

We have recorded the lives of these pioneer Missionaries

* Ordained by the Bishop of Zealand in 1708.

at considerable length, because they were the first to labour in India in connection with our Society, but less space must be devoted to the acts of those who followed them.

Schultze.

The next important development was the starting of a mission to the natives in the British dominions. Leave had first to be obtained from the East India Company. The following paragraph, dated 1727, No. 93 in the "General Letter from the Honble Directors of East India Company to the Governors and Officers within the Company's Jurisdiction," gives their answer:—

93. At the desire of the Society for Promoting Christian Knowledge, That if any Danish Missionaries shall visit or reside at places under the Company's Jurisdiction, our Governors and Officers may give them their Protection, We hereby consent thereunto upon supposition that they behaved themselves respectfully and suitable to the Rules of the place.

The Missionary who started this new mission was Benjamin Schultze,* who had been at Tranquebar since 1719, where he arrived just after Ziegenbalg's death. He was a famous linguist, and completed the translation of the Bible into Tamil, which his great predecessor had begun. But he ever felt that "*vivâ voce* preaching, the testimony of a living man, has a great advantage over the private reading of books." At last, in 1726, the way was opened to him to leave Tranquebar, as that mission had been strengthened by the arrival of three new Missionaries. He took a preliminary journey through Cuddalore, Madras, Pulicat, and other places, finally returning to Madras, where he decided to begin operations. Our Society then took him into their service, and decided to support this new mission, though the expense considerably exceeded their ability. Schultze was to receive £60 a year; Sartorius, his assistant, £45; and there were charges for Catechist, schoolmaster, one servant, besides rent of house and support of children in school. Gifts also were sent to them from home by such ships as were available. The old invoices include "Books, Paper, Binding Tools, Knives, Medecines," and also such other items as "Toys for the

* Ordained at Tranquebar by Gründler, 1720.

children, Looking Glasses, Studds, Sleeve Buttons, Ivory Combs, Blew Necklaces Glass." There were also sent weather-glasses, mathematical instruments, besides "a Cheshire Cheese, Three Chests cont. 3 Gross Beer, and Half a Chest of Wine."

The results of this new mission were most encouraging. The school started by Schultze in Black Town rapidly increased. "He moreover received visits from so many Adults that he had not time to speak with each separately, but was obliged to fix an hour daily for making known the word of God to all who wished to listen." He also discovered that it would be necessary for him to learn Telugu (or Gentoo). This he soon mastered, and by 1732 he had translated the whole Bible, besides other books, and written a Telugu Grammar. Yet even with this advance he was not content. In 1739 he began to work on the third Indian language, Hindustani (then called Moorish, because it was used by the Mohammedans). Before he left India he had translated the New Testament and some parts of the Old Testament, and had written a Hindustani Grammar and a refutation of the Koran.

Unfortunately Schultze found it difficult to agree with his colleagues, Sartorius* and Geister.* Apparently he was of a somewhat dictatorial character, and being older and cleverer than his colleagues, he tried to rule them. A long letter from the Society to him in 1736 sets forth at length how anxious the Home Committee was to make peace between them. They thought the best way would be that they should be separated, even "like Paul and Barnabas," and they asked him to leave Madras, and open a new mission at Cuddalore.

> You have, good sir, we believe, as few failings as any Missionary in India, and as warm a Zeal to promote the Glory of God. Do what you can to sacrifice your chiefest failing to this Zeal, and to mortify the least degree of pride that can tempt you to assume a Superiority or Rule over your fellow labourers, altho' your merit may make you worthy of it, and would probably command it from them, if you did not assume it.

Schultze, however, would not leave Madras; so the

* Sartorius was ordained by the Lutheran Court Chaplain, Ruperti, in London, 1730. Geister was ordained in Wernigerode in 1731. These were the first two Missionaries *sent out* by our Society. The ones before mentioned were taken over from the Danish Mission at Tranquebar.

honour of founding the new mission at "Cudulore" (as it was then spelt) devolved upon Messrs. Sartorius and Geister, who went there in 1737. Schultze remained at Madras till 1748, when after twenty-four years in India he returned to Europe with broken health. The Christians baptized by him in Madras amounted to seven hundred. His health recovered, and he lived for several years at Halle, still serving the missionary cause by the publication of missionary literature and the instruction of missionary students. Amongst the youths who listened to the Indian experiences of the aged Missionary was one whose name was to be enrolled in highest honour, Christian Frederic Schwartz.

Before, however, beginning to record the work of this illustrious hero, we must gather up a few threads.

Native Ministry.

One of the most interesting experiments made by the Danish Missionaries was the ordination, according to the Lutheran rite, of two natives. This was the beginning of that *native ministry** which has ever since been kept before the minds of the members of our Society. The name of the first was Aaron. He was converted and baptized by Ziegenbalg in 1718. He then served as a Catechist and schoolmaster, and after making full proof of this ministry, and gaining the good opinion of all the Missionaries for his devotion and diligence, he was ordained in 1733. The other was Diogo, who was also a Catechist. He was ordained in 1741. These steps were not taken hurriedly, but after long consultations and with the full permission of the Mission College at Copenhagen. Both of these natives gained many converts. Aaron died in 1745.

The mission at Cuddalore, of which the foundation was mentioned above, soon lost the services of Sartorius, who died in 1738. The survivor Geister was joined by Kiernander, who will be afterwards mentioned as the pioneer Missionary in Bengal. The chief troubles that fell on this mission came from the wars between the French and English. Three times over was Cuddalore attacked, but it successfully resisted the enemy. However, in 1758 it was taken by the French, and permission was given to the

* See pp. 379–384 in Chapter XII

Missionaries to go to Tranquebar. This enabled Kiernander to carry out his long-talked-of plan, and to start a mission in Calcutta, which he did in 1759. How it prospered and how it failed must be told later.

Tanjore.

One more history must be briefly mentioned, which belongs to these early years, and that is the spread of the mission to Tanjore. It was the work of a poor outcast pariah, by name Rajanaiken. He was baptized as an infant by a Roman Catholic priest, but was led, through the study of a Bible and other literature, put forth by Ziegenbalg, to leave the Roman Church, and join himself to the Protestant Mission. He also gave up his military position (he was an under-officer in the service of the King of Tanjore), and became a Catechist. He suffered much persecution at the hands of the Roman Catholics, and his life was often in danger. When Tanjore was besieged by the French in 1749, he would not fly, but he remained near the town ditches, and daily exhorted both Christians and heathens. He died in 1771, aged seventy-one.

Thus, in the first forty years of the eighteenth century the mission, begun by the Danes, and afterwards supported in great measure by our Society, had spread from Tranquebar to Cuddalore and Madras, and into the interior as far as Tanjore. Ten European Missionaries and some thirty native Catechists were at work. One native had been ordained, and another was shortly to follow him. The number of converts was above 5600.* The whole Bible had been printed in Tamil, and translations of it into other Indian languages were in preparation. The historian Fenger considers that in 1740 the Danish Mission had reached its highest point.†

Schwartz.

In the Society's Report for 1750 we find the first mention of Christian Frederic Schwartz,‡ who was to do so much for the evangelization of Southern India.

* It may be interesting to note that baptism was to be administered according to the English use. We read in the minutes for December 4, 1744, "Recommended to y^e^ Missionaries to continue y^e^ use of y^e^ Ch. of Eng. Catechism, and to Baptize in y^e^ form of Com. Prayer."

† See Fenger's "History of the Tranquebar Mission," p. 187.

‡ *Note on the spelling of his name.*—Dean Pearson, in his life of "Swartz,"

By the extraordinary kindness and care of the *College* [at Copenhagen] and of the *Professor* [Francke, at Halle] three new Missionaries [of which Schwartz was one] are gone to Tranquebar on board the *Lynn*. . . . Not but that the Society are aware, that they will thus bring upon themselves an Expence that their *East India* Fund will in no wise bear at present; however frequent and happy Experience has taught them the Wisdom and Duty of depending upon God's Blessing, and the *Riches* of their *Liberality*, who have this christian and benevolent Design at Heart, with Abilities to carry it on.

Schwartz was born at Sonnenburg, in Prussia, in 1726. When he was twenty years old he proceeded to Halle, where he came under the influence of Schultze. Through the teaching and influence of this veteran Missionary the young scholar was led to offer himself for the Danish Mission in India. In 1749 he and two others were set apart at Copenhagen by two of the Danish Bishops, and in November of the same year he and his companions were received by our Society in London. He writes warmly of the great kindness shown to him by Mr. Ziegenhagen, the Chaplain to his Majesty George II. at Kensington. They sailed at the beginning of 1750, and arrived at Tranquebar at the end of July in the same year. His diligence and abilities were soon recognized by the older Missionaries both at Cuddalore and Tranquebar. In 1758 he visited Negapatam, and in 1760 the island of Ceylon, and spent several months there preaching to both Christians and heathen. His power was so great that many years after this visit of his was still remembered. A Missionary writes: "His name is loved and honoured along the whole west coast, alike by Europeans and natives, Lutherans and Reformed."

On his return to Negapatam, he heard the extremely surprising news that a wife had arrived for him from Copenhagen. By some mistake the ship's captain, who was commissioned by Kohlhoff, one of the Missionaries, to procure a wife for him, had overstepped his commission and led the College to send out two girls to be married to Kohlhoff and Schwartz. So soon as Schwartz heard of it,

says that undoubtedly Schwartz is the correct orthography of his name, and that which he used in the earlier period of his life; but as during the greater part of it he invariably adopted, both in corresponding with his friends and in public documents, the simpler form, probably from its more easy pronunciation, and is by this generally known, the Dean thus designates him in his Memoir.

he wrote an energetic declaration,* testifying before God that he had never, "either by word or writing, either lately or in time past," given this captain any commission to choose any woman as a companion for him. The matter ended fortunately in Schwartz's proposed bride being married to one of the Company's servants, but the curious incident seems worthy of this brief mention.

First Visit to Trichinopoly.

The time had now come for a further expansion of the work. Schwartz had been for more than ten years working in or near Tranquebar, but in 1762 he with another Missionary "went on foot to *Tanschaur* (Tanjore) and afterwards to Tirutschinapalli (Trichinopoly) preaching the Gospel to Christians and Heathen."

He preached not only in the city of *Tanschaur*, but even in the King's Palace, where he took occasion from Questions which the Courtiers asked him concerning worldly Matters, to turn the Discourse to Things belonging to God and Heaven. The King was then present, but was not to be seen by him.†

This was the beginning of Schwartz's entry into these places, ever afterwards to be associated with his name.

The city of Trichinopoly was then a place of considerable importance, containing between 20,000 and 30,000 inhabitants. The stupendous granite rock, which dominates the city and rises steeply up to a height of 450 feet from the plain, must always have marked it out as a strong military position. At this time the fort was held by an English garrison, but the reigning monarch was Mahomed Ali, Nabob of the Carnatic. Tanjore was under its own king, who was, however, a tributary to the Nabob.

In 1766 our Society decided to establish a mission in Trichinopoly, and Schwartz was chosen to found it. His endowments, his knowledge, his piety, his influence over both Europeans and natives marked him out as the person best fitted for this work. His fellow Missionaries at Tranquebar willingly spared him for this fresh enterprise, and he took up his residence in Trichinopoly in 1766, and became one of the regular Missionaries of our Society.

* Given in full in Fenger's "History," p. 205.
† See Society's Report, 1763.

First Mission to Bengal.

Before recounting his further history we must not forget to mention the foundation of another mission. The war between the French and English had brought many calamities on the Society's missions at Madras and Cuddalore. At Madras one of the native Catechists had been seized, and imprisoned at Pondicherry, and finally escaped with difficulty. In 1758 the whole staff of the mission left Madras, which was then being besieged by General Lally, and took refuge in the Dutch settlement of Pulicat. Cuddalore was taken, and the missionaries had to leave that town and return to Tranquebar, which being a Danish possession was outside the sphere of the military operations. It was then that Kiernander, seeing no probability of returning to Cuddalore, determined to start a new mission in some English settlement. He went, therefore, to Calcutta: this was the commencement of the Society's work in Bengal. By 1760 he had collected a hundred and thirty-five children in school, and baptized fifteen adults. The chaplains of the East India Company were very friendly to him, and gave him every assistance. The further history of this mission will be told later.

In 1760, in consequence of the victory of Coote, the Society's Missionaries were enabled to return to Cuddalore and Madras. The interest taken in England increased, and the remittances sent by the Society to India in that year amounted to £1200. A school for the children of Christian natives was built at Madras in 1761, and at Cuddalore the Governor granted a tract of land for the use of the mission.

Description of Schwartz.

We now return to the history of Schwartz, and here it may be well to give an extract from a letter written by Mr. William Chambers, brother of Sir Robert Chambers, Chief Justice of Bengal, who was at that time in the Company's service at Madras.

I had often heard mention of Mr. Swartz before I went thither [*i.e.* Trichinopoly] as a man of great zeal and piety, and of considerable attainments in the languages of the country

but as these accounts were in general given me by those who viewed the excellence of a religious character through the medium of popular prejudice, my ideas of him were very imperfect; and as I myself had then scarcely any better rule of judging, a pre-conceived notion of great strictness and austerity had mixed itself with everything I had heard in his praise. The first sight of him, however, made a complete revolution in my mind as to this point. His garb indeed, which was pretty well worn, seemed foreign and old-fashioned; but in every other respect his appearance was the reverse of all that could be called forbidding or morose. Figure to yourself a stout, well-made man, somewhat above the middle size, erect in his carriage and address, with a complexion rather dark, though healthy, black curled hair, and a manly engaging countenance expressive of unaffected candour, ingenuousness, and benevolence; and you will have an idea of what Mr. Swartz appeared to be at first sight. At Trichinopoly he had much to do with very narrow means. His whole income was *ten pagodas per month*, or about £40 per annum.*

This income was afterwards increased, as in 1767 the Madras Government granted him, unsolicited, a salary of £100 per annum as Chaplain to the troops. Besides ministering to the European soldiers, Schwartz's chief evangelistic work was done at Trichinopoly, though he made occasional visits to Tanjore. At this time the country was distracted by the war with Hyder Ali, who was becoming a great power in Mysore.

Schwartz and the King of Tanjore.

When in 1769 peace was proclaimed, Schwartz again visited Tanjore, and on this occasion he had his first interview with the King Tuljajee, to whom he preached. For a time there seemed to be some hope that the king would embrace Christianity, but the power of the Brahmins was too strong. After a stay of a few months, Schwartz returned to Trichinopoly, but not before he had received a message from the king, "Remember that you are my Padre."

Other visits to Tanjore were made by him in later years, when he could spare time from his evangelizing work at Trichinopoly, and in 1778, Schwartz had another and sadder interview with the king. In that year Tanjore was stormed by the combined forces of the Nabob and the

* Pearson's "Life of Schwartz," p. 163.

English, and the king was imprisoned. Schwartz saw him then, and afterwards did what he could to lighten his lot. The Nabob had taken possession of the kingdom, and for more than two years the king was in prison. At last, in 1776, the English Government sent orders that the king should be released and restored to his throne. Schwartz went in with the English troops, and announced his freedom to the imprisoned king. "O Padre," said he, as soon as he saw Schwartz, "how often I have thought of you when I laid down to rest at night! I have repented on my couch that I did not follow you, and take the advice which you gave me." But there was no real conversion of Tuljajee. He was a drunkard and vicious in his life. He felt the greatest respect for Schwartz, he was very kind to the Christians, indeed he told General Munro that he was convinced that the Christian religion was a hundred thousand times better than idolatry, but he lived and died a heathen. Yet before his death he gave a striking proof of the respect that he felt for Schwartz. He had adopted a child of nine years old, named Serfojee, to be his successor in the kingdom. When his end was near, he sent for Schwartz, and made him guardian of the future Rajah, saying, "This is not my child, but yours; you must be his guardian and protector." Schwartz felt that this arrangement would be unwise, and he advised the king to confide the guardianship of the child to his brother Ameer Sing. This was done, but in after years Schwartz watched over the interests of Serfojee, and when his life was threatened by Ameer Sing, he had him removed to Madras, and placed under the care of the Missionary Gericke.* We shall hear of him later on in connection with Schwartz, whose kindness he never forgot.

Mission to Seringapatam.

In 1779 Schwartz was anxious to build a new church at Tanjore for his increasing congregation, and he petitioned the East India Company for help. No answer was received for some time, and then he was summoned to Madras to confer with the Governor, Sir Thomas Rumbold. To his surprise, the Governor asked him if

* Ordained at Wernigerode, 1765; in India from 1767 till his death, in 1803.

he would journey to Seringapatam, and there see Hyder Ali, and try to induce him to maintain peace. Schwartz was very much surprised at first at this offer, but eventually agreed to go—

because by doing so, I hoped to prevent evil, and to promote the welfare of the country. Besides, I saw that I should have an opportunity of conversing with many people about the things of God, who perhaps never had heard a word concerning God and a Redeemer. . . . I spent three months in Hyder Ally Khan's country. I found Englishmen here, Germans, Portuguese, and even some of the Malabar people, whom I had instructed at Tirutchinapally. To find them in that country was painful; but to renew some part of the instruction which they formerly received was very comfortable. A tent was pitched on the glacis of the fort, wherein divine service was performed without the least impediment. Hyder Ally gave a plain answer to all the questions I was ordered to put to him; so that the Honourable Board at Madras received that information they desired.*

Being told that the Governor intended to give him a present from the Board, he begged leave to decline it, but he signified at the same time that it would make him very happy, if the Board would allow Mr. Pohle, his colleague at Trichinopoly, the same salary that they gave to him at Tanjore. This request was granted.

One circumstance relative to my journey I beg liberty to add. When I took my leave of Hyder Ally, he presented me with a bag of rupees for the expence of my journey. But having been furnished with all necessaries by the Honourable Board, I delivered the bag to them. As they urged me to take it, I desired their permission to appoint this sum as the first fund for an English Charity School at Tanjore, hoping that some charitable people would increase that small fund consisting of three hundred rupees.

This School for Orphans at Tanjore was in after years productive of much good.

Two churches were built in Tanjore, one for the English and one for the Tamil Christians. On Sundays he took five services, preaching in English, Tamil, and Portuguese, "after which," he says, "I go to rest pleasantly tired. Such joy the Lord, my Master, grants me in the wilderness."

* See Report for 1780.

Schwartz's mission to Seringapatam did not ward off the invasion. In 1780 the forces of Mysore, numbering nearly 100,000 men, swept over the Carnatic, and the territory of Tanjore had its full share of the horrors of war. The city was nearly destroyed by famine and pestilence, and it was only the honesty of Schwartz who faithfully paid for the grain, and saved the cultivators from the exactions of the Rajah's officers, that preserved the city from absolute destruction.

Gericke's Conduct.

The Society's other missions at Madras and Cuddalore had suffered even more than Tanjore from war and famine. In 1780 Hyder Ali devastated the whole country round Madras, which was ringed round by a broad belt of flaming towns and villages, extending inland from thirty to fifty-five miles. Round Vellore, where the Society's Missionary Gericke had founded a station, there was a similar circle of devastation. Cuddalore was taken in 1781, and Gericke estimated that three-fourths of the population perished by hunger, pestilence, and the sword. The native Christian congregation was nearly destroyed, and most of the school children perished. If it had not been for Gericke's presence and mediation, worse results would have followed. Hyder Ali's merciless soldiers were ready to sack the town, when Gericke went out to the French General, and pleaded for better treatment. His prayers were granted, and only the French troops entered the city. Gericke was also instrumental in saving the lives of seven British officers, whom he concealed in his own house, when otherwise they would have been delivered up to be tortured by Hyder Ali. For these and other services he received the thanks of Lord Macartney.

Finding that little could be done at present at Cuddalore, Gericke visited Madras, and then went to Negapatam, formerly a Dutch possession, but now in the hands of the English. Here also he did much work amongst all classes and all nations. English, Dutch, Portuguese, and Tamils all claimed and received a part in his faithful ministrations. And Negapatam owed its foundation as a mission station to Gericke.

The Madras Asylum.

Gericke was now to be called to a more responsible post. In 1784 our Society began work for the Eurasian population, for which it has ever continued to care, so far as its means allowed. These people of mixed blood, the offspring of English fathers and native mothers, were already raising a serious question. We read in the Society's Report for that year, that—

> There is a considerable number of children born annually in the British settlements in the East Indies of fathers who are Europeans and mothers who are natives. That of this description there are born annually not less than one thousand in the province of Bengal, not less than seven hundred at Madras, and on the coast of Coromandel, and a proportionable number at Bombay and Bencoolen; that the fathers of these children, being usually soldiers, sailors, and the lower order of people, too often neglect their offspring, and suffer them to follow the caste of their mothers; that the children are not only lost to Christianity, but to the society of which they are born members, and from neglect in their infancy, at ten or twelve years of age are mixed with the natives. That, on the contrary, if a Christian education were bestowed upon them, their manners, habits, and affections would be English, their services of value in the capacity of soldiers, sailors, and servants, and a considerable benefit would accrue to the British interests in India, resulting finally to the advantage of this kingdom and tending to give stability to the settlements.

The Society at this time voted £50 a year as a stipend for an instructor for the children born at Madras, and appealed to the public for other contributions. This appeal met with a liberal response. Lady Campbell, the wife of the Governor of Madras, gave her patronage to the scheme; contributions amounting to £16,000 were given; the East India Company promised five rupees a month for each child; * and the Nabob, willing to pay a graceful compliment to the representatives of the Government, which had saved his dominions from the Sultan of Mysore, purchased a spacious house at the cost of 8000 pagodas (£3200) and presented it to Lady Campbell for the use of the institution. Thus the Asylum for Girls was founded in 1787, and upwards of a hundred children were at once received into it.

* See "Life of Gericke," published by S.P.C.K.

In the following year the Society, on the advice of Schwartz, asked Gericke to take charge of the Vepery Mission at Madras, where Fabricius* had become too infirm to work any longer. Gericke consented to do this, and became also Chaplain to the Asylum as well as chief Missionary to English, Portuguese, and Tamils, a combination of labours which was almost more than he could bear.

The other missions helped by the Society had not at this time so happy a history. At Tranquebar the German and Danish Missionaries were not making progress. For a time all had gone well with them. A third church, called Bethlehem, had been built at Poreiar in 1746, but after that time there seems to have been less expansion. Partly it was caused by a general decay of religion in Germany. Sceptical opinions were held even by teachers of theology, and when the old Missionaries died, no new ones were found to succeed them. Still, in 1786, in their annual letter to the Society, they mention that the whole number of Christians on the books of the Tranquebar Mission since its commencement was 17,716. In 1787, January 23 was "one of the most solemn days ever celebrated at Tranquebar, when their senior and dear brother the Reverend Mr. Kohlhoff kept his jubilee, and had the inexpressible satisfaction of seeing his eldest son, a worthy young man, ordained in the Mission Church, and invested with the holy office of priesthood, according to the ritual of the Lutheran Church."† He had been a pupil of Schwartz, who preached the sermon on the occasion.

Kiernander at Calcutta.

But the least satisfactory of all the Society's missions was that at Calcutta under Kiernander. At first everything prospered. He had married (as his second wife) a lady of considerable means, which he devoted with great liberality to the cause of the mission. A church was built, which cost £5000, and schools to accommodate 250 children. There were several conversions from amongst the Roman Catholics, as well as the natives, and at least three Roman Catholic priests joined the reformed religion. By 1776,

* He was ordained at Copenhagen in 1739, and had been labouring at Madras since 1742.

† Letter from the Danish Missionaries at Tranquebar, March 28, 1787.

495 persons had been added to the Church, but the mission was always undermanned, and Kiernander was growing old. Unfortunately, in his later years he was drawn into land speculations, which failed disastrously. In 1787 he was so involved in debt that his own effects and even the mission church were seized, and at seventy-nine years old, after forty-six years' service as a Missionary, he had to resign, and retired to Chinsurah. Fortunately for the mission, the Rev. David Brown was at Calcutta working as a Chaplain. He and two civilians * (one of whom paid 10,000 rupees to free the mission property from all demands upon it) became trustees of the Church property, and he further took charge of the mission, giving up his post as Chaplain, that he might devote his labours to the natives. This was the beginning of a ministry of twenty years, during which time the mission congregation was mainly dependent on his *gratuitous* services, and he was never absent from his post but for one fortnight. If it had not been for this devoted clergyman, the mission in Calcutta must have perished. In 1789 the Rev. A. T. Clarke was appointed to this mission, and it seemed as if at last the English Church was about to find clergymen of its own, willing to become Missionaries to India. He was sent forth with joy from the Society's House, and great expectations were raised. But in 1791 Mr. Clarke suddenly threw up his charge, and accepted a chaplaincy in the Company's service.

The Church thus deserted by the Society's Missionary must have been shut, but for the kind and very Christian assistance reached out by the Rev. Mr. David Brown and the Rev. Mr. Owen,† by whom, the former gentleman in particular, divine service had been regularly continued to a numerous and increasing congregation.‡

Last Days of Schwartz.

We must return to chronicle the last labours and years of Schwartz. He was ever striving to occupy new ground in the regions beyond. He opened schools at Combaconum and at Ramnad. But the great expansion took

* Charles Grand, Esq., afterwards Chairman of the Board of Directors of the East India Company, and father of the late Lord Glenelg, and of the late Sir Robert Grand, Governor of Bombay.

† He was afterwards Archdeacon Owen, and the founder of the "Clericus" Fund for Soldiers (see p. 456).

‡ Society's Report for 1792.

place southwards, in the district of Tinnevelly. Native Priests and Catechists had visited Palamcottah from time to time, and Schwartz had gone there in 1778 A Catechist named Sattianaden was placed in charge, and the congregation increased. It was two hundred miles from Tanjore, but Schwartz kept up a general oversight. In 1790, after sanction obtained from our Society, Sattianaden was ordained according to the rites of the Lutheran Church, on which occasion he delivered a sermon in the Malabar or Tamil language, which was translated by Kohlhoff, and sent home.

The Society, deeming a production so extraordinary worthy of the public eye, have caused this translation to be printed and published, in order to convince the capacity of the natives for undertaking the office of the ministry, and to shew that the efforts of the Missionaries in India have not been in vain.

In the next year the Missionary Jaenicke,* who had been helping Schwartz for two years, was put in charge of the Palamcottah Mission, and the record of his work in Tinnevelly will be told later.

In 1794 an attack on the Missionaries and their converts in India was made in a newspaper by the private secretary of a governor. The attack is not now worth noticing, but it led Schwartz to write a detailed answer, which, as it takes largely an autobiographical form, is most interesting. He concludes:—

I am now at the brink of eternity; but to this moment I declare that I do not repent of having spent forty-three years in the service of my Divine Master. Who knows but God may remove some of the great obstacles to the propagation of the Gospel? Should a reformation take place amongst the Europeans, it would no doubt be the greater blessing to the country. These observations I beg leave to lay before the Honourable Society, with my humble thanks for all their benefits bestowed on this work, and sincere wishes that their pious and generous endeavours to disseminate the knowledge of God and Jesus Christ may be beneficial to many thousands.

But this long and excellent life was now drawing to a close. Towards the end of 1797 he was attacked with severe illness, and could no longer minister in the Church. But the native Christians, for whom he had

* Ordained at Wernigerode, 1787.

done so much, assembled in his house, and he instructed them there. The school children came to him daily, and, as long as his strength permitted, he saw all who visited him. Serfojee, the future Rajah, came to see him once more, and to him he gave friendly counsel, and with much affection told him to abstain from needless pomp and extravagance, to rule his people justly, and to defend the native Christians from oppression. "My last and most earnest wish is that God in His infinite mercy may graciously regard you, and lead your heart and soul to Christ, that I may meet you again as His true disciple before His throne."

On the 1st Sunday in Advent, very early in the morning, he desired that the Lord's Supper might be administered to him. After this he recovered a little, and on Christmas Day, to the great joy of the congregation, he was able to attend church. But the extreme weakness soon returned, and the end was near. On February 7, 1798, Gericke came to him for the last time and gives a touching account of his last days. His last words, the prayers and hymns he loved to repeat, the patience with which he endured pain, his parting blessing, are all recorded. He died on February 13, aged seventy-one, and was buried the next day at Tanjore amidst the bitter lamentations of multitudes of poor, who had crowded into the garden where his grave was dug.

Two monuments were erected to his memory: one at Madras by our Society, the other by Serfojee Rajah, who in 1801, two years after he came to the throne, wrote the following letter to our Society:—

TO THE HONOURABLE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

HONOURABLE SIRS,

I have requested of your Missionaries to write to you, their superiors and friends, and to apply to you in my name, for a monument of marble to be erected in their church, that is in my capital and residency, to perpetuate the memory of the late Rev. Father Swartz, and to manifest the great esteem I have for the character of that great and good man, and the gratitude I owe him, my father, my friend, the protector and guardian of my youth; and now I beg leave to apply to you myself, and to beg that upon my account you will order such a monument for the late Reverend Father Swartz, to be made,

and to be sent out to me, that it may be fixed to the pillar that is next to the pulpit from which he preached. The pillars of the church are about two cubits broad.

May you, Honourable Sirs, ever be enabled to send to this country such Missionaries as are like the late Rev. Mr. Swartz.

I am, Honourable Sirs,

Yours, faithfully and truly,

SERFOJEE RAJAH.

Tanjore, May 28, 1801.

In answer to this letter, the sculptor Flaxman was commissioned to prepare a monument, which now stands in the church at Tanjore. It represents the last visit of Serfojee to the dying Schwartz.

JAENICKE IN TINNEVELLY.

At the time of Schwartz's death the Missionaries were distributed as follows. Kohlhoff was at Tanjore; Jaenicke was at Palamcottah, whilst Sattianaden and a number of catechists and schoolmasters were carrying the knowledge of Christianity through the more distant districts of Tinnevelly. Gericke and Pœzold were at Vepery, ministering to English, Portuguese, and native Christians. At Calcutta a new Missionary had lately gone out to help Mr. Brown, but in little more than a year he had left. At Trichinopoly Mr. Pohle was at work ministering to a congregation of more than three hundred members, while at Tranquebar there were three Missionaries, who were not very effective or successful.

Of these, the first to follow Schwartz into the unseen world was Jaenicke. He was a man of gentle nature, and great humility. He suffered from repeated attacks of jungle fever, which he bore with fortitude, not sparing himself or neglecting his work. He was the pioneer Missionary in Tinnevelly, and the sower of seed, which later on brought forth an abundant harvest. It was under his direction that the evangelization of the Shanars (or Palmyra cultivators) took place in 1796. They had been worshippers of evil spirits, dreading the malevolent powers of demons, and appeasing them by sacrifices and devil-dances. The movement amongst them to Christianity was most marked, and from one district, when persecuted by their heathen neighbours, they departed, and founded that village of Mudalur (or *First* Town) which remains as

a Christian village to this day. Churches were also built at Ramnad and Palamcottah; but the end of Jaenicke's work was near, and in the year 1800 he died at the early age of forty-one. The other Missionaries write of him with severe affection, lamenting the great loss which his death had brought to the missions in Tinnevelly.

But his work had not failed. At first there was a sharp persecution. In 1801 Gericke, who was since Schwartz's death the senior Missionary, writes to the Society, stating that the congregations had suffered great afflictions from their enemies in several places; had been plundered, confined, and tortured; that some of the little chapels had been destroyed, and the books in them burned; that many had been obliged to hide themselves in the woods, and that it appeared not yet how these troubles would terminate.

Yet in spite of these persecutions by the chiefs, inquirers increased, and whole villages placed themselves under instruction. Sattianaden continued his devoted labours, and in 1802 Gericke visited Tinnevelly again. In the course of this journey 1300 people were baptized, and many idols were put away and temples converted into Christian churches. Though he had to return to his duties at Madras, the increase did not stop. In the course of a few months more, eighteen new congregations were formed, and 2700 persons baptized.

This increase of converts was again followed by a fierce persecution, and the heathen chiefs did their best to stop the flow of conversions. But through the kindly disposition of the collector of the district, these unjust machinations were stopped.

Death of Gericke.

The missions now suffered another severe loss in the death of Gericke. He died in 1803 at Vellore, while on one of his missionary journeys, aged sixty-one. This loss seemed indeed irreparable. No fresh Missionaries were found willing to take up the work; the few who were left were growing old. The Society could only say in faith and hope, "God will still raise up labourers to work in His vineyard among the heathen, and spread abroad the knowledge of those sacred truths which alone can make men wise unto salvation."

For a time it seemed as if this hope would not be fulfilled. Money had indeed been found—Gericke had left his fortune to the mission—but men were few. Pœzold became the senior Missionary; Röttler came from Tranquebar to Madras, and took charge of the orphanage; Pohle was at Trichinopoly, Kohlhoff in Tanjore.

Yet this was the darkest moment before the dawn. The hearts of English people were being stirred to missionary zeal. In 1805 Henry Martyn sailed for India, and in 1806 he joined Mr. Brown at Calcutta. In the same year Corrie (afterwards the first Bishop of Madras) arrived in India, and though both these distinguished men were never Missionaries of our Society, but Chaplains under the East India Company, yet their devoted labours in Bengal amongst the Hindoos were the means of rousing fresh interest in England's great dependency. Still no fresh Missionaries arrived for the missions in South India. Mr. Pohle reports from Trichinopoly that on July 13, 1806, they had celebrated the centenary of "the arrival of the two first Protestant Missionaries at Tranquebar, with thanksgivings and praises to God."

Caste Difficulties.

At this time we find the first notice of a difficulty with regard to caste distinctions amongst Christian converts, which has ever since been a subject on which differences of opinion have prevailed.* The Missionaries did not consider it necessary to insist on a levelling of all classes, or to require the higher castes to eat meat to which they had never been accustomed. In this sensible view our Society upheld them, and the following statement of their position is published in the Report for 1810.

> The Society, of course, does not countenance the adherence of the Christian converts to any former religious restrictions, which are not consistent with their Christian liberty; yet it cannot be in the power or wish of the Society to abolish all distinctions of ranks and degrees in India; nor do they feel themselves entitled to do more than to remind the Christian converts that, with respect to spiritual privileges, there is in Christ Jesus neither bond nor free, neither high nor low; yet

* See Society's Report for 1810.

that such privileges are in no way incompatible with the various distinctions of rank and degrees in society, which are recognized in the Gospel itself, where persons of several ranks and conditions receive, respectively, admonitions and counsel, adapted to their state.

This careful statement seems to express in a few words the opinion of many experienced Missionaries in the present day.

Still the want of men pressed on the few devoted European workers. Questions from home were put as to whether it would be possible to obtain workers from the St. Thomas or Syrian Christians,* but the Missionaries express their opinion that this would be impossible, because they are either Nestorians or Eutychians, and very ignorant.

Mr. Pohle writes in 1810—

Would to God that we could also receive new Missionaries! I am upwards of sixty-six years old; my strength faileth me, and I may soon be gone.

First Bishop of Calcutta.

At last, in 1811, in consequence of the renewal of the East India Company's Charter being before Parliament, strenuous efforts were made to induce the Government and the Company to form a permanent Ecclesiastical Establishment for the spiritual good of Europeans, half castes, and natives, "duly providing for the spiritual wants of all, in lieu of the precarious and comparatively insignificant provision made for them by means of the Chaplains of the East India Company and the Society's Missionaries." An important memorandum was drafted by the Board, and the Archbishop of Canterbury was asked to present it to the directors, and to the Government, which was done in 1812.

* *Note on the St. Thomas or Syrian Christians.*—As early as 1725 Schultz tried to approach these Christians, but found they knew so little Syriac that they could hardly read their service-books. Some of them acknowledged the Pope, having been led to do this through the Jesuit Mission at Goa. Those in the North were Nestorians, and those in the South of Malabar had become Eutychians or Jacobites. The bishop of this portion, Mar Thomas, appealed to the Dutch Commander at Cochin, in 1729, against Mar Gabriel and the Nestorian section; but the only response was a letter from the Dutch minister to both bishops offering his mediation to unite them both in his own true orthodox doctrine (*Abstract of Reports*, S.P.C.K., pp. 604–607).

This was followed up by a detailed scheme, drawn up by the Rev. C. Buchanan, D.D., who had travelled in India, and had used great exertions to get the Church established in India. His full scheme provided for an Archbishop at Calcutta, three Bishops resident at Madras, Bombay, and Ceylon, four Archdeacons, fifty European Chaplains, a hundred country Chaplains, to be natives or Europeans ordained in India, two hundred schoolmasters, and four Colleges, at an annual expense of £144,000. Unfortunately, all this scheme was not accepted, but through the exertions of our Society and the influence of Mr. W. Wilberforce, one of our members, the see of Calcutta (comprising the whole of the British East Indies) was founded, and the Rev. T. F. Middleton * was consecrated as the first Bishop in 1814.

It is interesting to note that when the last German Missionary † was sent out in 1813, the valedictory address to him in the Society's Board Room was delivered by "T. F. Middleton, D.D., Archdeacon of Huntingdon." It overflows with knowledge of Indian missions and zeal for the evangelization of the natives.‡

Our Society immediately made the new Bishop a grant of £1000 "to promote the objects of this Society in India, in such ways as he shall deem most consonant to the Society's designs," and in their valedictory address they ask him to found Diocesan Committees in India. The first Diocesan Committee of S.P.C.K. founded in India was in Calcutta in 1815, and the Bishop writes—

> We are remitting to London £650: one-third of which is the property of the Parent Society, the value of the other two-thirds will be returned to us in books. Our immediate object will be to supply barracks, cantonments, schools, and hospitals with Bibles, Prayer-books, and useful tracts.

Similar committees were founded at Madras and Bombay, and in the course of a few months, he says, members of the Society were to be found all over India from Delhi to Cape Comorin.

* "A scholar and a gentleman in his teens," says his contemporary, Charles Lamb. See Elia's "Recollections of Christ's Hospital Thirty-five Years Ago."

† The Rev. C A. Jacobi, ordained by the Bishop of Zealand, 1812. He died, much lamented, in 1814.

‡ See Society's Report for 1813.

The First Bishop's Tour.

In 1816* the Bishop visited Madras, and inspected our Mission at Vepery, which needed more efficient management. At Cuddalore he found the old mission neglected. He then journeyed on to Tranquebar, the mother station of all our missions. Here the Missionaries were in great distress. The Danish Government had ceded this colony to England, and in consequence no remittances were received any longer from Denmark. Debts were weighing heavily on the mission, and more than a hundred children had been dismissed from school, for want of means to support the teachers. The Bishop at once drew on the Society for £200 out of their block grant mentioned above, and applied it to the relief of the Tranquebar Mission. At Combaconum he met Mr. Kohlhoff, and visited with him the Tanjore Mission; the Bishop had an interesting interview with the Rajah, who spoke much of Schwartz. He also saw Mr. Pohle at Trichinopoly. These two missions specially delighted the Bishop,† and he wrote of them as "the noblest memorial, perhaps, of British connection with India." But to preserve them from decay he recommended speedy and effectual aid. Alas! this could not be obtained; our Society could hear of no suitable persons to carry on the work, and the Lutheran Churches in Germany and Denmark had suffered so much through the revolutionary wars that no Missionaries came any longer from them.

The Bishop's tour was not yet over, for he visited Palamcottah, and wrote most warmly of the native Christians in Tinnevelly. At this time the various congregations in the Madras Presidency were estimated to contain 20,000 souls.‡ From Tinnevelly he went on to Cochin, Goa, and Bombay, and had interviews with the Bishops of the native Syrian Christians. At this period the Syrians reckoned in

* In this year the native minister Sattianaden died.

† "When I came away," he wrote, "Mr. Kohlhoff pronounced over me a prayer for my future welfare. Looking at his labours, I could not but feel that the less was blessed of the greater. Mr. Pohle at Trichinopoly does equal honour to our mission. He has been a distinguished man in point of learning; but he cannot, in the course of nature, have long to live." This good man ended his days about two years after the Bishop's visit.

‡ See Hough's "Christianity in India," vol. v. ch. i.

all 88 Churches, 55 of which were independent of Rome. And in these 55 congregations there were at least 13,000 people, ministered to by 144 clergy.

Foundation of Bishop's College.

In 1818, on hearing that the S.P.G. had placed £5000 at his disposal, the Bishop began to collect funds for a Missionary College, which had long been in his thoughts. Here Europeans and natives would be trained as Missionaries, translations be undertaken, and a higher education be given to all who came. Our own Society gave £5000, and gifts of a like amount were given by the C.M.S., and the British and Foreign Bible Society. The result of these and other gifts was the foundation and erection of Bishop's College at Howrah, of which more will be said hereafter.

In 1819 the Bishop again visited the missions in Southern India; Mr. Pohle and Mr. Pœzold were dead, and though three new Lutheran clergy had been sent out, there were but five Europeans altogether. The Bishop urgently represented the need of an increase, and he also desired that a church should be built at Vepery. This latter was done, our Society giving £2000 towards its erection, which was the estimated total cost. The mission at Madras under the care of Dr. Röttler was now in a flourishing condition, and the Madras Diocesan Committee had done much to put its financial affairs in order, and to re-establish the Vepery Mission Press. In Bengal the Bishop was increasingly active. His great scheme of a Missionary College filled much of his thoughts, and the foundation stone was laid in 1820. But he also worked hard for native elementary education, and schools were founded in various circles round Calcutta.

But all this promising work was for the moment clouded by his sudden death, in December, 1822. Our Society heard the news with great grief, and did what they could to perpetuate his memory. A monument was erected in St. Paul's Cathedral, by joint subscriptions from members of the S.P.G. and the S.P.C.K., and our Society voted £6000 for the purpose of endowing five scholarships (to be called *Bishop Middleton's Scholarships*), and of affording a salary for a Tamil teacher in the new College.

Bishop Heber.

It would be impossible to set forth in detail all the grants we were able to give to his successor, the great Heber, Bishop and poet, who was consecrated in 1823. He was a zealous advocate of the missionary cause; before he sailed he preached the Annual Sermon to the Society, and his first letters describe his visits to the village schools founded by the Society, round Calcutta and Burdwan. In 1824 he ordained Christian David, a native of Malabar, who had been for years a Catechist in Ceylon, sent there from the Tranquebar Mission. This was the first native of India who was episcopally ordained. His long tour through India, from Bengal to Bombay and Ceylon, in days when means of communication were difficult, gave him a great insight into various parts of the country. In 1826 he again left Calcutta to visit Madras. Here he visited the schools and the new church at Vepery, going also to Cuddalore, where he devised a plan for the revival of the mission, cut short, alas! by his premature death. Good Friday and Easter were spent at Tanjore, seeing the Rajah, and preaching to and confirming native Christians. Then he went on to Trichinopoly, where the end of his earthly life came on April 3, 1826. Monuments to his memory stand in St. Paul's, and at Madras, and the Society founded two scholarships at Bishop's College to perpetuate his name, but the impulse he gave in his short episcopate to Church work in India remains his proudest title to honour.

The Transference of the Mission.

We must stop here to describe in more detail the handing over of our missions in Southern India to the S.P.G. This took place during Heber's episcopate in 1824. Our Society, notwithstanding the success of its missions in Southern India, felt unable to extend its care, as was desired, to the whole of Hindostan. Bishop's College, which was mainly supported and managed by the S.P.G., was expected at that time to be the main institution for the conversion of the East. Missionaries and Catechists could

there be educated; translations had already been begun; would it not tend to unity of administration and quicker conversions if the missions in Southern India were transferred to the S.P.G.? Then our Society could devote their undivided attention to the support of their diocesan and district committees, to the dispersion of the Scriptures and other books, and to the maintenance of schools both for Europeans and natives.

Further, Bishop Heber laid stress on the need of "episcopally ordained clergymen." He was far from being dissatisfied with the Lutheran Missionaries, yet he wrote: "There is a difference between them and us in matters of discipline and external forms, which often meets the eye of the natives, and produces an unfavourable effect upon them."

The work of the Society was also growing in foreign parts. District and diocesan committees had been founded in Quebec, Montreal, and Halifax, and in the West Indies. The small mission in Southern India was, in fact, the only place where our Society was endeavouring to provide Missionaries, while the S.P.G. had been incorporated for this very purpose, and had now extended their operations to India. So, after much consideration, the following resolution was passed on June 7, 1825 (the Archbishop of Canterbury in the chair):—

> Resolved that this Society do continue to maintain the Missionaries now employed by it in the South of India, during the remainder of their lives, and that the management and superintendence of the missions be transferred to the Society for the Propagation of the Gospel.

This charge was readily undertaken by the S.P.G.*

Looking back now, after more than seventy years, we can admit the wisdom of the course which was then adopted. It was no doubt a serious step to take, and the severance of the missions from this Society after a connection of a hundred years was a matter of deep regret. Yet to have retained them, when a sister society, founded for the purpose,

* At the time of the transference of the missions in Southern India to the S.P.G. the figures show that there were in them 8352 Christians under the care of six Missionaries, assisted by 141 native lay teachers, and the schools contained 1232 pupils (see S.P.G. Digest, p. 503).

and able to adopt them, was willing to take them over, would not have been for their benefit. It might have savoured rather of jealousy, than of a wish for God's honour. The field was large enough for both societies to work, each in its separate department. And while the S.P.G. could send out and maintain living agents, the S.P.C.K. could provide books, distribute literature, work at foreign translations, and found and support schools.

CHAPTER IX.

LATER WORK IN INDIA AND THE FAR EAST.

When the news reached England of the death of Bishop Heber, the Society "solemnly expressed its sense of the calamity with which God had been pleased to visit the Indian Church," and £4500 were at once voted, partly for the building, repairing, and enlarging churches, chapels, missionary premises, and schoolhouses in the Tanjore district; partly in extending the Mission Press at Vepery; and partly in endowing two Heber Scholarships at Bishop's College, Calcutta. But our Society also felt that the deaths of these two Prelates had been accelerated by the enormous burden of the see of Calcutta. They therefore presented memorials to the Government and to the directors of the East India Company, asking that the diocese should be divided, and at least a Bishop appointed for each Presidency.

Two more Bishops of Calcutta * were, however, to die, before any division of the unwieldy diocese took place.

Thus, as the Committee point out, during the ten years which had elapsed since Bishop Middleton's death and the arrival of his fourth successor, the Church of India had been deprived of episcopal superintendence during periods amounting in the whole to nearly *six years*.

It was during the episcopate of that successor, Bishop Wilson, that the division of the diocese at last took place.

Help towards Education.

During these earlier episcopates our chief help was given to education. Both Bishop Middleton and Bishop

* Bishop James in 1828, and Bishop Turner in 1831.

Heber had pressed upon our Society the importance of native schools, and in 1825 we started a separate fund for their support, and more than £6000 were appropriated to it in that year. Henceforth "the establishment and maintenance of native schools in Hindostan was the great *Indian* object of the Society." *

In the Report of the Society for 1826, grants for schools in India amounting to nearly £3000 are enumerated, and it had further made "itself responsible to a much larger amount for the expenses which its committees may incur in promoting the education of the people of Hindostan."

£1500 were also given for the improvement of the mission buildings at Vepery, and in Calcutta Bishop Turner drew £300 of the block grant at his disposal (1) for the fitting up of a large warehouse as a Mariners' Church at Calcutta, (2) for a new church at Howrah, and (3) for a Central Native School at the same place.

In 1833 help was promised by Bishop Wilson, out of the block grant given to him, to a church at Endally, near Calcutta, and £250 were given for the further support of the mission schools in Southern India, which now contained 3220 children. The Vepery buildings were again enlarged, at a cost of Rs. 14,000.

Bishop Wilson in Southern India.

The most interesting letter from India at this period was one from Bishop Wilson describing his first visitation of the missions in Southern India, and the strong line he had felt bound to take on the subject of caste. To him, as to his predecessors, the first sight of these Christian congregations founded by our Society's Missionaries was full of interest.

When indeed I am present at the immense congregations assembled in the churches,—when I witness the order, the devotion, the death-like attention, the echoing responses which put to shame the tame whispers of European auditories, in every station,—and especially when I see the crowds of communicants at the awful mysteries of the Body and Blood of our Lord,—I still say, with the first eminent Prelate of this See, "These Southern Missions form, in a Christian view, the noblest memorial of British connexion with India." I still say,

* See S.P.C.K. Report for 1824.

with the second Prelate, "Here is the strength of the Christian cause in India." And I add, with that beloved Bishop, "It would indeed be a grievous and heavy sin, if England and all the agents of her bounty, do not nourish and protect these Churches."

But he found that members of different castes would not communicate at the same time, or drink out of the same chalice. So he goes on to speak of the necessity of removing "the heathen usages of caste in the Christian Churches." "Whilst the master minds of Swartz and Gericke remained to keep down the attendant heathen practices, caste was comparatively harmless. It seemed more of a civil distinction." But he now felt that a crisis had arisen, and that nothing but the total abolition of all heathen usages, connected with this antichristian and antisocial system, could save these missions. He intended to treat them "with extraordinary tenderness," but "all overt acts as respects the Church and the public worship of God" must be discontinued. Naturally this stricter discipline, however necessary, met with some opposition. It was, however, persevered in, and when the see was divided, the first Bishop of Madras, Bishop Corrie,* in his short episcopate had to use all his efforts to be a peacemaker, and yet not to allow heathen customs or caste distinctions to obtrude themselves into Church worship.

In 1836 Röttler died, aged eighty-seven. He had laboured in India for more than sixty years, and his work at the school at Madras, and his labours as a translator of both Bible and Prayer-book into Tamil, were of lasting benefit to the Church. In this year a new scheme was started for the establishment of a grammar school at Vepery, and £2000 were given by our Society for a first outlay, and a further grant of £500 a year for two years.

The question of the connection of the East Indian Company with idolatry had been before the Board of our Society for some years. In 1832 they presented a memorial, praying that all British patronage and support from the service of idolatry might be withdrawn, and that the tax on pilgrims might be abolished, as the collection of this tax countenanced immoral practices and made English

* *Note on Bishop Corrie.*—He went out to India in 1806, was a great friend of Henry Martyn, was appointed Archdeacon of Calcutta in 1823, consecrated first Bishop of Madras in 1835, died February 5, 1837.

officials give encouragement to the increase of pilgrimages.* Promises were made of the abolition of this tax, but nothing was done, and a further memorial was presented in 1837. Bishop Wilson in a strongly-worded letter thoroughly supports the action of our Society.

In this year (1837) the appointments to the other two Indian bishoprics were at last completed, and Bishops Carr and Spencer were consecrated to the sees of Bombay and Madras respectively. Our Society voted to each bishop a block grant of £500, and a like sum was given to the Bishop of Calcutta.

Year by year growth is recorded, and Christianity is no longer scouted or ignored in India. In 1839, the foundation stone of the new cathedral was laid at Calcutta, and our Society voted £5000 towards the cost of the building, which Bishop Wilson estimated to be £40,000. His later letters are full of the interest he took in the growing building, which took eight years to erect, and was the finest church of the day in India.

Death of Kohlhoff.

In 1844 news came of the death of the younger Kohlhoff, who was nearly eighty-two when he died. He was the son of the elder Kohlhoff, and was the pupil of, and then an assistant to, Schwartz, who ordained him according to the Lutheran rite. He laboured for fifty-eight years in India after his admission to the ministry.

For some years he was the only Missionary Clergyman in the South of India. All the present Mission Stations, including Tinnevelly, were at one time committed to his charge. Thousands who had never heard the name of Christ were through his instrumentality brought out of darkness into His marvellous light. He was always travelling about from village to village, excepting the latter few years; and his name among the poor villagers is held in great veneration.†

* "It appeared that the tribute levied upon pilgrims is collected by agents of the East India Company and appropriated, with the sanction of Government, to the services of the idol temples. The car in which the revolting idol of Juggernaut is drawn, and under the wheels of which the voluntary victims of this dreadful superstition are crushed to death, was stated to be 'adorned with a covering of striped and spangled broadcloth, annually furnished from the export warehouse of the *British* Government'" (see Reports for 1832 and 1837).

† See letter from Rev. F. H. W. Schmitz in Report for 1844.

He died just before a great increase of converts in Tinnevelly, so his mortal eyes never saw the fruit of the labours of himself and other labourers. But the seed sown by them did not fail, and five thousand persons embraced Christianity in that same year of his death. At this time we first hear mention of the Rev. R. Caldwell, afterwards to be so famous as Bishop in Tinnevelly. His proposed church at Edeiyenkoody (*sic*) was given £50; £150 were also given to the Madras District Committee, for church building, and both in the S.P.G. and the C.M.S. missions a great wave of conversion was experienced. Devil temples were given up, idols with gold and silver coins attached were handed over to the Missionaries, and the progress from that time to the present day has by the blessing of God never ceased.

Ceylon.

A word must here be said about Ceylon, which though not properly part of India, has yet been popularly connected with it. At first it was attached to the bishopric of Calcutta, but in 1835 it was transferred to the bishopric of Madras. Grants for church buildings were made at various times by our Society, and in 1845, when the first Bishop (Chapman) was consecrated, a block grant of £300 was placed at his disposal.

Mission Schools.

The time had now come to review the help bountifully given for many years to the missions in Madras and Southern India. It seemed no longer necessary, now that the Society had no Missionaries in its employment, to continue to send the annual supply of stores of all sorts, which they had been accustomed to receive. Still, the mission schools and seminaries needed assistance, and £800 were given to the Madras committee for these purposes in 1847.

This was not the only effort made for religious education. Our Society has always felt that schools and Colleges are most important agencies in missionary work. In these the rising generation can be educated in a Christian atmosphere and under Christian influences, even while they remain heathens. Prejudices are removed, and fresh

ideas imparted, which take root and grow. At times arguments are heard against Missionaries devoting so much time to school teaching. But though education may not appear at first to be direct evangelistic work, yet in the long run it is proved to be the best instrument in the hand of the Missionary, when wielded by him in a Christian spirit as a Christian teacher. In 1849 (our last Jubilee year) the Bishop of Colombo pressed on us the importance of religious education, and we helped him, by a grant of £2000, to found St. Thomas' College in Colombo, which comprised a College proper, a Divinity School, a Collegiate School, and a Native Orphan Asylum. This institution is said to have educated two thousand students from 1850 to 1892, including representatives of Singhalese, Tamil, Burgher, and English races.*

Church-building continued to be undertaken both in the diocese of Madras and that of Colombo, and our Society was ever ready to help. One curious case mentioned by the Bishop of Colombo may be of interest. Writing from Badoola, he says—

> In 1844, when Major Rogers, of the Ceylon Rifle Regiment, was Government Agent of this large district, a sudden visitation of God's providence deprived him of life, and the province of his services, in an awful thunderstorm; and so great was the esteem in which he was held throughout the colony, that a public subscription was raised to perpetuate his memory in the scene of his active labours; in their contributions to which fund the native chiefs were very zealous. And on its being therefore left to them to determine at a public meeting what tribute to the worth of their departed ruler would be most acceptable to them, the most intelligent of the Singhalese chiefs . . . proposed that "as the Buddhists would build a temple in honour of a great man, whose memory they wished to cherish, no better monument than a Christian church could be raised in his native town, to mark their respect for a Christian gentleman, to whose memory they wished to do all the honour they could." This proposal was unhesitatingly adopted and the subscriptions collected, with which the church will now be built. I should feel very thankful for a small grant towards this church.

So wrote the Bishop of Colombo, not without effect.

In 1853 he also asked for, and obtained, a grant of £500 towards the cathedral at Colombo.

* See S.P.G. Digest, p. 795.

In 1854 the S.P.G. appropriated the interest of its Indian Jubilee Fund of £8000 to the establishment of a mission at Delhi. This forward policy won the support of our Society, which granted £1000 to further native education in that great Mohammedan city.

For two years encouraging reports were received from Delhi, and there were over a hundred scholars in the city school.

The Mutiny.

But terrible times were coming on India, and the first blow fell on this mission to Delhi, which had been started so successfully, and already in its short history of three years made substantial progress. Dr. Kay, Principal of Bishop's College, sent this news on June 5, 1857:—

> The Delhi Mission has been completely swept away. . . . It is not, indeed, absolutely certain even now what has occurred. Yet even the most sanguine are compelled to believe that the Rev. Mr. Jennings and his daughter, the Rev. Mr. Hubbard, Mr. Sandys, and Chimmum Lall were all killed.

He mentions others by name, who had shared their fate.

The news of the great Mutiny stirred all hearts to think of England's duty towards India. Those who remember this awful crisis will recollect how great were the fears, and how gloomy the predictions heard on all sides. Our Society was stirred to its depths, and determined that a special effort must be made on behalf of India. £10,000 were set apart to be employed in founding Christian schools throughout all the Indian presidencies, especially superior boarding-schools for girls, and training institutions for masters and mistresses; and also in providing and circulating good books. Thus the national disaster was met and faced in the best way that was possible.

In this terrible time of trial, Bishop Wilson of Calcutta passed away. He had been Bishop for over twenty-five years. His successor was Bishop Cotton. But before he was appointed, our Society memorialized the Government, praying that the see might be divided, and a Bishop be appointed for the North-Western Provinces, and another for the Punjab. It took nearly forty years before the prayer of this petition was granted.*

* Bishopric of Lahore founded 1877; bishopric of Lucknow founded 1894.

Southern India had not suffered as other parts of India had, and the Bishop of Madras considered that this peaceful condition was owing to the fact that Missionaries had been working there for so long a period. He wrote—

> We have never had just cause for alarm in this presidency; our troops have stood firm, and some of them are doing good service. There are two facts resulting from this mutiny, which I hope will not be forgotten, viz. that wherever Christian influence has most prevailed, there has been least cause of fear, and most attachment to our Government; and where there has been jealousy to keep men from Christian influence, there the violence and bad passions of the mutiny have been most prevalent.

Mission Seminaries and Female Boarding-Schools.

The peace which reigned in Madras enabled that diocese to take full advantage of the money voted specially by our Society for native female education. Five boarding-schools for girls were started at Edeyenkoody, Christianagram, Nazareth, Moodaloor, and Puthiamputhur, in which 185 girls would be taught and cared for. A grant of £500 a year was voted in 1859, 1860, and 1861; while £500, £400, and £350, were voted in the same years for boys' schools in Tinnevelly.*

In 1862 £400 were given for female boarding-schools, and £300 for the schools in Tinnevelly.

In addition to these efforts for native education, our Society had never ceased to help certain mission seminaries, where native clergy and schoolmasters were trained. The most famous of these were at Vepery (re-started in 1848) and Sawyerpuram (founded in 1842), both of which have been largely and continuously assisted by us, though managed by the S.P.G. In 1863 £150 were given to Vepery, £30 to the Tanjore seminary, £30 to Sawyerpuram, and £200 a year for five years was granted for the native female boarding-schools. These grants were continued at the rate of £300 a year till 1892, and since then at the rate of £200 a year, and allocated on certain rules by the Madras District Committee of S.P.C.K.

* In 1861 Bishop Dealtry, of Madras, died, and was succeeded by Bishop Gell, who still holds this see.

Eurasian Schools.

Education in the Calcutta diocese was specially needed at this time for the poor English and Eurasian boys and girls. Central schools were started at Simla and Sandown, and a Diocesan Board of Education was established in 1863, "to aid in the foundation of schools for the middle and lower classes in the great cities of the plains." Towards this object our Society voted £300. Scholarships for natives were given at the C.M.S. College at Agra.

In 1865 schools were started at Mussoorie and Darjeeling, and our Society granted £100 a year for three years to each school. Bishop Cotton, formerly a master at Rugby, took a great interest in all educational efforts, and when, in 1866, he was drowned in the Brahmapootra river, through slipping from a plank as he was crossing to his boat from the shore, these hill schools were endowed as the best tribute to his memory that could be devised. He was succeeded by Bishop Milman, who was consecrated in 1867. At this period the Society's funds available for money grants were very low, and though translations were undertaken, and many books distributed, yet other grants to India were not numerous. But this time of depression in our funds passed away, and in 1869 £3000 were voted for Church objects generally in India, and £1000 for "educational purposes in Independent Burmah." This latter grant was made in consequence of the striking effect produced (for a time at any rate) on the King of Burmah, by the teaching powers and devoted life of the Rev. J. E. Marks.

In the diocese of Bombay, also, education was being well looked after. In 1841 a grant of £1000 was made towards the cost of new buildings for the Indo-British Institution in Bombay. The neglected condition of the Eurasian population always drew forth the sympathy of our Society. In a letter dated March, 1864, the Bishop of Calcutta describes his visitation tour throughout India, and mentions, *inter alia*, "The most notable feature of Bombay is the great stride which has been taken by female education, in which the capital of the Western Presidency is *facile princeps* among Indian cities." Our Society had granted £500 a year for five years in 1859, for educational purposes to the diocese of Bombay.

But this diocese soon after needed larger help. In 1870 a great educational scheme was started in Bombay by the Bishop to found schools for European and Eurasian children. Since the Mutiny a great change had come over India, and many Europeans connected with railway and trading companies had settled in the country, marrying often native women. This necessitated a far larger provision of schools than had been needed before, and it was proposed to found schools at Byculla, Bombay, Kurrachee, Poona, Panchgunny, and Belgaum, at a total cost of £70,000, of which the Government were expected to contribute half. Our Society could not remain deaf to such an appeal as this, and £5000 were at once voted.

In 1872 a similar appeal came from the diocese of Calcutta. £2000 had been set aside in 1869 for educational purposes in India. To this sum a further grant of £3000 was added, to enable the Bishop to build and enlarge schools in his diocese for Europeans and Eurasians. £1000 were also given in that same year to further the cause of Zenana visiting and of native schools in and around Delhi, and other large towns. Bishop Milman felt very strongly the urgency of female education "for religious, social, and even political reasons, there being no more effectual nurses of the fanaticism of the Mussulman and of the superstition of the Hindoo than the women of India." The work devotedly done at Delhi by Mrs. Winter for the woman of India for twenty-three years (1858–1881) is well known to all.

Increase of the Episcopate.

The time had again come when further efforts were made by the Society to increase the Indian episcopate. Conferences were held in 1875, at which representatives from the S.P.G. and C.M.S. were present, and a deputation, headed by the Archbishop of Canterbury, waited on the Marquis of Salisbury at the India House. Not much hope of help from legislation was held out by him. The House of Commons, he said, always received proposals of Indian legislation with considerable apathy, and ecclesiastical legislation with considerable repulsion; and when these two were combined in the same proposition he feared that there might be some difficulty, not in obtaining the assent

of the majority of the House of Commons, but in obtaining the time and consideration which would be necessary to enable such a project to pass into law.

However, the Society set aside £15,000 to assist any well-matured scheme for the maintenance of additional Bishops in India, and the sudden death of Bishop Milman drew fresh attention to the enormous burden of the see of Calcutta. The Archbishop of Canterbury convened a meeting at Lambeth Palace on July 1, 1876, which was attended by two ex-Viceroys and many others interested in India, and at which our Society was well represented. The following resolutions were passed:—

1. That it is desirable that a territorial bishopric be founded at Lahore as a memorial to Bishop Milman.

2. That it is desirable that a territorial bishopric be founded at Rangoon, and that the Winchester Diocesan Fund * would, in the opinion of this meeting, form a proper nucleus for the endowment of such see.

3. That by agreeing to the desirableness of appointing two such Bishops this meeting does not overlook the further increase of the number of Bishops in India.

Out of the £15,000 set apart as above-mentioned, our Society agreed to allocate £5000 towards the endowment of the see of Lahore, and £5000 for the see of Rangoon.

To complete the record of help given towards bishopric endowment we must not omit to state that in 1889 the Society voted £5000 towards the endowment of each of the two new sees of Lucknow and Chota Nagpore. It was, however, some years before all the preliminaries were finished, and the two Bishops consecrated. A similar grant (£5000) was likewise made in 1891 towards the endowment of the see of Tinnevelly, though Bishop Morley was not consecrated till 1896.

Religious Education.

We place together here several grants given during the last twenty years for education.

* This fund had been raised by the diocese of Winchester for the endowment of a new see in India, at the time of the last Day of Intercession for foreign missions, partly through the exertions of the Rev. Edgar Jacob, Chaplain to the late Bishop of Calcutta, and now Bishop of Newcastle. It amounted to upwards of £7000, and the promoters of the fund were willing to allocate it to the new see of Rangoon. As long ago as 1853, Bishop Cotton had written on the necessity of separating Burmah from the bishopric of Calcutta.

In addition to the £300 granted each year for the mission seminaries and female boarding-schools, two grants of £100 were given to Mr. (afterwards Bishop) Caldwell in the years 1876, 1877, for special evangelistic work amongst the higher castes in Tinnevelly. A great meeting held in the "mandapa," or entrance hall, of the idol-temple at Alvar-Tirunagari, one of the holiest shrines in that part of India, when he preached to over a thousand high-caste Hindoos, was a most striking result arising from these grants.

The Zenana work at Delhi continued to prosper, and £750 were voted not only towards the building of a girls' boarding-school, but also for the training of pupils and lady Missionaries. A Training College for teachers was also planned by the Bishop of Calcutta at Naini Tal, and the Society promised £800 towards it. A similar College had been started at Poona, and £1000 were given to its establishment and £540 for maintenance. In 1882 £500 were given to an institution in the Kemmendine Road, Rangoon, in which the new Bishop (Titcomb) was interested. All these institutions were designed for the training of a native ministry and for native Catechists, objects which have been very near to the Society's heart since its first foundation. The same purpose of training natives led to the starting of the new College at Tuticorin, planned by Bishop Caldwell, to which we gave £750 in 1883. Higher education in Tinnevelly was now being eagerly sought. The Christian natives were usually poor, and were unable to give their children a higher education, yet when these natives were given opportunities, they were capable of assimilating learning. Bishop Caldwell laid a large scheme before the Society in 1884, and £5000 were set aside to be given in scholarships to both Christian boys and Christian girls, for the following six years, so that they might gain a good Christian education.

It was wonderful to notice how education and Christianity went hand-in-hand throughout India. Of old a native girl was very rarely taught to read, and the low-caste boys were mostly uneducated. But so soon as Christianity took hold of the native races, schools began to be started everywhere; the girls as well as the boys were placed on an equality of opportunity, and the Christian natives showed a desire for education which was

very remarkable. At Trichinopoly a Training College for Female Teachers was helped by us. At Poona, Dapoli, and Ahmadnagar, in the diocese of Bombay, grants for schools were voted, and in Calcutta the old Free School, established in 1758 by Kiernander (see p. 269), was given £400 towards its enlargement.

In 1885 still more help was given.* £1500 were voted for the payment of a Professor at Caldwell College, Tuticorin, and the grant of £300 a year for the mission seminaries and native boarding schools in the diocese of Madras was renewed. The grant to the Zenana Mission at Delhi was also repeated, and £750† were given to the great venture of the Cambridge Mission, who had determined to found a College at Delhi, where university teaching by Christian Professors was to be given to all natives of whatever religion. That College (St. Stephen's College) has since then become the leading College in the Southern Punjab.

While the natives of India were thus being helped, the poor Eurasians and Europeans were not forgotten, and £5000 were set aside to help the Bishop of Calcutta to provide schools for them. The Committee felt—

> That a population of partly European origin growing up in the midst of the native population, not only without religious education, but apparently without education at all, could not but injuriously effect the natives, and would materially hinder missionary operations, whereas the presence among them of a large community, virtuously brought up from childhood to lead godly and Christian lives, would dispose them as much as anything could to accept Christianity.

In 1890 a further sum of £2000 was voted for scholarships for native Christians, both boys and girls, who were being taught in Caldwell College, Tuticorin, and its affiliated schools; while in 1895 no less than £2450 were set apart for scholarships in the diocese of Madras.

The increased efforts made for the Telugu people in this diocese also called forth the Society's aid, and a grant of £400 was made towards the erection of a Training College at Nandyal, where the best of the Telugu

* Altogether the grants in 1885 for education in India alone amounted to £7660.

† Increased to £1000 in 1890.

Christians would be trained as teachers and catechists and clergy.

Even technical education was not neglected, and a grant of £150 a year for three years was voted in 1892, for an Art-Industrial School at Nazareth, Tinnevelly, where native Christians might be taught various trades, so that all need not swell the ranks of clerks and teachers.

In other parts of India Christian education continued to flourish, and ever the Society was asked to help. Bishop's College, Calcutta, since its removal from Howrah into the city (in 1880), had quite recovered its position, and in 1894 the Society voted £300 towards its further enlargement. Thus more native Christians were enabled to reside and to be educated in a Christian College atmosphere. This need of separating Christian students from heathen surroundings was felt elsewhere, and even when they attended Government (non-religious) Colleges, the advisability of placing them in Christian hostels was insisted upon. Our Society helped at Ramnad, Ranchi, and Trichinopoly to secure Christian boarding-houses and schools.

Many grants have had to be omitted for want of space, and it is impossible to record here all that the Society has done for the higher religious education of the people of India. That this work has not been without its evident results is shown by the figures in the Indian Census, and is testified to by numbers of unbiassed observers. But perhaps the most striking testimony of the good done is contained in the following letter, written by an ordained native clergyman, the Rev. R. Dutt, who is working amongst his countrymen at Cawnpore. Writing to the Society for a grant towards a school, he said—

Our mission schools in India are doing, to my mind, a great work among my non-Christian brethren. We can point to great numbers of Christians who owe their conversion to the Bible-teaching imparted in these schools, and who are now adorning their different professions by quiet consistent Christian lives. Our Bishop, at the last Confirmation held in Cawnpore (November, 1889), confirmed two such—one a graduate and the other an undergraduate of the Calcutta University. There is scarcely a single native clergyman in the whole North of India but can trace his first drawing to Christianity to the Bible-teaching he received in mission schools. Apart from these direct results, we can see a great change coming over the religious thought of the young men of the country. Their ideas

on fundamental religious questions are changing. God is no longer with them the creation of sterile metaphysics, but a personal God, the Father of mankind. Then their idea of man is changing. It is a commonplace to hear them say that all men are equal in the sight of God, and that it is childish to think of approaching God with sacrifices and offerings. There is direct communion, they say, between God and man in sincere prayer. One of the signs of the times is a small society of Hindu students, which meet weekly under the presidency of one of the Oxford Missionaries. They call themselves "the Society for the Study of Christ." They take up each week some small portion of the New Testament, and talk it over with their president. I look upon these as very great changes, and extremely hopeful for the future. God in His own time will bring large acquisitions to His Church.

Looking back over the time since the first Danish Missionaries went to India, and summing up the efforts which have been spread over the last nearly two hundred years, may we not cry in humble thankfulness, "What hath God wrought!"?

China, etc.

We add to this chapter a short account of other Asiatic grants, and we commence with help given to China. In 1843 the condition of that great empire came before the Society,* and £600 were voted for promoting the Society's objects in that country. This grant was chiefly expended in the following way, as set forth in a letter written by the Rev. V. Stanton, Chaplain at Hong-Kong:—

I. Pecuniary assistance for

1. A Church, of a large size, and on a more expensive plan than those ordinarily erected in England.

2. Schools for Chinese children, conducted by English and Chinese teachers, under my own supervision.

3. Printing of the Bible, the Book of Common Prayer, and other books and tracts, in the Chinese language.

II. Grants of the Society's publications:

1. Books, globes, maps, Scripture prints, and stationery of all kinds, for Schools.

2. Bibles, Prayer-books, and tracts, for distribution among sailors and others.

* We read in the minutes of March 1, 1768, "*If ever there sh^d be a Mission in China, A. D. Congreve promises for himself or Ex^r* £100." Was this promise ever fulfilled, when, after three-quarters of a century, a mission to the Far East was helped by us?

3. Books, to be deposited in a Library intended for the use of students, and for circulation among British residents in China.

III. A grant from the fund of Clericus, of books and tracts, to form Lending Libraries for the British troops in China.

In 1846 (as will be read in Chapter XIV.) our Society voted £2000 towards the endowment of the see of Victoria, Hong-Kong, and in 1849, when Bishop Smith was consecrated, our Society voted £300 towards the expense of printing suitable publications in Chinese. But the largest grant of this year was one of £2000 towards the foundation of a Missionary College at Victoria, where native clergy and Christian teachers were to be educated. This has proved of great service to the Church in China. In 1874 this College was further helped by a grant of £1050 for the training of Chinese Christians who were being prepared for Holy Orders.

Our other grants to the dioceses of Mid China and North China have been chiefly to help Medical Missions (see Chapter XVI.), though the erection of churches and schools has been assisted at Chefoo, Peking, Shanghai, and Shaou Hing.

In Japan and Corea, also, our chief work has been the assistance of Medical Missions, though schools have been helped at Tokyo and elsewhere.

Druses, Kurds, Nestorians, Assyrians, etc.

Turning to Western Asia, we note that in the early years of the Society's existence it made tentative efforts to get into touch with the Greek Church, and our Missionaries in India made inquiries about the Christians of St. Thomas — that interesting survival of the missionary labours of the Nestorian Church in the fifth or sixth century of our era. Our later grants to help these struggling Churches, and to evangelize their Mohammedan invaders may be shortly recorded here.

In 1838 our attention was drawn to the countries bordering on the Euphrates and Tigris. The Royal Geographical Society was then sending out an expedition to explore in Kurdistan, and our Society voted £500 towards the expenses of Dr. Ainsworth and Mr. C. A. Rassam,

who were sent out with the following instructions from the Society:—

1. To make enquiries into the general state and condition of the Chaldæan, Nestorian, Jacobite, and other Christian communities, and especially of the Independent Nestorians in Kurdistan. To take notes of these enquiries in the principal towns, and to transmit them to the Society.

2. To enter into communication with the bishops and clergy of those communities, and to ascertain their views as to the present state of religion, and the means of improving it.

3. To ascertain, as far as may be practicable, the number of the bishops, their names and places of residence, with the number of their Churches, and clergy, and the amount of the people belonging to them.

4. To enquire particularly into the state of Education, both of the clergy and laity, the number of Schools, the places where they are situated, and the books which are most commonly used.

5. To consider what may be the best means of improving the existing schools, or of establishing others, and to confer with the bishops and clergy upon this point.

6. To give an account of the Liturgies used in the Churches, and to state the forms used in the administration of the Sacraments, and in the services generally, taking care to note down whatever appears superstitious, and not consistent with the usages of the Primitive Church.

7. To purchase any ancient manuscripts of the Holy Scriptures, of Liturgies, or books relating to the History of the Church, or of any subject which may be interesting to religion; or to have copies made of such as the possessors may not be willing to part with.

The first results of this expedition were not very hopeful, as these two explorers lost all their goods in the great battle which took place at Nezib between the Turks and the Egyptians, and the Society voted them a further sum of £250.

Mr. Rassam afterwards became Consul at Mosul, and the manuscripts which he and Mr. Badger collected for the Society were given, in 1887, to the University of Cambridge.*

This exploring expedition was followed by other efforts of a more directly educational and religious character. In 1841 the Bishop of London (Dr. Blomfield) asked the Society to help in educating the Druses of Mount Lebanon, who had lately requested the English Government to send

* See note at end of this chapter.

teachers amongst them to instruct their youth. He sent the following particulars of this strange people, which had been communicated to him by the Rev. G. P. Badger, who obtained his information from the secretary of the Emir Beshir:—

The number of Druses in Mount Lebanon is about 30,000.

The number in the region of Hashbeia, Safed, and the Haman, 20,000.

The Noosairiyeh inhabit the mountains of Latachia, seventy miles north of Beyroot, and are divided into two sects, both deifying Ali ibnoo Ali Taleb, the son-in-law of Mohammed; one sect worshipping him in the Sun, the other in the Moon. These people are in a state of the darkest paganism, but not hostile to Christianity; they are in number about 40,000, but are not subject to the Emir Beshir.

The Ismaliyeh inhabit the country between Hamah and Latachia; are divided into two sects, and both deify Mohammed ibnoo 'l Hanafi, ibn' Ali, ibn' Ali Taleb. The object of their worship is generally a young female. Their religious rites will not bear description. They are a simple but very ignorant people, who have dwelt for many centuries in the vicinity of Christians, without exciting their compassion. They number about 20,000. The Druses themselves have, for the most part, a strange mixed and mystical religion, neither Mohammedan, Pagan, nor Christian. Some are Maronites.

All these people, to the number of 110,000, may be expected to derive benefit, sooner or later, from the instruction to be afforded to the Druses.

Our Society responded warmly to the Bishop's request, and voted £500 towards this mission; but political troubles prevented its being started. In the same year Mr. Rassam wrote to the Society about a similar effort to be made for the Nestorian Christians in Kurdistan. The following extract from his letter will be read with interest:—

When I was last at Constantinople, the Nestorian Patriarch sent me a letter, expressing a great desire to know what had been done for them in regard to education; but, unfortunately, this letter fell into the hands of a Popish Bishop, who is now at Baghdad, but I will certainly try to obtain it from him.

Only two days ago I received a letter from the Archbishop of the Nestorians, sent by a priest, in which he wishes to know whether they may expect any help from the English Church. Some offers have already been made them by Rome, but till now they have remained firm in their principles; but how long

this may be the case is not easy to say, especially if any assistance is offered, in order to protect them from the Kurds, who oppress them very much, they being subject to them.

Have you been able to accomplish anything for the good of this people? I hope you have, for it is sad indeed to see the distracted state of the Chaldean and Syrian Church in Mossoul. Nothing but constant dissensions among them; several have left the churches on account of the abuses that are daily creeping in. Much, very much, might now be done, and I sincerely hope that some person will be sent out to them.

Our Society voted £500 towards this mission, and the Rev. G. P. Badger and Mr. Fletcher were sent out under the direction of the S.P.G.

Apparently not much progress was made, and Mr. Badger left Mosul* in 1844.

Many grants of books, and of copies of Arabic Scriptures were made, chiefly from *Crawford's Arabic Trust* (see p. 500), and there seemed to be a Reform movement working amongst the members of the Syrian Churches, though but little result was seen.

In 1875, however, a much greater effort was made. Urgent applications had been addressed to the Archbishop of Canterbury, as formerly to his predecessors, begging him to send qualified persons to Assyria to gain information respecting the present condition of the Nestorian Christians, and as to the way (if any should appear to exist) in which the Church of England could best assist them. The Society for the Propagation of the Gospel joined with this Society, at the request of the Archbishop, in providing for the expense of the mission;† and the services of a very competent person were secured, viz. the Rev. E. L. Cutts, who, with his son and a Nestorian Deacon (who had been for some time in this country), visited this ancient Church.

The whole idea of the mission was educational, as the people were already Christians. But they needed instruction and guidance.

Some extracts from Mr. Cutts's report may here be given, as they show the idea of the mission, and the way in which it was received.

We arrived at Kochanes on Friday evening, July 7th, and were received with all honour and kindness. On the following

* See S.P.G. Digest, p. 728.

† Our Society voted £500 for expenses.

day I had a formal interview with the Patriarch, and presented the Archbishop's letter and stated the object of my visit, viz.:—

1. To convey verbally, as well as by letter, the assurance of the sympathy of the Archbishop of Canterbury with the Patriarch of the East, and the ancient Church over which he presides.

2. In reply to the request for aid from the Church of England, to ask for the suggestion of some definite plan for improving and extending the education of the people, in which the Archbishop might be able to ask the assistance of English Churchmen.

The Patriarch expressed strongly his joy and gratitude at receiving these assurances of the sympathy and interest of the Archbishop and the Church of England, to which he and his people have so long looked for aid, and bade me at once write to the Archbishop to that effect.

He proposed to summon a meeting of the chief people, to hear the Archbishop's message and to consult upon such a plan of education as may seem best suited to the circumstances of the people.

I was taken by surprise by the great and universal excitement which the arrival of an English clergyman bearing a letter and message from the Archbishop caused among this people.

The Patriarch's invitations were sent out to all parts of the mountain country, and of Persia, inhabited by the Nestorians, and from all parts they flocked to Kochanes in great numbers. They estimated that about a thousand of the chiefs of the people had obeyed the Patriarch's summons; all the Bishops but two, scores of Priests, and hundreds of maleks and chief men of the various tribes.

The proceedings at Kochanes concluded with a meeting of the Patriarch, the Bishops, and some of the Patriarch's most influential advisers, in which the consultations which had been going on during the previous fortnight were recapitulated, and their conclusions put into shape. These conclusions were embodied in two documents, one from the Bishops only, the other from the people generally, both written in Syriac, which I had the honour at once to forward to the Archbishop. Their substance, I believe, will be found to correspond with a Memorandum which I made during the meeting, of which the following is a copy:—

"The plan which we think best adapted to our wants, and in which we beg his Grace, the Archbishop, to help us with English clergymen to carry out, is as follows:—

"A training college with a normal school, to be established in some central place which shall be considered most convenient.

"It is hoped that in time branch establishments may be planted in various places (*e.g.* Oroomiah, Asheetha, Mosul), and it is wished to plant one immediately in the important city of Oroomiah.

"For this purpose we ask for two experienced English clergymen, and one medical man, and two trained schoolmasters.

"We are anxious to have a printing-press, type, &c., that we may supply school books to the schools, and other books for the use of the people generally.

"Lastly, we beg the Church of England out of its abundance to supply our lack of means to accomplish these plans, which will be so great a blessing to our Church and nation."

Mr. Cutts added—

The conclusions to which I have been brought are briefly these:—

The Nestorian people are a fine race of people, of a natural intelligence and a moral character which afford abundant promise that anything which your Grace may be pleased to do to help them to educate and elevate themselves (and then perhaps as a consequence to introduce reforms into their Church) will be received with gratitude, will be met by local effort, and will produce great and good results.

I think the plans which they have suggested are suited to their circumstances, and I hope that it will be possible to carry them out without curtailment. I suppose that about £2000 a year would be barely sufficient for this purpose.

The result of this visit was that our Society offered £250 to meet £1750 for the expenses of the first year.

Unfortunately but little general support could be evoked for the interesting experiment, and the Archbishop of Canterbury was led to the conclusion that if it was to be entered upon at all, a beginning must be made on a much humbler scale than was at first proposed. His Grace expressed a wish that the Society should withdraw its condition and make its half-promise for five years absolute. The Society for the Propagation of the Gospel had already made a grant on similar terms. The Society acceded to his Grace's wishes, and in 1880 placed the £1250 required for five years at his disposal, in conjunction with the Archbishop of York. Thus, with the S.P.G. grant, there were now £500 a year secured for five years, and a thoroughly well qualified American clergyman, the Rev. Dr. Wahl, who had already had some experience in Asia Minor, started, with one schoolmaster, to begin work.

His work was promising from the commencement. He visited the villages, set up some new schools and improved the methods in the older ones, conferred with Priests and

people with a view to their general elevation, both spiritually and intellectually. But from the first he carefully avoided all proselytizing. Our Society continued to support this mission by yearly grants of £250, till 1886, since which time we have been giving £500 a year towards its funds.

It was discovered by those who worked in or visited the mission (one of these visitors was Mr. Athelstan Riley) that though these Christians were popularly called Nestorians, they did not now attach any unorthodox meaning to their ancient formularies. Mr. Wahl worked on through many difficulties, arising in part from his not being a British subject. He left in 1886, when Canon Maclean and the Rev. W. H. Browne went out to the mission.*

The late Archbishop of Canterbury always took a deep interest in this mission. The persevering efforts of the English clergy have met with considerable success. The younger native clergy are better educated than they were, and more competent to teach their people. Preaching is fast being restored, after two centuries at least of silence through ignorance. So that although this teaching mission to the persecuted Christians of these far-off valleys may never be so popular with the majority as missions to the heathen, yet our Society may rejoice that it has helped to save this interesting remnant of an early Church from extinction, and to bring it back once more to orthodox lines.

Palestine.

The bulk of our grants to Palestine has been for educational purposes. In 1849 we voted £100 to the then Bishop in Jerusalem for the starting of schools, and similar grants were made in 1874, 1887, and 1890. The Church at Haifa under Mount Carmel (not yet opened) was granted £100, and the new Chapel and College for Clergy at Jerusalem was given £500 in 1893. This, when finished, will be the centre of work belonging to the Anglican Church in Jerusalem. It will be our witness

at that centre of Christianity, where all Churches are represented, and where our Lord breathed His Will (which all appeal to as destined to an eventual fulfilment) that His Church shall be one in Him.†

* See Quarterly Reports of Assyrian Mission, published by S.P.C.K.
† Bishop Blyth.

This scheme was strongly supported by the late Archbishop Benson, and has had the cordial support, also, of the late and present Patriarchs of Jerusalem. It is likely to prove of great service, when it is in working order. The "College" will receive English clergymen engaged in study and translation. Thus it will further that intercourse which the more far-seeing of the Eastern clergy think the most likely means to promote higher education amongst themselves, and to develop an advanced spiritual life through all ranks of the great communion of the East.

This must conclude our account of Asiatic grants. Much has perforce been omitted. But enough has been written to show that in India, Ceylon, and Burmah; in China, Japan, and Corea; on the highlands of Persia, and in the Holy Land itself, the Society has laboured to fulfil the promise and the intention of its title.

NOTE ON NESTORIAN MANUSCRIPTS (see p. 305).

The following is an extract from the Report of the Cambridge University Library Syndicate, dated January 19, 1887:—

"The manuscripts were collected for the Society for Promoting Christian Knowledge in the years 1842-1844 by the Rev. George Percy Badger, the eminent Orientalist, during a mission to Mesopotamia and Kurdistan, the objects and fruits of which he has described in his book, 'The Nestorians and their Rituals' (2 vols. 8vo, London, 1852). Dr. Badger tells us (vol. ii. p. 13) that he 'succeeded in collecting upwards of 100 manuscripts for the Christian Knowledge Society, among which was an entire series of the Church Rituals, one or two copies of the Syriac New Testament written about the tenth century, a copy of the Old Testament and Apocrypha in separate parts, besides some other rare and valuable works.' 90 of these volumes have ever since remained in the possession of the Society; but their existence and value have not been generally known to scholars. Last year they were carefully examined by Dr. Wright, Sir Thos. Adams' Professor of Arabic, and on his report of the importance of the collection (embracing, as it does, a representative series of Nestorian and other Syriac works in good and often old copies such as no traveller at the present day could hope to bring together) and of the advantage which would accrue to scholarship by its being made more generally known and accessible, the Society very generously resolved 'that the manuscripts should be handed over to the University Library of Cambridge as a free gift.'"

The following grace passed the Senate of the University on January 27:—

"That, in accordance with the recommendation of the Report of the Library Syndicate, dated January 19, 1887, the thanks of the University be conveyed to the Society for Promoting Christian Knowledge for their munificent gift of Syriac and Arabic manuscripts, together with an assurance that the University will do all that is in its power to make the books useful for the promotion of Oriental learning and Christian knowledge."

CHAPTER X.

AID TO THE COLONIES.

THE first efforts for the colonies took place in the early years of the Society, before the foundation of the S.P.G., when Dr. Bray and others, from 1698 to 1701, began to care for Englishmen settled in the Plantations. [A fuller account of these efforts may be seen in Chapter VII. of this present work.] After the S.P.G. took over the care of the colonies, very little was done for them by us for over a hundred years. Grants of books were made, but not to any large amount. But in the early years of the present century our Society began to give larger help. The colonies were rapidly growing in importance, and the ecclesiastical arrangements becoming more complete. The first colonial see to be founded was that of Nova Scotia, in 1787. Quebec followed in 1793. Thus the Church extended her organization across the Atlantic.

FOREIGN DISTRICT COMMITTEES.

In 1813 District and Diocesan Committees were formed, which not only spread abroad a knowledge of the Society's work, but also were the means of increasing its funds. Parochial collections and subscriptions were invited, of which one-third part was sent as a benefaction to the funds of the parent Society, while two-thirds were returned in books to the parishes which contributed. Thus not only were the Society's resources largely increased, but the publications issued by the Society were more widely distributed.

This scheme was taken up by the colonies, and the first District Committee to be formed abroad was in 1814,

at Halifax, in Nova Scotia. His Excellency Sir John C. Sherbrooke, K.B., Lieutenant-Governor, accepted the office of Patron, the Bishop (Charles Inglis) was President, the Hon. Alexander Croke, LL.D., Judge of the Admiralty, was elected Vice-President, and the Rev. Dr. J. Inglis (afterwards, from 1825 to 1850, Bishop of Nova Scotia) was the first Secretary. District Committees in connection therewith were formed at Fredericton, St. John's, and St. Andrew's in New Brunswick; also at St. John's in Newfoundland; and at Charlotte Town, Prince Edward Island. Altogether, in the first year of their existence, these committees took £1000 worth of books and tracts from us and from the National Society, which were circulated "in the most remote and secluded settlements." In 1816 there were sent out from the depository at Halifax, 167 Bibles, 144 Testaments, 372 Prayer-books, and 6570 books and tracts.

In 1817 a Diocesan Committee was formed at Quebec, with District Committees in connection with it. They reported, with much truth—

> That in proportion as emigration from the mother country increases, new settlements are every day advancing into the wilder and more uncultivated parts of the two provinces; and scattered as these people in general are, in small detached parties, and not unfrequently in single families, they are of course cut off from every means of religious instruction, except such as books can supply. The inhabitant of a more populous or a more civilized country can scarcely appreciate the treasure which a person in such circumstances must possess in his Bible, his Prayer-book, the tract, which contains the grounds and justification of his faith.

In 1819 the Calcutta Committee sent a free grant of books to "John Adams and others" on Pitcairn's Island, seizing the opportunity of a ship, the *Hercules*, going to that place.

District Committees were founded in Barbados and the Bermudas in 1820, and in Jamaica and at Gibraltar in 1821. Thus the Society in ten years was represented in most of the principal colonies, and communications had been opened with Bishops and clergy abroad, which led to the Society taking a still larger interest in these colonies in the years which were to follow.

THE WEST INDIES, AND CANADA.

This interest was further increased by a personal tie, which was now formed. The Rev. W. H. Coleridge, one of the joint Secretaries of the Society, was in 1824 chosen as the first Bishop of the Leeward Islands, which included the present sees of Barbados, Antigua, Guiana, and Trinidad. A society called "the Incorporated Society for the Conversion of Negro Slaves in the West Indies" had for some years been at work in the islands, and their efforts had been crowned with considerable success.

But the inadequacy of the ancient ecclesiastical establishment to such a task as the conversion of the whole of the negro population in the West Indian colonies has long been generally acknowledged and lamented. And while the duty of communicating religious instruction to the slaves was felt more irresistibly from day to day, the Society was convinced that no exertions could prove extensively successful until the Government led the way by the formation of enlarged and sufficient Church Establishment.*

An increasing sense of what was due to the temporal and spiritual welfare of the negroes led to the adoption of the required measures. The sees of Jamaica and the Leeward Islands were founded, the Bishops (Lipscomb and Coleridge) were consecrated, and they left for the West Indies, accompanied by their Archdeacons and a number of clergy. Our Society made to each of these West Indian Bishops a grant of £500, to be appropriated by them in such manner as might appear best.

In the next year (1825) a similar personal tie between the Society and the new Bishop led to a like grant being made to the see of Nova Scotia. Dr. J. Inglis had been for several years Secretary to the Diocesan Committee of the S.P.C.K. When he was consecrated Bishop in 1825, the Society voted him £1000, £500 of which were to be used at his discretion, and £500 towards the provision of two or more tutors at the University of King's College, established at Windsor, Nova Scotia. This was the beginning of help given to higher education in Canada, which was afterwards to be so largely assisted (see pp. 369, 370). Even at this time plans for new Universities were in the

* See Society's Annual Report for 1824.

air, and Dr. Strachan, Archdeacon of Upper Canada (afterwards the first Bishop of Toronto), obtained a grant of £500 worth of books for the new University of Upper Canada, for which a charter was granted in 1825.

In the West Indies the progress that was made after the episcopate was extended to the islands was very remarkable. New churches were built, chapels were provided for the use of the Plantation negroes, schools were started both for white children and for the slaves, and *reading schools* for the instruction of the slave adults were introduced on many estates. The Society's books were widely distributed, and the whole appearance and habits of the population were greatly improved. The Barbados District Committee sent a tabulated statement for the years 1824 and 1827, which shows this improvement:—

ISSUE OF BOOKS FOR THE YEARS 1824 AND 1827.

	1824.	1827.
Bibles	18	455
Testaments	4	277
Prayer-books	27	850
Family Bibles	4	4
Books and tracts	379	4477
	432	6063

On most of the estates education was permitted, and the feeling towards the slaves was greatly improved. And our Society made a further grant of £400 in 1830, for schools in the diocese of Barbados.

SLAVE RIOTS AND HURRICANE.

Troubles were, however, now in store for the West Indies. A rebellion took place among part of the slave population in 1832, and this led to a disinclination on the part of the planters to allow education to be given to the negroes.* They saw no objection to their being taught orally the Church Catechism, but schools where they could be taught to read and write were discouraged, and on many estates they were forbidden. In the same year Barbados was visited by a terrific hurricane, and not only were all the churches, chapels, and schools destroyed or severely damaged, but the loss of life was very great; 4000 people

* See Report for 1832.

were killed, and the cathedral was turned into a hospital for the injured. The Bishop wrote, describing the destitution of the island, and pleading for help:—

> Not a single church or chapel but what has either been reduced to a mere heap of ruin, or so materially injured in its walls and roof that the service can only be performed in it when the day is fine. Through the roof of the cathedral, now our hospital, and St. Mary's, where the houseless have taken shelter, the rain finds its way in torrents; and we are continually obliged to move the wounded from one pew to another, and still they suffer from the wet and the removal. . . . At present the clergy are diffusing themselves through their parishes, wherever they can find a covering from the sun; and our trees, as well as our houses, are almost everywhere with our churches laid low; and the few trees that are left standing are *leafless*, and offer no shade; yet, wherever a room or shelter can be found, there they are collecting the neighbourhood together on the Sabbath for the worship of God; but this cannot continue —it is all that we can at present do—but fixed and adequate places of worship must be erected; residences for the parochial minister, within the parish, must be provided; fitting school-rooms must be erected; or the religious impressions which have been made by former exertions, or even by the awful visitation itself, will speedily be effaced.

The Board nobly responded to this urgent appeal, and voted £2000 towards the rebuilding or repairing of the churches, chapels, and school-houses that had been destroyed or injured by the hurricane.

This grant was most beneficial "in reviving the spirit of the Christian cause," and the greater part of the buildings were eventually restored.

Emancipation.

The great event, however, at this time was the Act for the emancipation of the slaves, which passed in 1833. This illustrious Act, which was to abolish slavery in the British Empire, was carried out at a cost of twenty millions sterling, voted by Parliament for the compensation of the slave holders. The time for bringing it into force varied in the different colonies; in some there was a period of waiting, during which the negroes were prepared for freedom and called apprentices. In others the Act came into force

more speedily. But every effort was made by both Bishops and clergy to make the gift of liberty as beneficial to the emancipated negroes as possible. There was great danger that the sudden gift of freedom might lead to license and riot and violence, and many were the gloomy prognostications from those who feared the worst. Yet none of these fears were realized; in consequence of the Christian efforts made by the Bishops and clergy, the negroes spent the Day of Emancipation in orderly quiet, filling the churches and pouring forth thanksgivings to Almighty God, who had set them free.

Our Society had done its best to assist the Bishops in preparing the minds of the negroes for the gift of freedom. We gave £1000 to supply Prayer-books for distribution amongst the negroes, and on December 13, 1834, a special General Meeting was held, with his Grace the President in the chair, when £10,000 were voted "for promoting the religious instruction of the emancipated negroes in the British West Indies." This large sum was intrusted to the S.P.G. to be dispensed by them in furtherance of this special object.

Jamaica in 1834.

The following letter from the Bishop of Jamaica will show the state of the island in 1834:—

I have great satisfaction in being able to state that a very considerable increase in the schools, and in the number of apprentices under instruction on the several properties, has taken place during the last year. I have also the higher satisfaction in informing the Society that their well-timed grant of Prayer-books has been received by the negroes with gratitude, and I have directed all the clergy to make the proper inquiries, and to transmit lists of all who are enabled to profit by this benevolent donation. A Prayer-book will accompany every copy of the Testament which has been voted by the Bible Society.

During my late visitation of the parishes of St. Thomas in the Vale; St. Ann, Manchester; St. Elizabeth, St. James, and Hanover, I had much satisfaction in observing the negroes cheerful and contented, and particularly in the Mountain District of Manchester, called Carpenter's Mountains, where an excellent clergyman, Mr. Hall, has exercised his ministry in a manner of which I entirely approve. I beg to inclose a letter which I received from him on the subject, and which will speak best for

itself, from the genuine simplicity and piety of its language, so strictly in accordance with his character.

At Montego Bay I had the pleasure of witnessing the effects of the late Bill for the abolition of slavery, in the proper and decorous observance of the Sabbath; and indeed this remark is applicable to every other part of the island I visited; and I beg to assure the Society, that not only the churches, but, in many instances, the churchyards were literally crowded with apprentices, pressing forward to taste of the waters of eternal life. The duties of the clergy are most arduous, and I myself witnessed, in two cases more particularly, the whole of the Sabbath employed by them in the diligent instruction of the several classes in their churches, from ten in the morning till past seven o'clock in the evening. Nothing can exceed the desire of these poor creatures to benefit by religious instruction.

It appeared to me that they were then working for wages *partially;* I will not say *generally*, till I find some reports warranted by information on which I can rely; but I have no doubt as to their *generally working* as soon as their altered condition has been fully explained to them. It is my intention to commence the work of supplying, to the full extent of the means placed at my disposal, the lamentable want of places of worship and additional clergy, *first*, in those unhappy districts in the parishes of St. James, Hanover, Westmorland, and part of St. Elizabeth, where still remain the melancholy proofs of the insurrection of 1831. It appears to be my first duty to obliterate, as much as possible, all feelings of a painful nature, which I must naturally expect will still linger in those districts. It is, however, due to the planters whom I met at Montego Bay to state, that they concurred with me in the measure I proposed for the immediate erection of places of worship at Montpeliers, Lord Seaford's property on the borders of St. James' and Hanover; at Marli, another very important station, where a place of worship has been already licensed *pro tempore;* and at Potosi, a third station, admirably fitted for this purpose.

On the whole, when I reflect on the state of alarm, excitement, and apprehension under which we were suffering as the 1st of August drew nigh; and when I consider, that in a population consisting of 330,000 negroes, only two instances of insubordination, connected with overt acts of violence, have occurred, namely, one in St. Ann's and another in St. Thomas' in the East, I turn with gratitude and thanksgiving to that great Being, who so ordereth the unruly wills and affections of sinful men, in the furtherance of His gracious purposes, to teach us that on no other support can we rely in dangers and difficulties; and that we have every reason to hope, from the past, that the future conduct of the apprentices will be in accordance with that which

has so providentially marked the first eight months after their acquisition of such important privileges.

Leeward Islands in 1834.

Similar reports were received from Barbados, and the following letters, written by clergy to the Bishop after the Emancipation Day (August 1, 1834), are interesting:—

St. Vincent's, August 21, 1834.

The *attention of the people* during divine service is often most striking; and the thirst for religious instruction, and the desire of being able to read, is, without doubt, considerably on the increase. One has only to make a movement, and you are instantly met and encouraged to proceed. It is most pleasing to see the vast number of young who attend our places of worship and schools. I find the *estate school-teachers* very useful, not only in teaching according to their ability, but in mustering and conducting their respective pupils in due order to church.

If our places of worship were as large again, we could fill them on Sundays. It distresses me much to see so many either crowding into the thoroughfare, or standing at the doors and windows; yet, withal, it is pleasing to find such an evident thirsting after the knowledge of God.

Barbados, August 25, 1834.

There are now on the estate 79 under six years of age; 55 apprentices between six and twelve; 33 above twelve and under sixteen; 245 above sixteen; making a total of 412.

We have at present sixty-one married couples, and the banns of four couples more will be out on Sunday next. So your lordship must see that marriage is now as common on our estates as in any village of England with the same population; and I must not omit to mention that many of the couples lately married were *young persons* who had *not lived* together before.*

I must now beg to call your lordship's most serious attention to a promise you made me before you quitted Barbados, that you would try what could be done for enlarging our chapel. I assure you, my lord, I need it now more than ever. My congregation is immense, both within the chapel and *outside*. That it should be so large will not appear strange, when I inform your lordship that to the people of our own estate (who, I am truly

* *Note.*—It will be remembered that before emancipation there was no legal marriage possible between slaves.

happy to say, attend most regularly) I may add the adults whom I have baptized since the consecration of the chapel, amounting to about 240; and the parents of many children, whom (to the number of 215) I have also baptized, together with the scholars of the Sunday school and members of the Friendly Society, in all about 800, including our own people. . . . I hope your lordship will agree with me on the importance of now making some additional accommodation, as well for those who are unable to procure sittings as for those who wish to attend, but are kept away for want of seats. If we could not afford to throw out two transepts, *one* towards the north, capable of holding about 150 people, would for the present be a very desirable addition.

In 1834, and again in 1838, the Society voted sums of £500 to the Bishop of Barbados, to help him to meet the new state of things which had arisen. His efforts were crowned with marked success, and from Guiana and Trinidad, as well as from Antigua and Barbados, gratifying reports were received of the increase of schools and churches, and the general spread of Christian knowledge.

Grants to other Bishops.

This led to the division of this populous diocese, and in 1842 (when Bishop Coleridge resigned his see) three Bishops, for Barbados, Antigua, and British Guiana respectively, were consecrated. To each of the new Bishops the Society voted £200 for Church work in their dioceses. But even before the Bishop of Antigua (Dr. Davis) sailed for his diocese fresh help was demanded. A destructive earthquake visited the island on February 8, 1843, and churches and schools were grievously injured, where not destroyed. £1000 were voted towards their restoration, for which much gratitude was expressed.

Hurricane in Tobago.

In the next few years various grants for church-building in the West Indies were made, which it would be wearisome to set forth in detail. But in 1847 another of those visitations, to which these islands are subject, struck Tobago,

doing serious damage. The Bishop of Barbados (Dr. Parry) wrote as follows :—

> The destruction occasioned by the hurricane of the 11th of October has most seriously crippled the colony, at least for the present, if not for years to come. *One-half of the estates are dismantled:* thirty out of the seventy having lost their houses entirely, twenty-six their sugar-works ; whilst on the remainder, with the exception of about nine or ten, both houses and works are so much injured, as to require, in most cases, to be rebuilt. Of the labourers' cottages on estates (the negro houses, as they are generally called) *four-fifths have been destroyed*, and almost all seriously injured; whilst in the towns and villages, independent of the estates, the destruction has been equally great, in some places unsparing. Under such circumstances, the colony is not likely to do much for a long time towards the restoration of its places of worship and schools; especially of those more recently erected by means of assistance from England.

The clergy of Tobago, in their address to the Bishop, suggested an appeal to this Society, in order to enable them to restore the churches and school-houses; and they added—

> May the Great Head of the Church incline our brethren in that favoured land, where such catastrophes do not occur, to encourage us in our anxious hope and exertions.

It appeared that the amount of injury sustained by the churches, chapels, and school-houses was estimated at £1861, and the Society voted £250 towards the restoration of these buildings.

This was followed, in 1848, by an awful hurricane, which wrecked many churches in the islands of Antigua and St. Christopher.

Diocese of Guiana.

At this time we find, for the first time, mention made of that immigration of Indian coolies which has since then converted the West Indies into semi-East Indian possessions. The first school for the children of these immigrants seems to have been established at George Town, Demerara, and the Society was of course asked to help. This diocese of Guiana was rapidly earning a high

character as a missionary diocese. The labours of the Rev. W. H. Brett are well known to all, and his wonderful work among the aborigines up the river Pomeroon is one of the romances of mission literature. The Foreign Translation Committee of the Society helped him to publish the Bible which he had translated into Arawak,* and in 1851 he wrote as follows:—

I have just returned from a visit to the Missions of Pomeroon and Waramuri, to which a certain number of copies were sent two months ago, and am happy to say that the Indians are learning to read it with great avidity; and although they have there no person capable, from previous study, of teaching them, yet they are making great progress by their own unassisted efforts. One youth was pointed out to us, who, though not living at the mission, and wholly self-taught, had completely mastered the whole work; and in the presence of the Bishop and myself he read every passage which he was desired to attempt.

His lordship also informed me that he had seen, during the previous week, Arawak girls, who, having been taught by the daughters of the Rector of St. John's, read to him the third chapter of St. Matthew, with much fluency and sweetness.

We have the highest hopes that a few years will complete the conversion of the Arawaks within the British territory to Christ. In the neighbourhood of our mission the greatest desire for Christian instruction prevails. We have lost many faithful ones by death, but more come forward. The Bishop confirmed fifty-six Indians, and baptized thirty-seven; and the next day we had two weddings, and eighty Indians communicated with us. The attendance of Arawaks was so numerous that their children were obliged to be sent out of church ere a party of Caribs could be admitted. These latter had stayed away for a long time, and it was necessary to conciliate them by making room at any rate, or they would not have attended any more, being proud and jealous, and possessing a high national feeling. It was painful to see them in their naked and painted state, which contrasted greatly with the Arawaks, who were as well dressed as European peasantry; so greatly have they advanced within less than twelve years.

It was in the diocese of Guiana, also, that the first negro was ordained in the West Indies. It was only in 1834 that

* A further reference to this translation will be found in the Foreign Translation Committee's Report for 1853. See p. 87 of Annual Report.

the negroes were emancipated, and so great was their progress in education that in 1855 the first (Mr. McKenzie) was ordained. He was educated at St. Augustine's, Canterbury, and laboured amongst his own people for several years.

Chinese Immigrants.

One last proof may also be given of the forwardness of the Guiana diocese. It was here that the first Christian congregation of *Chinese* was gathered together. This was at Berbice, and in 1861 the Society helped towards the erection of a chapel for them. The Rev. T. Farrar (afterwards Archdeacon) thus writes of their readiness to give:—

> The Chinese never forget to give at the offertory. On Good Friday they were almost the only people who seemed to have remembered the offertory. On Christmas Day their offertory was very liberal. Since last I wrote, we have received an addition of nearly 200 (heathen) Chinese in the district. We have now nearly 400. Of these about 60 are Christian. . . . The Chinese were not very manageable at first. They are now, however, the most valuable immigrants on the estate, and the best behaved. . . . I did not tell you in my last, that one of the Chinese had given four dollars towards the purchase of a new surplice and altar-cloth. I have only to give half a hint, and they are very forward with their subscriptions for everything. . . . One of the Chinese I employ as Catechist. He receives ten dollars per month, food, and a good house from the estate. He is very useful to me. Every Sunday he collects his countrymen together and has prayers in Chinese, after which he expounds some portion of Scripture, and then they come to church. When they first came, they requested me to build them a "Jesus house" of their own. I told them that I was going to build one, in which they might worship with all the Christians in the district; but that we could not build two. This satisfied them.

It would be impossible in the space at our disposal to give a record of all the grants that have been voted to the West Indies. Much must be left unwritten. But the amounts for each diocese have been given in the Appendix, and this will prove how liberally the Society has tried to meet the troubles caused by hurricanes, earthquakes, and poverty, as they have arisen.

Disestablishment and Disendowment.

At this time, also, the West Indies were forced to face the results of disestablishment and disendowment, which was henceforth to be the policy of the Government throughout all our colonies. Hitherto Bishops and clergy had been paid by the colonial Legislature. Now this source of maintenance was no longer available. Jamaica was the first to organize a permanent endowment fund, and our Society in 1870 voted £5000 towards it. The diocese of Nassau followed in 1872, and it also received a grant of £5000 towards the endowment of its Bishop and clergy. We do not here mention grants made for bishopric endowment alone, which will be treated of at length elsewhere (see Chapter XIV.). In 1870 Antigua suffered from a hurricane, and in 1880 Jamaica was still more terribly injured by the same cause. The Society came to the aid of both dioceses, giving £1000 in the first case, and £3000 in the second, for there building of the destroyed churches. All this time church and school building was going on continuously, and in the Appendix will be found the total grants given to each West Indian diocese. These will show what a helper the Society has ever been to these beautiful island colonies.

But we must leave the West Indies, and say something about the help we have been permitted to render to the other colonies. Taking up the story from 1825, we must now state what was done for Canada, Australasia, and South Africa, in order.

Help given to Canada.

In Canada we have no record to write of slavery abolished or the ravages caused by hurricanes. Rather has it been the history of ever-growing expansion by fresh immigration, and of the Church following up her children as they wandered on to occupy "fresh woods and pastures new."

In 1825 there were but two Bishops in Canada where there are now seventeen. Bishop Inglis of Nova Scotia had (as has already been mentioned) been helped by our Society,

with a grant of £500. This was repeated in 1831. How he distributed this money is best seen from an extract from his letter, dated July 4, 1831 :—

1. A considerable portion has been devoted to the formation and support of Sunday schools for people of colour in Bermudas. These were commenced with the funds that were placed at my disposal at a time when no person of that description was receiving instruction in connection with the united Church. And I trust the Society will be satisfied with this appropriation of a part of their bounty when they are informed of the result. Increased assistance to the work thus begun was obtained from other sources of benevolence; and more than 700 of these persons, of all ages, are now receiving instruction in union with the Church, in those islands.

2. Several District Committees of the Society, in all the divisions of the diocese, have been aided and encouraged by small grants from this fund. These committees are now in a flourishing condition, and dispensing great benefits around them.

3. A few grants have been made to churches in remote situations, and under peculiar circumstances; their completion would have been impossible without this help, which stimulated the poor settlers to such renewed exertions that the Society's pound never failed to produce two pounds, and sometimes obtained ten pounds, in furtherance of blessings beyond all price.

4. The remainder of the money has been expended in very numerous grants, of small amount, for the benefit of Sunday schools, lending libraries, Catechists, jails, poor-houses, and vessels, in every portion of the diocese. The most grateful acknowledgments, thus communicated, have been forwarded to me from every quarter; and it cannot be doubted that the blessing of God has made them instrumental to the spiritual comfort and improvement of many thousands of our fellow-subjects.

The objects and operations of the Society have thus been made known extensively, and the blessings they have dispensed are as extensively felt, and have prompted many a prayer for the favour of Heaven upon all their labours. Many a solitary dwelling in the wilderness has been made to rejoice by their benevolence; and scarcely a settlement can be found in the wide forests of Nova Scotia, and New Brunswick, or in the islands of Prince Edward, Newfoundland, or Bermudas, where some of their treasures is not deposited. Many, very many, pious members of the Church, too, in those distant colonies,

have been taught to look to the Society as the chief source, under Providence, of sound religious knowledge and improvement for themselves and their children and their children's children, and as a centre and bond of union for the whole British Empire.

Many grants of books were also made to him. These books were both sold and given away, and the mode of distribution is set forth in the following extract from a letter of Bishop Inglis, dated April 13, 1835 :—

I draw this day upon the Treasurer of the Society in favour of Archdeacon Willis for £100 from the fund which was intrusted by the Board to my disposal. This sum has been expended in the purchase of books at our depository for nearly fifty different settlements. They have been given to daily schools and Sunday schools, to lending libraries, and in a few cases to individuals in very remote and isolated situations. I have been very sparing in distributing the alms of the Society, and exceedingly anxious to make them instrumental in exciting those who have received them to exertion for the more ample supply of themselves and their neighbours with Bibles, Prayer-books, and other volumes and tracts of sound religious instruction. In some cases I trust the Society's pound has gained ten pounds, in many instances five pounds, and in none less than one; for I know of no case in which it has been buried. We dare not pronounce, with unholy confidence, upon the results of our labours; but we may surely hope and trust, with all humility, that many of these gifts have been blest to those who received them.

Upper Canada.

But the help given by the Society was greatly increased in 1837, the first year of the Queen's reign. The condition of (what was then called) Upper Canada was very serious. Hundreds of emigrants were going out, but there were no clergy sufficient to minister to them. It was calculated that no less than 100,000 of Church people were "beyond the reach of the public means of grace." * The Society, when they heard this piteous story, voted £2000 to meet the spiritual wants of Upper Canada.

In 1839 Dr. Strachan was consecrated Bishop of

* See Report for 1837.

Toronto, and the allotment of this grant was left in his hands. In 1841 he wrote—

A vast amount of good has been effected by the Society's munificent grant of £2000, devoted to the spiritual wants of Upper Canada. There are already three hundred townships in this diocese, each containing about one hundred square miles, in almost every one of which an active clergyman may find ample employment; and applications for clergymen, and for aid in building churches, multiply daily. There is now before me a list of forty places where churches and missionaries are required. To some I have made small advances, as appears from my statement, and to some I have made promises of help; but I neither give nor promise till I find that they are exerting themselves to the utmost of their ability.

In Nova Scotia at this same time the Society was helping towards the maintenance of King's College, Windsor, giving a sum of £200 a year from 1837 to 1843 towards this object. Further, when Bishop Feild was consecrated to the see of Newfoundland, in 1844, the Society voted £500 to be placed in his hands for promoting the general designs of the Society in his diocese. Another honoured name is mentioned in 1845 when Dr. Medley was consecrated Bishop of Fredericton, and to him also the Society voted generous help.

Help for Red Indians.

The Society's care was also extended to the Red Indians, and a grant was made towards the erection of a church at Mahnetooahneng in 1845. The following is a copy of the Memorial which they forwarded at that time:—

Memorial, or Speech, addressed by the Protestant Indians, settled at Mahnetooahneng, to the Right Reverend the Lord Bishop of Toronto.

Father, We are in great distress on account of our Church.

Father, We know not to whom we can better impart our grief, in the most extreme cases, than to the great father of the black-coats.

Father, We pray to and do our best to serve the Great Spirit, in the same way as you do; we have taken the English religion; it is one of your black-coats that teaches us.

Father, We have no house of prayer to meet in, for the purpose of having our black-coat read and explain to us the Great Spirit's words.

Father, Our superintendent told us to cut trees and shave them to build a house of prayer.

Father, We have not only shaved the trees, and brought them to the spot, but have lifted them up, and assisted to place them in the shape of a house of prayer. All this work, except measuring the sticks, and making the holes in them, has been done with our own hands.

Father, It was very cold, and we worked very hard to cut all the sticks, for there are a great many in it, which makes it very strong.

Father, We do not regret that we worked so hard; because now that the sticks are standing up, we are delighted with their appearance.

Father, But, as we said at first, we are distressed: our women and children are distressed; our black-coat is distressed; our superintendent is distressed; and we are sure you, our great father, as well as all our friends the black-coats, will be distressed, to hear of our situation.

Father, Our superintendent has told us that he has no money, and cannot make our house fit for our minister to pray for us; we are just now brought in from the wilderness, we cannot yet do fine work, and we cannot find any furs; our sugar and corn is barely enough to feed and clothe our families, and white metal we cannot get:—What then are we to do?

Father, You can help us! Do not then allow the sticks of the poor Red Man's house to rot as they are, and fall to the ground.

Father, We have told you our distress, and we believe you will take pity on us, and get our house of prayer finished, and then our hearts will be glad to hear the bell call us to listen to the Word of the Great Spirit, and other good things spoken by our black-coat.

Father, We have been instructed to pray for our Great Mother the Queen, and all the Great Chiefs.

Father, We pray for you and all your black-coats.

Father, We shake you by the hand with all our hearts, and hope you will make our house of prayer to be finished. We say no more.

(Signed) their

Shah-we-nah-so-wa	+	for himself and the		Pike tribe.
Me-she-quaun-ga	+	,,	,,	Beaver tribe.
Nah-wa-ke-zhek	+	,,	,,	Moose tribe.
Nuh-ah-bun-wa	+	,,	,,	Rein-deer tribe.
Wai-be-nai-seem	+	,,	,,	Bear-tail tribe.
Nin-aun-duk	+	,,	,,	Bear's head tribe.

marks

(Certified) Frederick A. O'Meara, Minister.
T. G. Anderson.

Mahnetooahneng, July, 1845.

In the same year the Society voted £2000 towards the rebuilding of the cathedral of St. John's, Newfoundland, which was utterly destroyed by a great fire, when the whole commercial quarter of the city was consumed.

Cases of help towards church-building in Canada are so numerous that it is impossible to record here even samples. In the Appendix some statistics are given. The numbers alone of places helped, and the total amount given to each diocese, is astonishing. Not a village or township which applied seems to have been refused.

The Rush to Manitoba.

But when the rush of new settlers poured into Manitoba and the prairie lands of Western Canada, even more liberal efforts had to be made to provide churches for these poor new-comers.*

When tracts of country, uninhabited before, were in a year peopled by swarms who had sunk all their small capital in their land, stock, and implements, who had their homes to build and their land to clear, and who had in the meanwhile to scrape a living as they could, it hardly needs to be said that churches could not at first be built by the newly arrived emigrants themselves.

Yet the most pressing and immediate want was the means of securing the erection of churches. The Methodists and Presbyterians worked on a plan which enabled them to put up chapels in new districts at once, and thus to forestall the Church. The following was the usual plan of action, as described by the Bishop (the present Archbishop of Rupertsland), for churches or chapels:—

> Suppose people can for a $2500 church raise at first a subscription of $1500, payable $500 yearly for three years. Well, they reason that there will be more people by that time, and that it is only just that the new-comers should bear part of the burden. They expect the other $1000 to come that way, or by something additional from themselves. They are prepared to borrow what is needed, and mortgage the land and building. *But* $500 *in hand would hardly be enough, so if a denomination can give a grant of from* $300 *to* $500, *their difficulty is overcome.* They will execute bonds for their own subscriptions of $1500,

* See Report for 1881.

and the value of the property will cover the risk of the rest. So the building goes on, and in due time, if all is well, the debt disappears.

The italics are not the Bishop's, though they contain the point of his argument. The Nonconformists have raised large central funds, available for the purpose indicated. Under the usual conditions of the Society, its grants are only to be had when the crisis is past. The Bishop asked for a large block grant on terms which would enable him to use it in the way in which the Nonconformists were using their funds, and by which they were securing an enormous amount of property. The Society yielded to his representations, and voted the Bishop the aid he desired by the following resolution:—

That a grant of £2000 be placed at the disposal of the Bishop of Rupert's Land, in conjunction with the Home Mission Committee or the Executive Committee of the diocese, for the purpose of church-building in the diocese, on the conditions specified by the Bishop in his letter of 28th December, 1880, viz:—

"1. That the building shall be for the sole use of the Church of England.

"2. That the maximum of assistance for buildings up to $2500 be one-fifth of the cost, and for more expensive buildings one-sixth of the cost."

This was the first of several similar block grants which were made to the Canadian North-West. Altogether, since 1880, no less than £6800 have been given to the dioceses of Rupertsland, Qu'Appelle, and Calgary in block grants for churches for new settlers, on the above conditions (in addition to many single grants for particular churches).

British Columbia, New Westminster, and Caledonia have all been liberally helped. Even the distant diocese of Selkirk, where this year (1897) the latest gold-rush has taken place, has been promised grants for churches for both whites and Indians, and Klondyke is one of the most inaccessible, and therefore one of the most liberally helped of all the places assisted by the Society's bounty.

Help to Australasia.

Turning to Australasia, we must again go back to years preceding her Majesty's accession. In 1821 the total

population of the continent was given at 29,783, three-fourths of whom were convicts. The two chief colonies were New South Wales and Van Diemen's Land (now Tasmania). New Zealand was not yet settled by Europeans. Ecclesiastically Australasia was then in the diocese of Calcutta, and under the ecclesiastical oversight of an Archdeacon. Our Society began in 1825 to send out gifts of books and tracts, and committees were formed in New South Wales and Van Diemen's Land. But Archdeacon Scott did not conceal his sense of the great difficulties to be encountered by the friends and supporters of religion among a population such as that committed to his care.* Yet in a few years progress was made. In 1827 there were 72 subscribers to the local committee. The colonial government had also subscribed, and had purchased books and tracts for distribution among the working gangs. Books, too, were given to the children in the schools, and the Archdeacon was devising means for civilizing and instructing the remnant of the natives. Archdeacon Broughton (afterwards to be the first Bishop) went out in 1829, and in the same year a District Committee was founded at Perth on the Swan River. The new Archdeacon was a warm friend to the Society, and was always striving to obtain for it increased support. His early reports from Van Diemen's Land are worth quoting. In a letter to one of the treasurers, the Archdeacon informs him that he had spent two months in the colony, very much to his satisfaction. He accompanied the Lieutenant-Governor from Hobart Town to Launceston, at the northern extremity of the colony. Everywhere he found indications of rising prosperity, which equally surprised and delighted him. The settlers were rapidly increasing in number, and appeared contented with their situation and prospects. He found that the interests of religion generally, and a regard for the Established Church in particular, have a much firmer and more extended hold upon the minds of the people than he could previously to his departure from England have ventured to anticipate. Whatever part of the colony he visited, the demand usually made to him was for churches and clergymen. Under these favourable circumstances, the Archdeacon expressed a hope that the Government at home would be alive to the importance of meeting the wishes of the colonists, and

* Annual Report, 1826.

would comply, as far as they could, with the representations which he should feel it his duty to make to them on that subject. With regard to the operations of the Society he said—

Another very pressing want among the colonists in Van Diemen's Land is that of books. On Tuesday last I presided at a meeting of the Committee in this town (Hobart Town), which was very satisfactorily attended: and nearly forty new subscribers were added to the former list. Including the value of the books on hand we shall be able, I hope, on making up our accounts, to clear off the whole of our debt to you: and upon the strength of that expectation, we have agreed to apply for books to the amount of £200, on account of the Committee, besides £30 worth for the use of the National Schools, for which, I have the authority of Colonel Arthur to say, his Government will be chargeable. We are also of opinion that we might readily dispose of books from the Supplementary Catalogue to the amount of £50, for which I shall be happy to make myself personally responsible to the Society.

He wished to have the books at a lower rate than even the Society's reduced price. He said—

The ground of my desiring this abatement is, the effect which a high money price has in preventing the sale of our publications. The fruits of the earth, of every kind, are in abundance here; but excepting in the sea-ports, where there is trade, money *is not*. In fact, in the interior, nine settlers out of ten could furnish five bushels of wheat much more easily than they could five shillings. And this will explain to you why, with every disposition on the part of the people to purchase books, the sale is very limited; and why I am anxious to reduce the cost as much as possible.

The rules not admitting of any such reduction in price, the Board made a free grant of books to the amount of £60, which answered the purpose in view.

Condition of the Convicts.

In 1833 a sum of £150 was voted to be employed in promoting Christian knowledge generally within his archdeaconry; and in 1835 no less a sum than £3000 was granted for the same purpose. This generous help was in response to a long letter which he wrote, stating the need

of more clergy, schools, and schoolmasters for the settlers who were coming in. His plea for the prisoners may here be inserted:—

At the same time I beg to submit to the Committee, for their favourable consideration, a case in which I think the interposition of the Society would be very appropriate to the declared object of its institution, and extremely serviceable to the cause of religion and the comfort of the destitute. I am alluding to the situation of those prisoners of the Crown in New South Wales and Van Diemen's Land, who for offences committed either in this country or within the colonies themselves, are under sentence to labour, generally in irons, upon the public roads and works. These prisoners are lodged in small encampments of huts or wooden stockades, movable from place to place, as the operations carrying on in different parts of the territory may require their services to be distributed. If they happen to be situated within reach of any of the Chaplains, they receive such attention and instruction from them as their circumstances may admit. But they are frequently placed in situations altogether remote from the station of any Chaplain; insomuch that, in travelling through the country in my visitations, I have frequently fallen in with parties of these men who, until the opportunity afforded by my coming, had never during the period of their sentence enjoyed the advantage of hearing the Word of God, or of joining in public prayer. To obviate this evil as far as practicable, it is directed by the Government Regulations that the prisoners in every such road-party shall be assembled twice every Sunday for the purpose of having prayers read to them by their superintendent or other proper officer in the absence of a clergyman; and further it is strictly enjoyned that in case any of the men should be disposed to occupy themselves in reading, care should be taken to prevent their being annoyed or interrupted by their companions. Under these circumstances I trust it will be evident to the Standing Committee with how great expectation of comfort and advantage to these unhappy individuals, scattered in the wilderness, a grant of books from the Society's catalogue might be appropriated; either to be read publicly by the superintendents at the times of public service, or to be lent to the prisoners under proper regulations for their perusal in private: an advantage which, I may add, would be shared by the parties of military under charge of whom all such gangs of prisoners are placed. The number so under sentence on the roads in New South Wales varies from 800 to 1000 men; and in Van Diemen's Land probably (though I do not in this instance speak from official returns) amounts to two-thirds of those numbers.

Need of Churches and Schools.

The result of this and other communications from the excellent Archdeacon was that the Society presented an important Memorial to his Majesty's Government respecting the state of religious instruction in the colony, of which a copy is inserted as a note.* It will be found to give

* *Memorial addressed to His Majesty's Government, by the Society for Promoting Christian Knowledge.*

The Society for Promoting Christian Knowledge begs leave most respectfully to call the attention of His Majesty's Government to the state of the Colony of New South Wales and its dependencies, with regard to Religious instruction.

The Society is at all times unwilling to do anything which might seem to interfere with the province of government, but it feels itself called upon, by the urgency of the case, to bring the moral and spiritual condition of this Colony under their notice.

The Society begs to represent, that in the whole colony of *New South Wales* there are only eight Churches, and so insufficient is the number of Clergy, that in seventeen of the counties, equal in extent to the same number of counties in *England*, only five chaplains are stationed; and that notwithstanding the rapid increase of the population, no church has been erected since the year 1821, except one at *Port Macquarie*, while that station was occupied as a penal settlement. The foundations of a large Church laid by Governor *Macquarie* in the town of Sydney remain as they were left at his departure, though the number of inhabitants has increased to above 16,000, of whom more than 12,000 are Protestant.

In the interior, which contains upwards of 30,000 Protestants, a few small temporary buildings have been provided at the expense of the Colony for the celebration of Divine Service; but these are generally appropriated to secular purposes during the week, and there are sixteen districts, containing a considerable population, which are destitute even of this miserable provision for Divine worship. Nearly the whole of these places are without schools; and unless some immediate steps are taken to supply this want of education, the mass of the population, which is now so rapidly increasing, will be left to grow up in ignorance and vice.

The Society begs to call the particular attention of His Majesty's Government to the fact, that of the population of the *Australian Colonies*, about 40,000 are felons and prisoners of the Crown, who have been convicted and transported from the mother country; which has thus been relieved to a considerable extent of the vicious and dangerous part of its population.

During the earlier progress of the colony, considerable expense was incurred by His Majesty's Government in providing means of Religious instruction for the convicts; but, during the last nine years nothing whatever has been done, nor any expense incurred, by the mother country, to provide for their spiritual wants. And the Society has been informed, upon the authority of the Archdeacon, that numbers of these unhappy persons are left altogether without the means of Religious instruction or consolation.

In many parts of the Colony, the Spiritual destitution of the free settlers is equally great. Through many extensive districts they are unable to procure the rites of their Religion. The Sacraments are not administered except at long intervals. Marriage cannot be solemnized without so much difficulty,

an interesting picture of Australia at the end of the reign of William IV.

that notwithstanding every relaxation in point of form, parties are often unable to obtain it, and are living together without its celebration. Many children die unbaptized; and the apprehension of being deprived of Christian burial is found to prevail to a painful extent among the colonists who are at a distance from the stations. But the worst effect arising from this state of things, is the visible decline of Religious principle, and the progress of vice and irreligion in the colony at large.

The Society, willing to do everything in its power to alleviate these evils, has recently placed a considerable sum at the disposal of the Archdeacon, but it is evident that this sum will do very little towards providing for the exigencies of the settlers; and it is felt that in this colony, especially where there are so many prisoners of the Crown, who have been banished from their country for the public advantage, the Religious instruction of the people ought not to be left to the bounty of Religious Societies, or of private individuals.

The Society, therefore, most earnestly implores His Majesty's Government to take the spiritual condition of the Colony of *New South Wales* into their serious consideration; and by the erection of Churches with Schools attached to them, and the appointment of additional chaplains, to place within reach, both of the colonists and convicts, the blessings of a Christian education, and the comforts and consolations of Religion.

Schedule annexed to the Memorial of the Society for Promoting Christian Knowledge.

The following are the details of the Statement made by Archdeacon *Broughton*, by which it appears that five clergymen only were stationed and officiating in seventeen counties in the Colony of *New South Wales*.

Name of County.	Protestant Population.	Station of Chaplain.
St. Vincent	365	
Camden with Illawarra	1696 ...	Sutton Forest / Wollongorry
Murray	327	
Argyle	1736	
King	—	
Georgiana	—	
Westmoreland	—	
Cook	1079	
Northumberland	3174 ...	Newcastle
Bathurst	2404	
Roxburgh	— ...	Kelso
Hunter	—	
Wellington	—	
Bligh	—	
Phillip	—	
Brisbane	147	
Durham	2308 ...	Maitland

Additional Chaplains required in the above Counties:
One in *Camden*, for East and West *Bargo*, with *Appin* and *Mananglo*.
Two in *Argyle*, at *Goulburn* and *Bungonia*.
One in *Northumberland*, for *Brisbane Water*.
One in *Durham*, for *Patrick's Plains*.

To this memorial Sir George Grey, Bart., sent an answer on behalf of Lord Glenelg, admitting the truth of the facts, but throwing the responsibility on the Governor and Legislative Council of the Colony. This unsatisfactory answer called forth an expression of regret from the Society.

Additional Chaplains are urgently required for the following stations in the County of Cumberland:

One in *Sydney*, a population of more than 12,000 Protestants, with at present only *two* Chaplains.

One for *Mulgoa* and *South Creek*, where there is a very considerable and increasing population; and service performed only monthly by the Chaplain of *Narrellan*.

One for the town of *Richmond*, containing about 700 Protestants, independently of the adjoining district of *Kurrajong*, now very populous: the town is supplied once every Sunday by the Chaplain from *Windsor:* but the *Kurrajong* has no religious attendance excepting on uncertain occasions, and those never on Sunday.

One for *Cook's River*, on both sides of which there is a large and increasing population, the greater proportion Protestant. It is believed, that if a Church were built, and a clergyman stationed here, a congregation of 300 persons might be assembled. At present there is a total absence of public worship, and of all the ordinances of religion.

The following Buildings are required:—

	Chapel.	Schoolhouse.	Parsonage.
Appin	1	1	1
Bathurst	—	2	—
Bong-Bong	1	1	—
Brisbane Water	1	1	1
Bungonia	1	1	1
Castle Hill	1	1	1
Clarence Town	1	—	—
Cook's River	1	1	1
Cornelia	1	—	1
Field of Mars	—	1	1
Goulburn	1	1	1
Illawarra	1	2	1
Maitland	—	—	1
Mulgoa	1	1	—
Paterson	1	1	—
Penrith	1	1	—
Richmond	1	—	1
Shoalhaven	1	—	—
St. Aubyn	1	—	—
St. Patrick's Plains	1	1	1
South Creek	1	—	1
Sutton Forest	—	—	1
Stone Quarry	1	—	—
Sydney	1	2	1
Wilberforce	—	1	—
Wollombi	—	1	—
Yass's Plains	—	1	—
	20	21	15

The memorial, however, was not so entirely without result as was at first feared. Fourteen new churches were erected in the colony of New South Wales in 1837, and a grant of £300 a year was obtained from the Government, which was assigned as a help towards a provision for six clergymen licensed by the Bishop to the cure of souls in distant parts of the colony.

In 1836 Archdeacon Broughton was consecrated Bishop of Australia, and again asked for help towards the maintenance of Church schools in New South Wales. The Colonial Government were considering the withdrawal of their aid from all denominational schools, and the Bishop wished for a grant to tide over the first years. Our Society voted him £1000 for this purpose, and a further grant of £500 for each of the two succeeding years. £200 were also given for a church and school at Adelaide, which now was made the capital of the new colony of South Australia.

In 1837 grants of £100 each were made towards churches at Perth, Freemantle, and York in Western Australia. Indeed, Australia altogether took a strong lead in church-building, and in 1838 we hear of thirty-two additional churches being erected. Schools also were being erected in many places, and the following passage from a report issued by the Diocesan Committee shows what the colony was doing for itself in the cause of true religion:—

> Independently of the donations of the Societies in England, of subscriptions and donations directly paid to this Committee, and of gifts of allotment of lands, the members of the Church of England in the Colony of New South Wales have engaged to contribute, and to a great extent have paid up, within one year, upwards of £13,500, to be applied to the extension and support of that system of faith and those ordinances of worship to which they are faithfully and heartily attached; for the possession of which they unceasingly render thanks to God, and to Him no less devoutly pray for their security and preservation.

An appeal for the province of South Australia in 1838 from Lieut.-Colonel Gawler, the Governor, was liberally met by a grant of £250.* At the same time Sir John

* Adelaide, the capital, had at this time a population of 2000, with only one church. Kingscote, on Kangaroo Island, was the only other town with a population of three or four hundred with no church or clergyman (see the Governor's *Appeal*).

Franklin, Governor of Tasmania, was promoting the improvement of its poor and convict population.

Colony at Port Essington.

To show how Bishop Broughton strove to follow up his people, we append an extract from his letter describing the first attempt to found a colony on the northern coast of Australia:—

I must beg leave, also, to introduce to the attention of the Society a subject connected indeed with a very distant part of the colony, but in its consequences, probably not inferior to any which I have yet had occasion to mention: I mean the expedition under the command of Captain Sir Gordon Bremer, which has recently sailed for the purpose of establishing a settlement on the northern coast of New Holland, at a harbour named *Port Essington*. Not only the number of individuals composing the crews of the ships in this expedition, and the great augmentation which, in all probability, those numbers will speedily receive from the access of settlers, to a spot so favourably situated for commercial purposes, rendered me anxious that some attention should be paid, from the outset, to the establishment of the ordinances of religious worship in this new colony; but I was additionally compelled, by knowing that there are, in the immediate vicinity of Port Essington, many islands, whose inhabitants have been Christianized by the Dutch Missionaries, from Java and Ampoyna; and as our countrymen must be brought into contact with them, I was desirous that we might be able to manifest to them that we also were worshippers of the same God, and not be mistaken for heathens, without any form of worship or sense of religion, as (to our discredit it must be spoken) the English have hitherto appeared in most of the colonial enterprises which they have undertaken. Unfortunately, and much to the regret of Sir Gordon Bremer, the commander of the expedition, I had no clergyman whom I could detach from duty here to proceed to the northern coast: but I have most earnestly besought the interposition of the Society for the Propagation of the Gospel to engage the services of one qualified to fill so important an office. In the mean time, not to be wanting in providing, as far as I had means, for the future institution of religious worship in that distant settlement, I engaged to furnish a church, composed wholly of wood, and so framed that it admitted of being taken to pieces, for stowage on ship-board, and can be easily erected when it reaches the place of its destination. It is a very solid and capacious structure, perfectly adapted to the warm climate for which it is intended,

and capable of containing a numerous congregation. I also supplied the expedition with Bibles, Prayer-books, and publications of the Society, to the amount of £20; and I have now to solicit that, with its accustomed liberality when any religious undertaking is to be accomplished, the Society will sanction my drawing upon it for the sum of £120 for these special purposes; viz. £100 towards the cost of the church, and £20 for books.

It is needless to add that of course the Society voted sufficient money to reimburse the Bishop. This attempt at colonization had a curious history. It went on for some years, bolstered up by Government help; but there was no vitality in the place, and the climate was not suitable for the English settlers. There was but little trade with Timor, and finally the settlement was abandoned in 1852 (see *Parliamentary Paper* on Port Essington. Printed March 27, 1843).

The Bishop's Tour.

The Bishop's account of a tour which he made over the whole continent in 1836 is too long to quote. He visited Newcastle, Morpeth, East and West Maitland, Paterson, Whittingham, Bathurst, the Lower Hawkesbury, Richmond, Mulgoa, Penrith, Camden, Sutton Forest, Berrima, Goulburn, Bungonia, and many other places. In nearly every case the Bishop promised grants varying from £150 to £50 out of the Society's block grant towards the erection of churches and schools. But he showed that in spite of his untiring efforts there was a vast extent of territory beyond the reach of his observation, and the number of human beings by whom that extent was inhabited was

truly fearful to contemplate. . . . The extended plains of Maneroo, and great part of the course of the Murrumbidgee River, are occupied by hundreds of beings to whom the very name of religion is a stranger. The same observation may be supplied to territory to the westward and northward of Bathurst, far beyond Wellington, with the whole country of Mudgee and Molong; and the districts extending in a circuit which includes Liverpool Plains and the country beyond as far as the River Namoi. All these districts are more or less thickly covered with stations and the dwelling-places of nominal Christians, who are, however, far removed beyond the sound or hearing of all that is Christian. Living in a state of concubinage, frequently promiscuous, without books or means of instruction of any description, the observation of the Sabbath day totally obliterated

among them, their children growing up not only without baptism, but almost in unacquaintance with the name or being of their Creator, these persons, I have reason to think, judging from the accounts which I have collected, are placed in a situation as dreadful to contemplate as that of any race of heathen existing upon this earth. I refer to these painful circumstances not merely to explain to the General Meeting the extent of the field which lies open for the exertion of their Christian charity, if it were in their power to occupy it, but I refer to them principally in the hope that means may be devised for making an effectual representation to the people of England of the condition to which such numbers of their countrymen are reduced, and of the still more deplorable fate which awaits their descendants, unless timely means be employed to arrest it. During my residence in England, I made a public declaration, which, although perfectly true, appeared to give offence. I nevertheless, in the discharge of my duty, now repeat it; namely, that transportation as at present practised does in effect place men, often for a very trifling offence, altogether out of the pale of the Christian Church. The obligation which rests upon the English Government to provide against this evil of its own creating, is not to be fulfilled by the appropriation of a few hundred pounds per annum to provide for one or two clergymen, who may go into the wilderness in search of these outcasts. A much more extended and systematic provision is required to meet an evil which has spread itself to so wide an extent, and is becoming every day more and more consolidated.

Much more of this full and interesting report might have been quoted, if space permitted, but its general character and earnest note of warning can be inferred from the extract given.

Here it may be interesting to note the first mention of a place soon to become famous. In 1839 Mr. C. J. La Trobe, Government Superintendent of the rising colony of Port Phillip, asked for help towards the erection of a church at its principal town of Melbourne, which then contained a population of 1100 people. The Society voted £100 towards the church, and £25 for books.

In the same year the Bishop visits the penal settlement of Norfolk Island "to find, even in that dreary abode of wrath and punishment, a striking practical testimony afforded to the value of the Society's exertions. Even among the outcast offenders who inhabit that insulated spot, your Bibles and Prayer-books and manuals of devotion

are among the chief sources of comfort enjoyed by the otherwise all but hopeless prisoner." *

New Zealand first appears in the 1840 Report, and a sum of £100 was voted towards a church in this "new colony;" *where* is not stated. But in 1841 the Rev. G. A. Selwyn was consecrated Bishop of the whole colony, and the Society voted £500 as its first grant to him.

Other bishoprics followed. Van Diemen's Land became a separate see in 1842, when the Rev. F. R. Nixon was consecrated Bishop, and the Society voted £500. In 1847 bishoprics were founded in Adelaide, Newcastle, and Melbourne, and in each case the Society voted the new Bishops £500 each for general purposes, in addition to large grants for schools and Colleges, of which notice is made elsewhere. Indeed, the Bishop of Adelaide received extra help, for, finding that Western Australia as well as South Australia was in his charge, the Society voted £300 more for the Society's objects in Western Australia.

The older part of the colony of New South Wales (now called the diocese of Sydney) was not forgotten, and in 1848 the sum of £1000 was voted for church-building there.

Melbourne.

It may be interesting here to insert the Bishop's statement of the wants of Melbourne, as it struck him in 1848.

In Melbourne there were two churches, situate at the opposite extremities of the city, one capable of holding about 800, the other about 400 persons. The larger was an inconvenient and unsightly structure, requiring both alteration and addition, by which 400 or 500 fresh sittings would be obtained, and the church would assume a better appearance. Towards accomplishing this work, the cost of which would not be less than £1600, the Bishop looked to the liberality of Christian friends in England, and to this Society; the inhabitants of the place having already raised £5000 or £6000 for the building. St. Peter's, the smaller church, could be finished by the pew rents and private contributions within a year or two. But a third church, in the middle of the city, the population of which was stated to be about 12,000, is greatly needed; the middle and lower classes being at present almost wholly neglected.

* See Report for 1840, p. 60.

How curiously does this old record read, when we remember that the population of Melbourne is at present over 350,000 people!

Discovery of Gold.

But the very condition of Australia was to be transformed by the great discoveries of gold in 1851, which caused an extraordinary influx of population. The population of Melbourne jumped from 12,000 to 23,000 in one year. On the other hand, the neighbouring colony of South Australia suffered an enormous depletion of its male population. The Bishop of Adelaide described it thus:—

You can hardly realize the change which a sudden and general drain of population effects in a colony. There is nothing parallel to it in England. You can, however, imagine the total disappearance of the able-bodied male population between the ages of sixteen and fifty. Wives and children are left behind, while the husbands and fathers are gone to try their fortune, or rather gather gold; and it is this which has drained our population to the dregs. Men-servants are not to be had, or will not be, by the end of next month. In a short time the question will be, how we are to get the common supply of our daily wants; and I expect literally to be compelled to follow St. Paul's example, and "minister to the necessities" of my family with my own hands. Do not, however, misunderstand me.

The Bishop of Melbourne did his best to meet the spiritual needs of the gold-diggers; and he was liberally helped by the older colonists. His chief need was for churches, and the Society made a special and exceptional grant of £1300 for procuring and sending out an iron church and an iron parsonage to Melbourne. This grant aroused much interest, and at Bristol, leave having been given by the Bishop, a service was held in the church before it was packed on shipboard. The sermon was preached by Archdeacon Davies of Melbourne, who happened to be in England, and who spoke of the difficulty of obtaining church accommodation in the colony. He went on to say—

Now, how this is to be had in that colony, where all building is nearly at a stand from the high price of labour and want of materials, that noble society, the Society for Promoting Christian Knowledge, has this day shown. I can affirm it as my

belief, that to produce a building equal to this edifice in accommodation of worshippers of Almighty God would require ten times the period in which this church has been erected, at ten times the cost. But more such churches are wanted—half a dozen at least, and that instantly. We ask you to assist in this privileged work. We ask you to consider the persons who are to be benefited by your liberality—your own countrymen, congregating in great masses in a far-distant land, eager, most eager, to have a participation in the spiritual privileges you enjoy; and wherever in any measure such have been dispensed to them, receiving the same with great thankfulness, as evidenced by their kindness and liberality to their pastors.

But we further claim your liberal contributions as an encouragement to the Society by whose liberal grant this church is erected, and will ere long grace the shores of Victoria. You will surely envy the Society the privilege of originating so beneficent a scheme for the spiritual prosperity of Melbourne, and will doubtless feel it an honour to participate in so good a work.

In 1856 the dioceses of Perth and Christchurch were founded, and Brisbane in 1858. In this last diocese, which comprised the whole colony of Queensland, there were then ten parishes or districts, in only four of which a church had been provided. The town of Brisbane had a population of 6000, and the church only held 240 people. It was felt that two additional churches ought to be provided, and the Society granted £500 at the Bishop's request for church-building.

New Zealand.

While Australia was thus advancing in prosperity, New Zealand from 1860 to 1870 suffered from the troubles of native wars. Yet church-building went on in all parts. In 1862 the society voted £1200 for this purpose to the diocese of Wellington, £300 (in addition to a former grant of £400) to the diocese of Nelson, and £100 to the province of Otago in the diocese of Christchurch, which province afterwards became the diocese of Dunedin.

Gold was also discovered in various parts, and the following extract from a letter published in a newspaper describes the beginning of the town on the seashore at Hokitika :—

Eighteen months ago there was not a hut or tent in the place; now there are 30,000 people in it and the outlying

diggings. It supports no less than five papers—one daily, two evening, one tri-weekly, and one weekly. All the houses are, of course, wood, but a great many people still live in tents. . . . As to gold, the wealth of the district cannot be estimated. Wherever the diggers go they find it. All along the sea beach you may see them at work. If you take up a basin full of sand and wash it you will find gold. . . . In matters of religion, I am sorry to say the church is all behind. The Roman Catholics have run up a small church. The Presbyterians for a long while past have held service in the Court-house. The Church of England have had no service whatever until last Sunday, when the Bishop of Christchurch, Dr. Harper, came to wipe out the disgrace, and preached in the Court-house. . . . The Presbyterians now assemble in the room of the fire brigade. The Bishop will remain here for about two months, when his son, Archdeacon Harper, shortly expected from home, will be stationed here.

Grants for Churches.

In Australia fresh bishoprics were founded, and a full statement of the Society's help to these will be found elsewhere (see Chapter XIV.). Each new diocese as it was founded became a centre for church-building, and a fresh outlet for the Society's grants. Let the following letter from the first Bishop of Bathurst be taken as a sample of many others. It was dated October 30, 1873.

More than four years ago your Society was good enough to make a grant of £500 towards the erection of churches, etc., in this diocese. I regret to say that the whole is now exhausted, without any diminution of calls for assistance for the above purposes. Your grant has done much to stimulate the good work; about thirty-two parishes will have been helped by it when the whole has been paid. It has all been appropriated, and has elicited local support to the extent of close upon £7000.

What one parish has done has stirred up others, and everywhere a demand has sprung up for a church, or parsonage with a room set apart for divine service; but I can render no more assistance, having promised already out of my private resources more than I ought. The income of the see is but £600, of which upwards of £250 is expended in working it (that is for horses, etc.). I should therefore feel very grateful for a further grant of £500; it would be invaluable to me at the present time, when I and other Bishops are endeavouring to establish our Church upon a firm basis.

The outcome of this application was a further grant of

£500 for church-building. To show what effect this grant of £1000 eventually had, it may be well to add the following extract from the Bishop's letter in 1877 :—

> Thirty-two churches have been built and permanently secured to the Church of England, at a cost of more than £12,000, and three churches enlarged at a cost of about £500, and a site purchased for a combined high-class school and a Theological Institute for Candidates for the Ministry, and a schoolroom for the children of the working classes, built and vested in trustees; and the parish church of Bathurst converted into a cathedral at an additional cost of £4500, about £2000 remaining to be paid, for which some gentlemen have made themselves personally liable; and as the cathedral cannot be alienated without an Act of Parliament, it is secured.
>
> There are nine churches in the course of erection, to which promises have been made. For these about £5500 have been raised and expended. I do not know what the ultimate cost will be. To sum up, the grant of £1000 in all has elicited donations, paid up, to the amount of—
>
> £12,000 expended in the erection of thirty-two churches.
> £500 in the enlargement of three churches.
> £2500 for cathedral.
> £5500 for the erection of nine churches now in progress.
> £100 for schoolroom.
>
> In other words, more than £20,000 have been expended upon churches, assisted by the Society.

It has sometimes been urged that the Society's grants are far too small to be of any service. But the above letter will show how these grants may be incentives to self-help and the cause of much local liberality.

Year after year such grants were made, and the total number is very large. The full lists in the Appendix will show that every diocese has received help for church-building, and this one branch of the Society's work has earned for it much gratitude from all our colonies.

One more case may be specially mentioned. In the Wimmera district, in the diocese of Ballarat, 100 miles long by 50 wide, settlers began to pour in about 1885. The "Mallee Scrub" was at one time considered unsuitable for cultivation, but in 1887, through the invention of the "mallee roller" and the "stump-jumping plough," vast tracts of country that formerly were occupied by the dingo, emu, and kangaroo became rapidly settled by enterprising

selectors. This new country needed special help to enable it to obtain churches, as most of the people were poor. Our Society granted £350 in January, 1885, towards building 10 churches; £500 in December, 1887, towards 22 more churches; and £300 in October, 1891, towards 13 more churches. Such is an example of the way the Society has tried to help our poorer colonists.

A similar block grant of £300 was voted in 1896 towards the erection of 20 churches in the diocese of Grafton and Armidale.

It may be noted that the Society did not only help to build new churches in new parts of the colony, but also to restore old ones under exceptional circumstances. In 1893 there was a disastrous flood in the diocese of Newcastle, New South Wales, and the Society voted £250 for the restoration of church-building. In 1896 there was a cyclone in North Queensland, and £200 were given to repair its ravages.

The last grants to which we can refer are those given for the building of cathedrals or cathedral churches in Australasia. In 1851 Sydney was promised £1000 for this purpose, and to Adelaide was voted a like sum in 1853 and a further sum of £1000 in 1894; Tasmania £400 in 1854 and £600 in 1892; Wellington £200 in 1861; Goulburn £250 in 1871; Perth £500 in 1877; North Queensland £200 in 1878 and £1000 in 1888; Brisbane £1000 in 1888; Waiapu £200 in 1889; Ballarat and Newcastle £1000 each in 1894; Auckland £200 in 1896.

This must finish our notice of help given for church-building to the dioceses in Australia, Tasmania, and New Zealand.

CHAPTER XI.

AID TO THE COLONIES—*continued.*

SOUTH AFRICA.

As has been mentioned before, the Cape of Good Hope was for many years in the diocese of Calcutta. Occasional episcopal visits were paid to it, but naturally the supervision was of the slightest description. A District Committee of the Society was founded in 1825, and in 1827 a considerable number of books were sold. In that same year the Bishop (Dr. J. T. James) of Calcutta touched at Capetown on his voyage out, and attended a public meeting, when "a very liberal subscription was raised" towards building an English church. The Bishop had been entrusted by our Society with £100 for promoting its designs at the Cape, and he contributed £76 towards the proposed church, and handed over the balance to the District Committee. A liberal supply of books was also given to the Chaplain at Grahamstown.

On the death of Bishop James, Bishop Turner was consecrated to the see of Calcutta, and he in the latter half of 1829 visited the Cape on his voyage out. His opinions on the condition of affairs were set forth in a long letter to the Society. The chief needs to which he drew attention were the appointment and maintenance of the clergy, the erection of churches, the establishment of schools, and of missionary institutions for converting the heathen. This despatch was considered in May, 1830, and a sum of £2000 was then voted, and communications were entered into with the Governor,* Sir Lowry Cole, so as to

* Under his auspices an association had been formed, which bore the title of "The Philanthropic Society at the Cape of Good Hope, for assisting

ascertain from him the best methods of employing that sum "towards encouraging the erection of churches, the establishment of schools, and such other objects as may come within the province of the Society."*

This grant was carefully disbursed by the Governor. In Capetown itself £7000 were raised by subscriptions and £5000 added by Government towards the erection of a church. In smaller places also the Society's aid was most helpful. Port Elizabeth, Bathurst, Wynberg, and Simon's Town all were assisted to build churches. Sunday schools also were started at Capetown, which were attended by over 240 children (52 of whom were slaves) and also at the other towns named above.

Another sad vacancy occurred in the see of Calcutta, and Bishop Wilson succeeded Bishop Turner in 1832. He also visited the Cape on his way out, and wrote a cheering report of the state of Church affairs. He held two Confirmations, and "gave an impulse to the interests of our Church, and conciliated an affection for it, which I have not witnessed to so great an extent before."†

The allocation of the Society's grant was thus reported in 1834:—

To aid in building a church at	Port Elizabeth	£400
" " "	Bathurst	300
" " "	Wynberg	400
" " "	Rondebosch	150
" " "	Simon's Town	400
District Committee ...	... ...	40
		£1690

The remaining sum of £310 is not yet appropriated.

Archdeacon Corrie touched at the Cape on his way home to be consecrated first Bishop of Madras, and he brought fresh particulars, showing that the English in the colony (at this time only one-fifth of the population) were unable to complete their churches even with the above-named liberal help. So in 1835 our Society made the following additional grants: £100 to Port Elizabeth, £100 to Simon's Town, and £200 to Wynberg. In 1835

in procuring the manumission of deserving Slaves and the children of Slaves." Upon the representation of the Bishop of London the Board agreed to grant books to the amount of £20 for the use of the negro children, with an intimation that further supplies would be granted as occasion required.

* Report for 1830.

† Letter from Rev. E. Judge, Chaplain.

Bishop Corrie returned *viâ* the Cape, and confirmed 113 persons. This made the fourth episcopal visit in nine years. Other grants for churches followed in the eastern part of the colony (then called the Albany District) where the settlers had been suffering from an incursion of Kaffirs. A church was to be erected near the Assagaai Bush, to which the Society gave £200. And at Fort Beaufort, then the frontier town, with a strong English garrison, our Society voted £100 towards the erection of a church. In Capetown itself there was much to sadden all religious people. In 1841 it was estimated that there were 5000 persons, nominally belonging to the English Church.

Of this number between 2000 and 3000, most of them employed in the coarser occupation of society, may be reckoned as out of the reach and application of the Church ordinances. . . . The harvest is great, and the field is ready, but the labourer is *one Chaplain.**

Consecration of Bishop Gray.

No Bishop had visited the colony since 1835, until Bishop Nixon of Tasmania touched there in 1843. It was clearly seen that a Bishop should be appointed for the Cape Colony, and as long ago as 1838 our Society memorialized the Government on the point. But it was not till 1847 that this wish was fulfilled by the consecration of Bishop Gray. The Society voted him £500 for general purposes, and promised him £2000 towards the establishment of a Collegiate Institution. The Bishop's statement as to the then condition of the colony will now be read with interest. He made a speech in our Board-room before he sailed, and said—

That, so far as he knew of the religious condition of the Cape, there was no colony within the limits of the British dominions which had been so long in our possession, for which

* Report for 1841. The name of one, who was afterwards to be a valued and honoured member of many committees and a Vice-President of the Society first occurs in the Report for 1844, as follows: "An application having been made by the Rev. Brownlow Maitland for a grant of Bibles, Prayer-books, and tracts, to be placed at the disposal of Lieut.-General Sir Peregrine Maitland, who was about to proceed to the Cape of Good Hope, as Governor of that colony, books were granted to the value of £20."

so little had been done by the Church. We have in Southern Africa a territory extending many hundred miles in length, as large as Great Britain, containing a population of about 200,000 souls, half of whom are of European origin, and about half consist of native heathen tribes. For the British settlers who have gone forth to that colony, and are scattered far and wide over its extensive territory, the Church of England has provided scarcely any ministers of religion. The whole number of clergy of our Church in the colony, after a period of forty years' possession, including the military Chaplains, is not more than thirteen or fourteen; and of these, he was assured, that at least one must return home, unless the Bishop could provide a portion of his salary. There are not more than six or eight churches, so far as he could ascertain. His information he stated to be imperfect, there being great difficulty in obtaining it; and, indeed, that our ignorance of the real spiritual condition of the colony is the strongest evidence how little we have done for it.

Of Church schools he believed there are scarcely any; the prevailing system appearing to be the Presbyterian.

And if we have done but little for our poor brethren who have gone forth as emigrants, we have done still less for the heathen amongst whom our people dwell. We have never attempted, during these forty years, their conversion; and the consequence is, according to the statements of Mr. Backhouse and others, that a considerable number of them have become Mohammedans. They have chosen the creed of the false prophet in preference to the Christian faith, because they have received greater kindness from Mohammedans than Christians.

Other bodies of Christians have indeed, much to their credit, engaged in direct missionary labour. There are no fewer than twelve distinct societies of Christians, not in communion with our Church, who are sending out their Missionaries to the heathen of Southern Africa, and whose united expenditure is, he believed, not less than £20,000; but there has not been, and so far as he knew there never had been, any effort upon the part of the Church. He felt this as a heavy reproach to us, and one which should as speedily as possible be wiped away.

One of the first results, then, of the planting of the episcopate in that colony, he hoped, would be the sending forth a mission to the heathen. But that, of course, could not be done without funds; and he had nothing to expect towards this object from existing societies. The sister Society for the Propagation of the Gospel in Foreign Parts was, he grieved to say, pledged to the full amount of its income. It could only place at his disposal a sum of £175 a year; and he had not been able to raise, up to this time, more than £200 a year in annual subscriptions for five years, in addition to some liberal donations. He trusted,

therefore, he might look to the Society for Promoting Christian Knowledge for future support, and to the Church at large for some additional contributions to this long-neglected diocese.

The grants for church-building in the colony show that this appeal was warmly responded to, nearly £1000 being granted towards 8 new churches in the first two years of his episcopate (see Appendix for names of places). And at the same time the number of the clergy increased from 14 to 41.

The Bishop's Tours.

The Bishop's tour in the Western Province extended over a thousand miles and lasted nearly two months. He then rode for five weeks, and arrived at Bloemfontein, "a village of very recent growth, now rising into an important town," where he arranged for a church to be built, to which the Society as usual contributed. In 1850 he visited Natal, and asked for help towards a church about to be built in D'Urban. His description of that colony is worth quoting:—

It should be our endeavour to plant the Church in Natal, in the very infancy of the colony, that it may extend itself with the extension of British power and influence. There are not less than 115,000 heathens within this district alone, the greater number of whom have fled for protection from the cruelties of the king of the Zulus. On each side of the district, beyond the British territory, there are perhaps 100,000 more. Scarcely anything has yet been done for the conversion of these heathens. I am most anxious that the Church should at once found a mission amongst them. Ere long I hope to propose a plan which will require some devoted men and additional means, if it is to be carried out. In a few days I purpose starting in my cart for King William's Town, distant about 500 miles. I allow myself three weeks for my journey. If it please God to bring me to that place in safety, it will, I believe, be the first time that a cart and horses will ever have accomplished the expedition.

The result of this journey was a determination on his part to begin missions to both Zulus and Kaffirs, so soon as the war, which was then going on, was ended.

Division of Diocese of Capetown.

The consecration of Dr. Colenso as Bishop of Natal, and of Dr. Armstrong as Bishop of Grahamstown, in 1853, relieved Bishop Gray of parts of his enormous diocese. Our Society voted grants to both the new Bishops, for church and school building, both for whites and blacks. The grants for Kaffir institutions must be noticed under the head of education. But the first church for Kaffirs must not pass unrecorded. It was built at St. Mary's Mission, Maritzburg, in 1856, and on Bishop Colenso's application our Society voted £25 towards it. In the diocese of Grahamstown Bishop Armstrong was working hard to build school-chapels for the natives, and our Society voted several grants for this purpose. Such buildings were erected at St. Mark's, St. John's (Sandilli's country), one in Umhalla's country, and one at St. Matthew's on the Amatola mountains. A church was also helped at Burghersdorf, and in many ways progress was visible.

In 1859 the Bishop of Natal turned his eyes towards Zululand, and he paid a visit to the King Panda, and "his son and heir-apparent Ketchurayo."* "The whole strength," he writes, "of the nation is attached to Ketchurayo, a fine young prince, about thirty years old, with an open, frank countenance, and many signs of hopefulness about him, if only he could be brought under good influences."

But the time had not yet come for missions in Zululand, though at this time Bishop Colenso was desirous of going to settle there himself "as a simple Missionary."

The next extension of church work took place (in 1861) along the Zambesi in the mission to Central Africa, whose central station, after Bishop Mackenzie's early death, was removed to Zanzibar. Then in 1863 the present diocese of Bloemfontein was founded, and our Society voted £400 to Bishop Twells towards the erection of churches and school-chapels.

Grant to Natal Diocese.

The general condemnation of Bishop Colenso's opinions made it difficult for a time to make any large grants to Natal. This period also coincided with a time of great

* So spelt by Bishop Colenso.

depression in the Society's free income. But in 1868 the finances of the Society having become larger, the following resolution was carried on October 6th of that year, after several amendments had been moved and negatived:—

That this Society, feeling strongly the suffering and exceptional position of the Church in the diocese of Natal, and the munificence of the legacy recently left the Society, hereby resolves that a grant of £2000, or such further sum as the Standing Committee may think possible to give, be made to the Dean of Pieter-Maritzburg and the Church Committee of that diocese.

Notice having been given by the Rev. W. G. Humphry, Treasurer, of a motion for the rescinding of this resolution, and notices of several amendments to be proposed by different members having been also given, the Standing Committee were requested by the Board, at the meeting on the 3rd of November, to call a special meeting of the Society on Tuesday, December 8, at 1 p.m., for the consideration of the Rev. W. G. Humphry's motion, and of amendments and resolutions connected therewith.

This meeting was held at the Freemasons' Tavern, the Archbishop of York taking the chair. Mr. Humphry then stated that his motion for rescinding the resolution of Tuesday, October 6th, had become unnecessary, as it appeared from the opinion of counsel that that resolution was *irregular and invalid*. He therefore asked permission of the meeting to withdraw his motion. This permission not having been given, Mr. Humphry moved, and Thomas Turner, Esq., seconded, this motion:—

That the resolution passed on Tuesday, October 6, with regard to the Church at Natal, be rescinded.

Mr. Humphry stated to the meeting that the Standing Committee, having been advised by counsel that the resolution of the Board of the 6th of October was "irregular and invalid for all purposes, as not having been based on an original recommendation of the Committee," and believing that without some action being now taken by the Standing Committee any resolution that might be come to at the Special Board Meeting of the 8th of December would be "irregular and invalid" in like manner, had agreed to recommend to that special meeting, that the sum of £2000

be granted for the promotion of Christian knowledge in the colony of Natal, such sum to be expended by the Standing Committee.

The chairman then gave to the meeting an outline of the case, and of Mr. Wickens's* opinion thereon.

The Rev. M. W. Mayow moved, as an amendment to Mr. Humphry's motion—

That this Board now proceed to the consideration of the resolution of the Standing Committee which had been read by Mr. Humphry.

This was seconded by the Rev. Professor Stubbs, and, having been put from the chair, was carried unanimously.

Mr. Humphry then moved, in accordance with the recommendation of the Standing Committee—

That the sum of £2000 be granted for the promotion of Christian knowledge in the colony of Natal, such sum to be expended by the Standing Committee.

This was seconded by Sydney Gedge, Esq.

E. A. FitzRoy, Esq., moved as an amendment—

That with the view of carrying out the object of the resolution of October 6th, the sum of £2000 be granted for the promotion of Christian knowledge in the colony of Natal, such sum to be applied by the Standing Committee to such purposes as the Bishop of Capetown and the Bishop of Grahamstown may think fit.

Archdeacon Denison seconded this amendment, upon which a division was subsequently taken, when there appeared—

For the amendment	...	...	...	674
Against it	...	...	...	765

Majority against the amendment, 91.

The Rev. R. Seymour then moved—

That the resolution passed on 6th October, 1868, with reference to the Church in Natal, be cancelled; instead whereof it be now resolved that the sum of £2000 be granted, to be expended by the Standing Committee in aid of the missions of the Society for the Propagation of the Gospel in Natal.

This amendment was seconded by Archdeacon Denison, and upon a show of hands was negatived.

* Afterwards Vice-Chancellor Sir J. Wickens.

The motion of Mr. Humphry was then put to the meeting by the chairman, and declared by him to be carried by a large majority.

A vote of thanks to the chairman, proposed by Archdeacon Denison, and seconded by the Earl of Harrowby, was carried by acclamation; and his Grace having given the benediction, the meeting separated.

Thus ended an exciting scene, which practically settled the point that all grants before being voted by the Society must by its constitution be recommended first by the Standing Committee. This was more clearly laid down when the Rules were revised in 1870.

The allocation of this grant of £2000 was thus made—

For the completion of the schoolroom at Maritzburg for Europeans and natives, opened by the Governor, and generally used for both races	£150
For the completion of three churches at Karkloof, Howick, and Mooi River	300
For a school-church at Estcourt, or New Leeds	200
For the completion of a school-church at Alexandra, in Umzinto County	100
For the completion of a new church at Coedmore	100
For a school-church at Boston	100
For a new church at Nordsberg	100
For a school at Richmond	150
For translating the Bible and Prayer-book into Zulu	800
	£2000

Other Grants.

The diocese of Zululand was founded in 1870, and £100 were voted for churches at Kwamagwaza in 1872. In 1873 English people began to flock into the Transvaal, and the Society voted £100 towards a church at Pretoria, then in the diocese of Bloemfontein. Thus the work spread, while (as the lists show) the older dioceses were not forgotten. It was no longer true that nothing was done for the heathen, and churches were now being built in Kaffraria, Grahamstown, and Natal for Christian natives. The half-castes and the Hottentots also were no longer neglected. Indeed, a marvellous change had come over the feeling of the country since 1847.

The see of Pretoria was founded in 1878, and the Society was at once asked to help towards church-building in the Transvaal, and a block grant of £750 was duly voted. Further block grants were likewise given in later years for

churches on the gold-fields when the rush to Johannesburg and other places drew thousands of people from all parts to the Rand.

School-chapels and churches for natives also continued to be built, and to Basutoland, Zululand, and Kaffraria generous grants have been voted during the last ten years.

Cathedral churches were also being erected in the older dioceses, and Grahamstown was given £500 in 1891.

Further, the expansion of the Church northwards has followed (if not preceded) the Empire. Mashonaland was visited by Bishop Knight Bruce in 1890, and in 1891 he became Bishop of the new diocese. Our Society granted him £1000 for general purposes in his new sphere, and in 1895 a sum of £100 was voted towards a church at Buluwayo. A fresh piece of work was cast on the South African Church by the immigration of Hindoos, first brought in as indentured coolies and afterwards remaining as inhabitants. These mostly settled in the diocese of Natal, and there we helped to build churches and schools for them.

Many other grants have been made for church buildings in South Africa, which there is no room here to set forth. The progress in the last fifty years in material prosperity and in extent of territory has been enormous. May we not believe that in some measure the Church has kept pace with this unexampled expansion?

West Coast of Africa.

The work of the Church Missionary Society on the West Coast of Africa dates from 1804, and their labours have been crowned with great success. Where once were wild and savage races, only visited by slave-traders, there is now a large and self-supporting Christian Church, officered by native clergy and organized on an independent basis.

Sierra Leone.

In this colony our Society had been frequently called upon to give grants of books, especially to the clergy proceeding thither, but our first large money grant was made in 1852, when we were asked to help towards the endowment of the see. It was then stated—

1. That there are no European communities upon the western coast of Africa, as in other countries, able to contribute to the

bishopric, so that the accomplishment of this desirable object is wholly dependent upon the efforts which may be made to raise the necessary funds in England, the collections already made amounting only to the moderate sum of about £10,000.

2. That there are more than 50,000 native Christians in the different settlements upon the coast from the Gambia to Fernando Po, for whose spiritual instruction it is most important that a Native Ministry should be provided.

That in addition to the students of the Theological College at Sierra Leone, it has been lately stated by the Missionaries, that not fewer than thirteen native teachers have been sufficiently instructed and trained to be presented at once to the Bishop as candidates for Holy Orders. Under these circumstances, the Committee respectfully but earnestly plead for such a liberal contribution towards the endowment of the bishopric as may help to insure the immediate and satisfactory establishment of the see.

Our Society voted £2000 towards the endowment fund of the new bishopric, and Bishop Vidal was consecrated in 1852. His jurisdiction extended all round the West Coast, where there were British possessions, and the Society helped to build churches in various places, both within the colony and outside its limits. Bathurst and Cape Coast Castle, as well as Freetown, were helped. In addition to these grants a block grant of £500 was voted in 1862 for church-building in the diocese.

Deaths.

The early years of this see were marked by a terrible loss of life. Each of the first three Bishops died within three years of his consecration. The death-roll of Missionaries and their wives was perhaps greater than in any other part of the mission-field, yet the work has never ceased, and it has been much blest.

Industrial Training.

In Bishop Ingham's time a fresh development was begun, which has roused much interest, viz. the starting of an Industrial School, where natives could be trained in habits of industry and in technical knowledge.* Too

* An S.P.C.K. minute of February 1, 1721, shows that at this early date industrial training was considered by the Society as an accessory to mission work. It was "Agreed to send 2 Sober Mechanicks, of Competent Knowledge in Religion, to instruct y^e^ 2 African Princes going back to Delagoa, etc. To open a subscription, L^d^. Percival offers £20 *per ann.* The African Company will convey them."

many of the inhabitants of Sierra Leone look down on mechanical skill, and despise the work of an artisan. They will take up the profession of a clerk, but handicrafts are not popular. The Bishop felt strongly the need of technical training, and our Society warmly seconded his efforts. In 1895 we voted £300 towards the building of an Industrial School at Freetown, and also gave £100 a year towards the salary of the director or trainer in charge.*

Rio Pongas.

One of the most interesting missions on the West Coast was that for the evangelization of those regions from which the slavers had taken the negroes to the American plantations. The Church in the West Indies took this up as their own special mission-field. The idea was mooted in 1843 by Archdeacon Trew (of the Bahamas) in a letter to the Bishop of London, entitled "Africa wasted by Britain, and restored by Native Agency." † But it was not till 1855 that the mission, under the Rev. H. J. Leacock, began operations. Our Society took a warm interest in the work, and made several grants towards the first churches and schools and other buildings. We gave £50 towards the cost of the iron house sent out from England in 1859, and in the following year we helped towards the church at Domingia, 130 miles north of Freetown. There Chief Wilkinson had given a site, and for a time things went well. The Prayer-book was translated and printed in Susu, and a church built at Fallangia. Unfortunately the territory on the mainland at the mouth of the River Pongo was declared to be within the French territory of Senegambia, and the headquarters of the mission were removed to the Isles de Los in 1892. Here we have assisted to build a boarding-school, ably conducted by the Rev. C. W. Farquhar, a native Priest from Barbados.

The Niger.

In 1864 Bishop Crowther, the first native of Africa to become a Bishop, was consecrated for this see, and our Society voted him £200 towards the erection of churches

* The help we have given to Medical Missions in Sierra Leone is mentioned in Chapter XVI., p. 491.

† See S.P.G. Digest, pp. 250, 261.

and school-chapels. We also expressed our willingness to help in publishing translations of the Bible and Prayer-book, so soon as they could be prepared, in the numerous languages spoken on the banks of the Niger.

In 1865 the Bishop was asked by the King of Bonny to open a mission amongst his people, and the king himself contributed £150 towards the expenses. In 1868 a similar invitation was received from Brass River, and the chiefs there paid £100. The first buildings were made of mud and bamboo.* But in 1871 the chiefs of Bonny proposed to build a school-chapel and boarding-house for the use of their children. They subscribed in all twenty-one casks of palm-oil, which were valued at £300 to £350. The first native candidates for the ministry in this district were ordained in this year, and good congregations were assembled both at Bonny and Brass. Our Society granted £250 for church and school buildings, and a similar grant in 1877, by which time there were eleven places of worship in the Niger Mission. In 1882 £250 more were granted, and in 1893 £200 for school-chapels in the Ijebu Country, where a fresh effort under Bishop Oluwole was being made to attack heathenism in the Interior.

Egypt.

Turning to another part of the Dark Continent, we make brief record of what we have done in Egypt. In 1838 Mohammed Ali granted a site for an English Church in Alexandria, and St. Mark's was erected after considerable delay, our Society giving in all £500 towards it. In later years, besides book grants, we have given many Arabic Bibles from Crawford's Arabic Trust, and also helped towards the erection of a school for Jews at Cairo, where a great educational work is proceeding under the Rev. Nasar Odeh.

East Coast.

On the East Coast we have given such help as we were able to the work of the Universities' Mission, and to the C.M.S. in Uganda. The last-named society has chiefly asked for books, reading-sheets, and tracts, etc., and type for their mission printing-press. With respect to the

* See Bishop's letter in Monthly Report for October, 1872.

U.M.C.A., in addition to helping towards the endowment of the sees of Zanzibar and Likoma (see Chapter XIV.), and towards many foreign translations, we have also made grants for buildings. The Theological College at Zanzibar was given £300 on Bishop Tozer's application, in 1868, while the church there received £150 in 1874. The majority of the mission stations do not require expensive buildings, and with wise forethought the Missionaries encourage their native converts to put up such simple edifices as are within their own power to erect.

Mauritius.

The colony of Mauritius has had a chequered history, and early attracted the notice and sympathy of the Society. It was confirmed as an English possession at the Peace of 1814, and in 1828 we first find it mentioned in the Society's Reports. In that year the Rev. A. Denny, the Chaplain, wrote that there were in the town of Port Louis, 3382 whites, 7511 coloured people, and 15,717 *slaves*. One school had been established by Government, in which there were 90 boys and 25 girls, but it was almost destitute of books. There were four or five other schools on the estates, for the slaves; but the instruction was oral, as they were not allowed to learn to read. In Port Louis there was also an endowed College for the education of the upper classes. Our Society sent the Chaplain a large grant of books, both in French and English, and in the next year we granted £100 for the maintenance of a Catechist or schoolmaster for the instruction of the negroes.

After the emancipation of the slaves in 1834, schools were increased; but even in 1837 the condition of the island was said to be "truly deplorable." Ignorance was widespread, and schools were far too few. Our Society voted £500 in that year towards the erection of schools, and £200 more in 1841.

In 1843 a Chaplain was sent to the Seychelles Islands. In 1844 we first hear of Hindoo coolies, to the number of 40,000, being introduced into the island. These immigrants have since made Mauritius more like India than Africa. Our Society made a grant of £50 towards employing a Christian teacher amongst them.

In 1850 Bishop Chapman of Colombo visited the island, as no other Bishop was available. His letter gives an interesting, though sad, description of the colony:—

I write to you with much thankfulness from this colony, now for the first time episcopally visited, since the island became a dependency of the British crown. For forty years it has been without a consecrated church. Much therefore is required, and much must be done, before we can hope to impart to it anything of our national tone and character. Nevertheless, my welcome has been a very cordial and gratifying one, and has awakened, I humbly trust, in many faithful hearts something better and more enduring than the expression of personal kindness. When I have completed my visits to the outer districts, a detailed report shall be forwarded to you. A very brief statement must suffice for the present. It has been my privilege to consecrate the three churches, in the capital and immediate neighbourhood of Port Louis, and to solemnize the holy ordinance of Confirmation in each, as well as in other stations not far away. Very full congregations have been assembled on every occasion, and many circumstances of more than usual interest have occurred, which in due time I shall hope to communicate.

The Bishop also visited Mahébourg, a military station at the southern extremity of the island, and held a Confirmation. There were thirty-five communicants, and yet they had no church. The barrack-room was ordinarily used for Divine Service. A great desire was felt at once to begin the erection of a church. Pamplemousses, a village eight or ten miles from Port Louis, was also churchless. Our Society voted £75 towards the erection of these two churches.

But the Bishop rightly points out the impossibility of his looking after Mauritius.

Welcome as my visit was to many estimable members of our Church in that colony, and most cheering to myself, it would be a mere delusion to pretend to exercise Episcopal jurisdiction among so distant and severed a community, with different interests, different habits, and of the majority, it must be added, a totally different faith. How can I pretend, at the distance of 2500 miles, to exercise any effective authority, even if empowered to do so? Friendly offices and kindly converse we can interchange, but no more; and gladdening it is to me to be made the channel of conveying to them the cheering intelligence of your kind sympathy with their spiritual wants.

Yet it was not till four years had elapsed that the see of Mauritius was founded (see Chapter XIV., on Bishopric Endowment) and Dr. Ryan consecrated as first Bishop. He found much need for Church expansion. The three churches already built were appropriated entirely to the English residents. He at once tried to secure assistance for three more churches, viz. for Tamil Christians, for Bengali Christians, and for ex-apprentices and their descendants. Our Society voted £1000 for these and other churches and schools, including £100 for a school-chapel in the Seychelles. Ever since then our help has been continuous and liberal (see Appendix). It only remains to add that in 1868, and again in 1892, the colony suffered terribly from hurricanes; and on each occasion our Society voted £1000 towards the repairing of churches and schools. At the last-mentioned time the gusts of wind were said to blow at the rate of 122 miles an hour.* The destruction of Church property was very great. The cathedral, though its roof was much damaged, stood, as its walls were nine feet thick. (It was, in the days of the French occupation, a powder magazine.) It was used in the height of the storm as a hospital, and afforded a refuge for some 600 people dying, hurt, and homeless for the night.

This must suffice for the account of help given to this colony, though much has perforce been omitted.

Madagascar.

We come next to the great African island of Madagascar, which, though not a colony, may yet find place in this chapter from its geographical position. The first Protestant Missionaries were those of the London Missionary Society, who entered the island in 1818. From 1835 to 1850 Christianity was forbidden by the Queen, and many native Christians were put to death for their faith. The record of these martyrdoms cannot be set forth here, but the history of that period is full of marvellous exhibitions of steadfastness. From the island of Mauritius, 500 miles to the eastward, the Rev. A. Denny, in 1841, reported to the S.P.G. the state of affairs in Madagascar, but there was no opportunity then of entering the field. However, in 1862

* See Bishop Walsh's letter, Monthly Report for 1892.

Bishop Ryan accompanied the British Embassy commissioned to attend the coronation of the new king, Radama II. His letter to our Society will be read with interest:—

My journey to Antitanarivo, the capital of this island, has been one of the most interesting character. I undertook it with feelings of much solemnity, for there was a great deal that was very arduous in the prospect. But through God's mercy I got through the upward journey well, with one or two touches of what might have proved serious illness, and I am back thus far in tolerable health, though the fatigue has been great. My interviews with the King were very encouraging. It was my privilege to present him with the Bible sent by the Queen at the first interview, and he responded warmly to the address which I made to him on the occasion. The next day I had a private interview, and walked with his Majesty from the palace to a large school which he is building. I saw him also on three subsequent occasions, and the result is this, that I have his full sanction and encouragement for doing good wherever I can in Madagascar. . . . I propose to begin on the coast, and among my first wants will be a Malagasy version of such parts of our Prayer-book as will be needed at once for training our converts. . . . On one day I visited four spots where martyrs suffered, and was accompanied by their friends and relations. The Tarpeian rock of Antitanarivo is a frightful spot,—eighteen hurled down from it a very few years ago, the brother of one of them with us. . . . I am lodged in the chief judge's house at Tamatave, and hope to take steps for a mission here. May God's blessing make this and all other like efforts really conducive to the spread of the Gospel and the glory of His holy Name! . . . The degradation of heathen lands must be seen to be at all adequately understood.

Our Society warmly supported the Bishop's effort, and voted £300 for work in this new field. It also took in hand the printing of the Prayer-book in Malagasy, further notice of which will be found in the chapter on Foreign Translations.

It was not, however, till 1874 that the first Bishop of Madagascar was consecrated, exception having been taken by the London Missionary Society. The full account of their opposition, and the counter-arguments of the S.P.G., are set forth in the S.P.G. Digest.* Since the consecration

* See pp. 376, 377.

of the Bishop, our Society has given large assistance. Grants have been made for printing-press and type, for schools and Colleges, for school-chapels and mission churches. Some of these grants were of very large amounts. £2000 were given for churches and schools in 1874, when the Bishop was consecrated; while in 1880 £1000 were voted for the central church at Antananarivo. Many other churches and schools have been helped, and this more than once—because both hurricanes and rebellions have wrought much destruction on Church property. The future of the missions in the island since the French occupation seems dark. What the issue will be is hidden from us. Only when the final history of English Church Missions in the island is written, it will be found that large and liberal help was ever given by the S.P.C.K. to the Church in Madagascar.

The Islands of the Sea.

Other isolated spots have been helped by us. St. Helena and Ascension have received many grants, both of books and money, during the last sixty years. Even the lonely island of Tristan d'Acunha owes much to our Society. It was on account of a visit paid to it by the Rev. J. Wise, in 1849, published in our Monthly Report, which drew attention to the little community, then numbering 102 persons, who lived on this rock in the South Atlantic. The last clergyman had visited the place in 1835, and then Mr. Wise, on his way to Ceylon, touched there, and baptized 41 children. The result of this account was an offer from Mr. W. F. Taylor, who was ordained and went out to reside there, and remained on that lonely spot for five years, when he and the greater portion of his flock removed to Capetown. After his departure, the island had no Chaplain till 1881, when the Rev. E. H. Dodgson went out. He finally left through ill health in 1889. Our Society has given many grants of books to the islanders, responding to the need as was anticipated by Bishop Chapman, who wrote in 1849 as follows:—

A speck only in the wide Atlantic, it is not too small or too remote to be beyond the reach of your benevolence. Grant it you will, as the friend ever of the friendless, and the helper of

those always who show that they have the will, but are without the power and opportunity, of helping themselves in that way in which you alone can help.

Pitcairn Island.

One last isolated spot in the Southern Pacific may also be mentioned, though no full account is possible. Pitcairn Island was first settled by the survivors of the mutiny on the *Bounty* in 1789. Their curious history for the next twenty years is recorded in "Pitcairn: the Island, the People, and the Pastor." * By 1814 the one survivor, John Adams, and the descendants of the others, were discovered, living religiously and simply, under his patriarchal rule. He died in 1829, but five months before his death Mr. Nobbs, whose name will be inseparably connected with Pitcairn Island, landed there. The following is Admiral Moresby's account of his coming:—

In 1826 Mr. Nobbs left England for the purpose of going to Pitcairn. For nearly two years, by the way of the Cape of Good Hope, India, and Australia, he sought a passage; finally, at Callao, in Peru, he met the owner of a launch who, on the condition of Mr. Nobbs fitting her out, agreed to accompany him to Pitcairn. Mr. Nobbs fitted her himself, and expended what little money he possessed. The owner was in ill health, nevertheless these two left Callao by themselves, on a voyage of 3500 miles, which they accomplished in forty-two days. The owner died soon after their arrival. The launch was hauled on shore, and her materials used to build a house for Mr. Nobbs.

The Admiral also bore testimony to the work done by Mr. Nobbs for the islanders.

I can most conscientiously assure you, that the state of society at Pitcairn has not been too highly described. The Bible and Prayer-book of the *Bounty*, as handed to Mr. Nobbs from John Adams, has been, and continues the object of their study, and has enabled them to withstand the innovations that too fervid imaginations in America and elsewhere have thought, by their correspondence, it was their calling to effect.

The affectionate attachment of the islanders to Mr. Nobbs (who, in the treble capacity of pastor, surgeon, and teacher, is as necessary to them as their food) created some little difficulty in his leaving; this was overcome by the arrangement made for

* By the Rev. T. B. Murray, F.S.A., published by the S.P.C.K.

leaving with them our Chaplain, Mr. Holman, and my assurance that I would return their pastor to them with as little delay as possible.

Having written to the Duke of Northumberland and the Bishop of London respecting Mr. Nobbs, I have only to request you will give him your earliest consideration. At Valparaiso the crew of the *Portland* will be attended to by the resident Chaplain, but I shall be anxious to have our own again. I hope I am not wrong in supposing that if Mr. Nobbs is found worthy of being ordained, only a short time will be required to prepare.

Mr. Nobbs, during his visit to England, was ordained Deacon and Priest, and went back to the island at the end of 1852. Two days before he left England, he was honoured with an audience by the Queen and Prince Albert.

Our Society has made several grants of books since 1848, and in 1852 voted £100 towards the Pitcairn's Island Fund. In 1856 the colony was removed to Norfolk Island, but between 1858 and 1863 many returned to their original island home. But Mr. Nobbs remained on Norfolk Island, and lived there till 1884, having ministered to his flock for fifty-six years. In 1875 we helped towards the restoration of his church, injured by a great storm. Only two of the first descendants of the *Bounty* were then living.

Melanesia.

Norfolk Island, mentioned above, is not only the home of the Pitcairn Islanders, but also the headquarters of the Melanesian Mission. At first this island was used as a convict settlement, but that use ceased in 1856, when the Pitcairn Islanders were transferred thither. The Melanesian Mission came there in 1867, as Auckland was found to be too cold for the Melanesian natives, whom Bishop Patteson gathered in his tours throughout the islands. The Society's aid to the Melanesian diocese consisted in helping towards the endowment of the see, and also in a grant of £500 towards the general purposes of the mission. We have also made grants towards scholarships for native students, and in 1894 we gave £150 towards the re-coppering of the *Southern Cross*, that mission ship which carries the Bishop to the islands of his diocese.

Fiji and Honolulu.

In Fiji we have made grants towards the building of churches and schools at Suva and Levuka.

In Honolulu the Society has given considerable help. The wish for an English Church Mission (as distinguished from an American Mission) was often expressed, but it was not till 1861 that Bishop Staley was consecrated and sent out.* In that year we voted £200 a year for five years towards the support of the mission. In addition to this large grant we helped towards the erection of the cathedral and other churches, and we have also given liberal help towards studentships for the training of both Hawaiian boys and Chinese girls.

This must suffice. It is fair to say that our help has been distributed in all parts of the world, and every Colonial and Missionary Bishop has received substantial assistance. Their gratitude has been continuously expressed and very real. The benefit has been theirs, but the privilege has been ours, in having been allowed to help all through these two centuries.

* See Chapter XIV. for account of the Bishopric Endowment.

CHAPTER XII.

HIGHER EDUCATION AND THE TRAINING OF A NATIVE CLERGY.

THE foundation of many Colleges and schools in the colonies is owing to the help given by our Society, and a separate chapter may well be devoted to recording something of what has been done by us for higher education abroad. The chief object of our help has always been the training up of a native clergy. But we have further felt that these clergy will be of most benefit to their fellow-countrymen when they have been well educated in Arts as well as in Theology. The result of these views has been the foundation of a good system of sound religious education in schools and Colleges in all parts of the world; and the selection of the best and most highly educated of the students to be the teachers and the pastors of their own people. Of course higher education in itself does not fit a man to be ordained. The vocation to the ministry must be felt also. But an ignorant body of clergy will never gain much hold over the people, and no study is wasted which fits a man for the high office of the priesthood.

The only alternative to a highly educated native clergy is the continued importation of clergy from England, who are really foreigners to those amongst whom they minister. The result of such a system would be an exotic Christianity which would never take root in the new country. Evangelization must come at first from outside. But the sooner the Church ceases to look abroad for its ministers, the sooner it will become a part of the nation's life. Care, of course, has to be exercised, and "raw haste" is ever "half sister to delay," but the gradual rise of a native ministry is the most hopeful sign of the reality of missionary work,

and in the Clergy List to-day there are names of Canadians and West Indians, Kaffirs and Zulus, Indians and Burmans, Chinese and Japanese, Australians and Maoris, who owe much to this our policy.

Lennoxville University.

Taking *Canada* first, we enumerate the grants voted to the school and College at Lennoxville in the diocese of Quebec. In each of the years 1843 and 1844 grants of £500 were made, and in 1847 a further sum of £1000 was given. A royal charter constituting it a University was obtained in 1853, and in 1862 a Junior Department was started, towards which our Society voted £300. There was a further enlargement in 1889, when the new Divinity School was added to the existing College, and to this addition the Society voted £300.

In 1895 this University College, which has done so much for the training of both clergy and laity in Canada, kept its jubilee, and the Society voted £1000 towards its further endowment. Thus the fostering care of the Society has been given to Lennoxville from its first inception to the present day, and those who have seen the noble pile of its buildings, and know how widespread has been its influence on sound and liberal and religious education, will feel that the help of the Society has been well bestowed.

King's College, Windsor.

A sister institution, viz. King's College, Windsor, in Nova Scotia, has likewise received generous help. The earlier grants for scholarships have been already referred to. But when all aid from Government was withdrawn, the College felt the pinch of poverty. It had done good work in the past. In 1837 the Bishop of Nova Scotia stated that thirty-seven of the resident clergy of Nova Scotia had lately been assembled; of these twenty-six had been educated at King's College; and nearly all had been assisted in their education by divinity scholarships, which had been first founded by the S.P.G., and afterwards aided by the S.P.C.K.;—"a fact," said his lordship, "which proves, more than any observations that could be written, the eminent importance of the College, and of these

divinity scholarships, not only to the prosperity, but almost to the existence of the Church in this diocese."

Ten years later, the Standing Committee were informed by the Bishop, that the Alumni of King's College, who were making active exertions to raise funds for the better maintenance and greater efficiency of the College, had unanimously resolved, at a meeting lately held in Halifax, to raise the sum of £2000, to be applied towards the support of the College, so long as it shall continue to maintain its connection with the Church.

Desiring to encourage and advance this good object, the Board agreed, at the General Meeting held on Tuesday, the 7th of December, 1847, that the sum of £1000 be granted towards King's College, Windsor, Nova Scotia; this sum to be paid as soon as the £2000 to be raised by the Alumni shall have been contributed; and that a further grant of £1000 be voted, to be paid as soon as an additional amount of £2000 shall have been subscribed by friends of the College; it being a condition of these grants that, before the sums voted by the Society are paid, all the regulations for the future government of the College shall have been submitted to his Grace the President of the Society, who is the patron of the College, and shall have been approved by him.

Trinity College, Toronto.

The next great educational institution to be helped was Trinity College, Toronto. In 1843 King's College, Toronto, had been founded by royal charter as a Church of England institution, but in 1850 this institution was secularized by an Act of the Provincial Legislature.*

Mainly through the exertions of Bishop Strachan the present University of Trinity College was founded, as a Church institution, and in 1850 the Society voted £3000 towards its endowment, and a further sum of £500 was voted in 1864. Twenty years later a greater effort was made to bring the College up to more modern requirements. It was felt that unless the Church University was prepared to raise its standard and increase its power of teaching, it would be deprived of that power of influencing for good the

* See S.P.G. Digest, p. 778 .

thought and culture of the province, which was so essential to its usefulness, and for which so many sacrifices had been made in the past.

The Corporation of the University, taking the position of affairs into their consideration, and in view also of the growth of population of the province, felt it to be their duty, and essential to the future well-being of the Church, to make provision for an increased number of students, to enlarge their professoriate, and to make other improvements.

Their proposals were as follows:—

(*a.*) The additional chairs demanded by educational exigencies of the times are—

1. A second chair in Divinity.
2. A chair in Mental and Moral Philosophy.
3. A chair in History and English Literature.
4. A chair in Modern Languages.
5. A chair in Physical Science.

(*b.*) The establishment of this last and important chair will involve the erection of a laboratory and additional lecture-rooms, together with considerable outlay for scientific apparatus.

(*c.*) In order to materially strengthen the teaching staff and encourage post-graduate study among the men, it is proposed to found, as speedily as possible, three or more small fellowships. The fellows thus appointed will be required to pursue definite studies in the higher branches of their respective departments, and also to take part in the teaching work of the College. They will thus be fitted to occupy, in subsequent times, the highest educational positions in the country, and in this way indirectly help to remedy the existing evils of the State system of education.

(*d.*) The present crowded state of the building renders its enlargement imperative at an early day. To meet this difficulty in a practical way, it is proposed to erect a separate building with lecture-rooms for the exclusive accommodation of the divinity students. This will at once relieve the pressure in the existing building and give an opportunity, the need of which is keenly felt, for special oversight and spiritual direction in the case of those who are preparing for Holy Orders.

(*e.*) The chapel services are now held in the room originally intended for a library. It has therefore been decided to include the erection of a chapel in the present appeal.

To carry out these objects it was calculated that the sum of £40,000 must be raised. Our Society voted £3000

in all to this scheme, giving £1000 towards the erection of additional buildings, £1500 towards the endowment of fellowships, and £500 towards the endowment of a chair in History. Thus this great institution, which does so much for the higher religious education of Canada, was put on a secure foundation.

St. John's College, Winnipeg.

Another great educational institution that has been helped by the Society from the beginning has been St. John's College, Winnipeg. As long ago as 1849 our Society made a grant of £1000 towards a College, on the application of Bishop Anderson, but nothing permanent could be started at that early stage in the life of the country. Then in 1869, when the present Archbishop of Rupertsland was Bishop, the present College was started on wider lines. We then voted £500 towards the endowment of the chair of Systematic Theology; £500 (in December, 1877) towards the endowment of the chair of Ecclesiastical History; and (in May, 1879) £500 towards the chair of Exegetical Theology, together with £1000 towards the cost of new buildings. In 1884 a further sum of £1000 was voted towards the general endowment fund. Thus this College was firmly established in this new territory, and from the very first the Church exercised a leading influence on the higher education of the province of Manitoba. The result has been seen already, for no less than 82 clergy, who were trained at St. John's, are now labouring, some in Canada and some in the United States.

One more Canadian University may be mentioned, the Western University at London, Ontario, to which the Society voted £2000 in 1879.

Grants have also been voted to St. John's College in Newfoundland amounting to £2750, and £250 to a Diocesan School in Athabasca, of which we have no room to speak.

The West Indies.

In the *West Indies* the chief institution for the training of clergy has been Codrington College, Barbados, owned and managed by the S.P.G. To students in this excellent institution we have given many studentships, of which

mention will be made later, but in consequence of General Codrington's rich bequest, it has not been necessary to found any other College in the West Indies. The distances of the separate dioceses apart have, however, necessitated the foundation of some other institutions, which have been feeders or nurseries for Codrington College. Thus in British Guiana the Society gave £1500 towards the establishment of a College where fit men could be reared for the sacred ministry. And in 1884 a Divinity School was likewise assisted at Kingston, Jamaica, with a grant of £500, the Society stating at that time that it was not their intention to sanction in any way the superseding of Codrington College as the chief Training College in the West Indies for candidates for Holy Orders.

South Africa.

The Society's action in South Africa well illustrates our general policy. When Bishop Gray was consecrated in 1847, our Society told him that they were ready to aid any plan which he might hereafter bring before the Board, towards the "erection or endowment of a School, College, or Collegiate Institution to an amount not exceeding £2000." Nothing was done till 1849, and then the Bishop wrote that he had secured an estate of fifty acres with a house upon it, upon which he proposed to erect a College. It was four miles from Capetown, in the parish of Rondebosch. The College was to embrace both an upper and lower department, and would aim at the education of youths both for the ministry and for secular employments, and was to be built for not less than fifty boarders. Our grant of £2000 was given towards the erection of buildings. A further grant of £500 for additional buildings was made to this institution in 1862, and in 1868 a like sum towards its endowment.

But it was not only to the whites that education was brought. All South African dioceses have a double debt to pay, and the natives of the country could not be neglected. The first idea was to found an institution at Capetown, where the sons of Kaffir chiefs might be received as boarders, and be instructed in the Christian faith. Sir George Grey, the good Governor, took much interest in the project, and our Society voted £500 towards the

purchase of buildings in 1858, and a further grant of £500 in 1860, when the College was finally started at Zonnebloem, close to Capetown. In 1863 more than £500 was granted towards this institution from Canning's Fund. From this College in its first ten years had gone forth sixteen natives as Christian teachers. When, however, the Kaffir institution was opened at Grahamstown, nearer to their homes, the natives went to it, and Zonnebloem for a time languished. However, in 1874 some Basuto chiefs visited it, and some young men from that country came as students. A disastrous fire destroyed the old buildings in 1875, and our Society voted £750 towards the rebuilding. It still remains the chief institution in the diocese for the training of natives.

Diocese of Grahamstown.

The next diocese in South Africa to be helped was Grahamstown. In 1854 the Bishop wrote that there was no boarding-school in the diocese, and parents of the better classes had no means of educating their sons. He proposed to found a College, where a sound Christian education could be given, and some might be trained for Holy Orders. Our Society in 1855 voted £1000 towards this scheme. The foundation-stone was laid, and the College was started under the name of St. Andrew's College, Grahamstown. £500 were voted for further building in 1858, and £500 more in 1860. In 1874 £500 were voted to meet an equal sum raised from other sources for the permanent endowment of a theological tutorship for the diocese; the holder of this post was to train both whites and natives for the ministry. For Grahamstown was one of the earliest dioceses to admit natives to Holy Orders,* and St. Andrew's College was always intended to have a missionary department, or native side. The Kaffir Institution in Grahamstown was started in 1860, and here were trained natives who might become teachers and schoolmasters, and some even be ordained. The College prospered greatly, and in 1872 £250 were granted to enlarge the premises. It still continues its excellent and fruitful work.

The record of help given to the Grahamstown diocese

* First native of South Africa to be ordained was Paulus Masiza, a Fingoe, ordained in 1870.

would not be complete without some mention of the help given to St. Matthew's, Keiskama Hoek. Here, almost within sight of one of the battlefields of the old Kaffir wars, there is an excellent training institution for Kaffirs, where they are taught industries, and also prepared as teachers. The Society gave its first grant in 1864, but its main help dates from 1895, when it gave £100 a year for three years in aid of the salaries of the teachers, twenty scholarships of £12 a year each (ten for boys and ten for girls) for three years, and £250 towards a new boarding-school for native girls. This institution is likely to become the chief normal school in the diocese, and the progress already attained by the natives is most promising.

Natal.

The next diocese to be helped was *Natal*. Here, in 1854, was started "the first Missionary Institution of the Church of England amongst the Zulu population of Natal." Land to the amount of six thousand acres had been set apart for the use of the mission by order of the Government, to advance the religious and moral improvement of the natives. Our Society voted £1000 towards the cost of the necessary buildings, which were to include a chapel and school for both Europeans and natives.

Other grants were given to the diocese, viz. £500 towards the endowment of a theological tutorship in 1877, and £500 in 1885 towards the foundation of St. Alban's College, Maritzburg. This was intended for the training of natives both in industries and also as teachers.

St. John's College, Umtata.

But undoubtedly the diocese in South Africa, which has done most in the training of natives as teachers, Catechists, and clergy has been *St. John's, Kaffraria*. At Umtata, the capital town of the district, there is an excellent institution which the Society has liberally helped. Altogether some £800 have been given to its buildings, besides numerous scholarships for students in training. There is now a Lower School, consisting of boarders and some forty day scholars, a Training College for Teachers, and the Theological College. There is also a carpentering

department, with some eight or nine apprentices. The following extract from an account of the institution written by the Bishop of St. John's gives a vivid idea of the working of the place :—

The usual object of ambition which the boys place before themselves when they come to our school is the third class teacher's certificate, which ensures the holder of a school, and a grant from Government of £24 a year, with the local addition of £10. Of course, the school is more or less a secular institution, though religious teaching is regularly and carefully given; the boys enter with a view to what they can get of pecuniary value, and as their fees vary from £4 to £7 a year, and there are a good many small scholarships given to boys, selected by the different parish Priests, who have passed Standard IV., the prospect of £34 a year is good enough to attract a fair number; but we have never lost sight of putting the missionary cause as an object in life distinctly before them. We encourage them to become "Readers" at the same time they are gaining their certificate, and a number of them—an increasing number, I think—do pass the simple examination necessary for this. They are then given the Reader's licence, and can read the service in the absence of any one in Holy Orders, and preach too, if approved. They can then go on to the Catechist's licence, for which a residence at the College is necessary, and, if they prove themselves worthy, to Holy Orders.

And so we come to St. John's College proper—a small but, I think, a very useful body; the men there are the pick of our more forward boys and Catechists. Many more would gladly avail themselves of the College training, were it not for the difficulty of maintaining their wives and families while in residence; for most of our workers are married men. It is encouraging to see these men voluntarily separating themselves from their families for a year (in some cases two), in order to make themselves better qualified for their work, and the Catechist's licence by no means involves a rise in salary. The Society (S.P.C.K.) supports all of them by a grant of £8 or £10 a year. Their families live on the produce of their fields, and some arrangement is made locally for a small salary for clothes and other necessaries.

Besides learning theology with Canon Goodwin, the men in training visit the native people in the town, the young men and women in service; they hold evangelistic services at four or five out-stations regularly on Sunday, all within five miles of Umtata, on both sides of the river, and they are a powerful missionary leaven among the boys. Being all picked men, they are nearly all of strong individuality, and have no little influence

with those with whom they come in contact. Three of our five native Priests—Revs. Xaba, Daman, and Manelle, were at College; and six of our nine Deacons—Jordaan, Lokwe, Mayekiso, Maya, Mpazi, and Makonxa. Besides these there are a large number of Catechists, probably twenty. Perhaps this does not sound a very brilliant list, but it is the foundation of a native ministry, and all are in the work.

It would be wearisome to mention each diocese separately. Suffice it to say that in Bloemfontein efforts have been made to train candidates for Holy Orders, and in Pretoria some natives are now being taught at St. Cuthbert's College. Our Society has helped these schemes, and in time native clergy may be obtained from these now in training, to whom we have given studentships.

Australian Colleges.

Omitting the help given to India and Burmah, which will be found in Chapter IX., we pass on to record the assistance given to *Australia*. From the first our Society encouraged the Bishops to take hold of the subject of higher education, believing that in this way we could best influence the religion of these new colonies. Thus in 1840, four years after the bishopric of Australia was founded, on the application of Mr. Justice Burton (then on a visit to England) the Society voted £3000 "towards the establishment of a College founded on the principles of the National Church, for the education of persons in the colony, for the ministry, and as schoolmasters." This grant was a little premature, for the Bishop, when he heard of it, wrote that there was "not one person among the clergy in the diocese of Australia who had a son prepared to enter such an establishment." He therefore thought it wiser to start a good boarding-school for 200 boys, and for that purpose he asked to be allowed to appropriate £1500 of the grant on condition that it was paid back gradually. This was allowed, but "his lordship was informed that the Society does not abandon the object originally contemplated." However, other things were working towards the same end. By the death, in 1840, of Mr. Thomas Moore of Liverpool, N.S.W., the Church in Australia received large bequests. This generous man demised his residence and

premises at Liverpool, twenty-one miles from Sydney, to be the site of a College, and he endowed the same with seven hundred acres of land. The Bishop then determined to carry out his plan of a grammar school, but to restore the money spent on its erection by means of a fund raised from payments made by the scholars who attended the school. Then when the £3000 had been repaid, this sum, with the accumulations of Mr. Moore's great bequest, would be sufficient to found a College. Eventually (in 1863) St. James's School, towards which the Society's £3000 had been applied, was sold, and the proceeds were equally divided between Moore's College, Liverpool, and St. Paul's College, Sydney.

In 1845 grants of £500 each were made to the Bishops of Tasmania and New Zealand towards Collegiate Institutions in their dioceses.

Large Grants for Higher Education.

But the greatest effort in this respect was made by the Society in 1847. That was an *annus mirabilis*, as regards the foundation of bishoprics, Newcastle, Melbourne, and Adelaide (as well as Capetown) all dating from that year. To each of the three new Australian Bishops the Society promised £2000, for the establishment of Collegiate Institutions in their respective dioceses, "in which candidates might be prepared for Holy Orders in the colony, and a religious and useful education imparted in connexion with the Church of England."* In the same year £1500 additional were voted to St. John's College at Auckland in New Zealand, and in 1851 £1000 more were given to the College in Tasmania. Thus our Society in these four years voted £8500 to improve the higher education of the new colonies.

These grants called forth much local sympathy and effort. The Bishop of Adelaide (Dr. Short) drew attention to this indirect result of the Society's liberality in 1854 when he announced that two colonists had given £6000, and £800 had been collected in the colony. All these contributions were drawn forth by the Society's liberal grant of £2000 mentioned above. A further grant of £500 was made by us in 1853 to this Collegiate School at Adelaide.

The same effect was produced in the diocese of Newcastle,

* See Report, 1847.

where grants for grammar schools amounting to £900 had produced additional contributions of £2100. A further sum of £500 was voted in 1853 for the purposes of education in his diocese.

The newer dioceses were also helped in their turn. Perth (founded in 1857) was given £1100 in 1862 towards the establishment of a Collegiate School on the same lines as that started in Adelaide. Brisbane was also helped by grants of £200 a year for the three years 1861–3 for the support of schools in that diocese.

The new Bishop of Goulburn was helped with £100 for school purposes in 1864, and theological tutorships were endowed both at Dunedin and Adelaide.

This must complete our survey of the help given to the erection of schools and Colleges in the colonies, in order that a religious education might be given, and the best students prepared for Holy Orders.

Theological Studentships.

A new departure was made in 1873, when our Society determined not only to make grants towards buildings, but to strive to increase the number of students for Holy Orders abroad. Studentships had been granted in the previous year to the dioceses of Rupertsland and Jamaica towards meeting the expenses of training additional students for Holy Orders. But these were but the beginning of much more liberal help. After much correspondence with the colonial and missionary Bishops, the following facts were clearly established:—

> That it appeared that one great difficulty in the way of getting the sons of colonists to offer themselves as candidates for the ministry, arose from the fact of their being unable to afford to keep themselves detached from secular employments and free for study, till they were of an age to be ordained; that England could not, even if it were desirable that she should do so, supply clergymen for the colonies in anything like sufficient numbers; that almost all the Bishops abroad hailed with delight the prospect of being enabled to train men in greater numbers for their respective dioceses for Holy Orders.

In consequence of these facts, the Society resolved to set apart a sum of £2500 to provide for the training of

additional native clergy in the colonies and in India, this sum to be given in studentships to certain selected candidates.

This new departure called forth much gratitude from the Bishops interested, and the terms were widened to include places beyond the British dominions, such as Independent Kaffraria and Madagascar. One such testimony from the Bishop of Adelaide may here be quoted, as a sample of many other similar letters received. He wrote—

> I believe the venerable Society will do more to make the colonial Churches indigenous by aiding the education of young colonists for Holy Orders, than by making small grants to churches. The great difficulty, without collegiate endowments, is how to maintain our theological students from the age of twenty to twenty-three. A hope is now opened up through the venerable Society of our being able to do this, which I trust, through the blessing of God, will hereafter be realized.

Besides the block grant mentioned above, additional help was promised up to the large amount of £1050 to the Bishop of Victoria, Hong-Kong, towards the training of Christian Chinese; and £2000 were voted to Bishop Kestell Cornish of Madagascar, part of which was to be spent upon erecting a Training College for native students.

If some should object to such help being given, and argue that the colonies could do all such things for themselves, the following racy answer from the Bishop of Adelaide may be quoted:—

> No doubt halls and Colleges, scholarships and exhibitions, grew up in early days from the want, now felt by colonial dioceses, of means to educate an indigenous clergy. If it be asked why we did not set about founding these institutions, my reply to those who ask is, "Place yourself in a land occupied by a mixed population—English, Scotch, Irish, German, spread over a country bigger than France—with every variety of religious profession, Anglican, Lutheran, Roman, Scotch Presbyterian, Wesleyan and other Methodist sects, Independents, Baptists, etc., numbering in all not more than 200,000 (all bread-winners), who have to build churches, parsonages, schools, and who have to find ministers' stipends, found Collegiate Schools for higher education, and the reason is plain—we can't." Nor is it till of late that our young men have grown up to be of an age to select for themselves the clerical profession.

The first list of allocations showed that 44 native students had been helped at a total cost of over £3000, who had been in training for periods varying from one to four years. They belonged to the dioceses of Fredericton, Newfoundland, Ontario, Rupertsland, Montreal, Huron, Antigua, Nassau, Bloemfontein, Kaffraria, Colombo, Sydney, Melbourne, Adelaide, Bathurst, Goulburn, Auckland, and Dunedin. Thus the first-fruits of a native ministry were gathered; but the work was necessarily a slow one, and the time has not yet come for the Church abroad to do entirely without clergymen from the old country. A further block grant of £2500 was set apart in 1876. The results of these two grants were that 75 young men, natives of 27 different dioceses, had been prepared for the work of the ministry, and had been ordained.

A third vote of £2500 was taken in December, 1880, which provided for 60 more students in 22 dioceses; and in 1887 a further sum of £2500 was voted, and a special grant of £500 to the diocese of Rupertsland for the maintenance of students in preparation for Holy Orders, without restriction as to birthplace. This precedent has been followed in other dioceses, where a student has been English born, and yet has gone out to a colony, perhaps as a child or a lad. Though he is not technically a "native" of the colony, in which he is eventually to minister, yet the Society has in certain cases helped towards his training, believing that he will be nearly as familiar with colonial life as the born colonist.

The "natives," whether of English or non-English race, were still those mainly helped by the Society, and as the Bishop of Montreal put it, "amongst our very best missionaries are the Society's men."

The fourth grant helped towards the training of 43 students from 14 dioceses, and in 1891 another sum of £2500 was allotted to this work. This grant lasted till the end of 1896, and helped to train 64 students in 14 dioceses.

Thus it will be seen what a very great work has thus been done by the S.P.C.K. Not only did it help to build the schools and Colleges in various parts of the colonies, where these native students could be trained; not only did it greatly assist in the Endowment Funds of these Colleges, so that the religious education there given might

be founded on a secure basis, and be of the very best description: but it has also largely helped the students, who have attended these Colleges, and who have now been ordained and added to the working forces of the Church. Humanly speaking, if the Society had not undertaken this work, most if not all these students, now numbering more than 200, would have been forced by poverty of means and lack of opportunity into secular callings. Their being secured as colonial clergymen is mainly owing to the Society's offer of help.

Native Lay Mission-Agent Studentships.

In 1882 a further development took place. Many of the Bishops, directly engaged in training native converts, considered that a preliminary step was necessary before they could hope to attain the object of ordaining natives to the ministry. They felt that it would be premature to ordain any but a very few of their converts, even after years of careful training, and that they must wait for the moulding effect of Christianity upon the character for two or three generations before they could hope for a complete building up of a native ministry in full orders. Otherwise if they were too hasty, there would be a risk of grievous scandal.

Therefore they asked for help from the Society towards the training of a *native sub-ministry*, of Catechists, schoolmasters, sub-Deacons, or other mission agents, working under the supervision of Priests and Deacons of English race. By this means they hoped that a large increase might be obtained in the number of native evangelists and teachers, the best of whom might after due testing and probation be admitted to Holy Orders.

The Society, on the representation of the Bishops concerned, was led to view this as a necessary preparatory step to the object which it had pursued for many years, viz. the complete building up of a native ministry in full orders. A grant of £2000 was made, and placed at the disposal of the Standing Committee for the maintenance during a sufficient period of preparation in proper institutions and under qualified tutors, of native converts, recommended by the Bishop of the diocese, to be

trained as Catechists, schoolmasters, or other mission agents.

Part of this grant was very soon applied towards the training, in a school at Delhi, of native students as Readers for mission work. Aid was given towards the same object, but in a different form, in the diocese of Rangoon. £500 was granted to the Bishop of that diocese towards the building of a College for the training of native Catechists at Kemmendine Road, Rangoon. The College was planned to accommodate the vice-principal and from 12 to 15 students.

This was the beginning of the Society's Lay Mission-Agent Studentships, which have been of immense value to the Church abroad. Red Indians in the dioceses of Caledonia, Athabasca, and Moosenee, Karens and Burmese in the diocese of Rangoon, natives of South Africa, Madagascar, and Central Africa, of India and Mauritius, were all helped by this grant. Altogether 87 students were assisted belonging to 14 dioceses. A fresh grant of £2000 was voted in 1888. This lasted till 1894, and helped towards the training of 93 mission agents.

On the whole, in spite of some disappointments, the work has been abundantly blest. Altogether some 200 of such agents have been trained by these grants, and the work still continues. In the diocese of Rangoon, for instance, over 60 Burmans and Karens have received help in their training, and are now engaged in evangelizing their own people. In the diocese of St. John's, Kaffraria, there have been 15 students trained. In the diocese of Caledonia, amongst the Red Indians of the North, there have been 22. These are sample cases from Asia, Africa, and America, and they show how widespread is this branch of the Society's work. The Standing Committee allot the grants, and report them to the Board. Certificates of conduct and progress are received each half-year from the heads of the training institutions. Every care is taken to select and then to train the most promising converts. It is one of the most cheering signs for the future, when once wild and savage races give the best of their sons to be carefully trained under firm and loving discipline, so that they may go forth as evangelists to their own people. It shows how great is the usefulness of *trained lay work*, whether in our own crowded cities or

amongst Burmans and Kaffirs and Red Indians. A few words from a letter received two years ago from the Bishop of Zululand may fitly close this chapter.

When I left Zululand there were 20 boys and young men in the College, and this has been the average during the last three years. Some of the boys have now gone out as teachers and Catechists, and so far are doing well. Two, *Philip* and *Ernest*, are with Bishop Smyth. *John Mlanti* is teaching in one of the out-station schools at Rorke's Drift. *John Mnareng*, a Mosuto, is schoolmaster at St. Augustine's, Rorke's Drift. *Frank Nkosi*, a Swazi, is at Usutu, Swaziland. *Philip Mtembu* is at St. Andrew's, Lower Tugela. This will show, I think, that the Training School is doing really good work. All these boys have had their training at Isandhlwana, although the first-named, Philip, was originally at school in Natal. Upon our work at Isandhlwana much of our future work must depend.

CHAPTER XIII.

SALZBURG EMIGRATION, THE SCILLY MISSION, AND SPIRITUAL CARE OF EMIGRANTS, ETC.

In the eighteenth century England proved more than once an *Asylum Christi*. After the revocation of the Edict of Nantes and the Dragonnades, a great influx of poor French Protestants came into this country, who were welcomed and relieved, so far as means would allow. In this philanthropic work certain leading members of our Society took a large share, though other people (not members of the Society) were associated with them.

The following extract from *Magnæ Britanniæ Notitia;* or, "The Present State of Great Britain," etc., for 1718, by John Chamberlayne, F.R.S., pp. 293–295, gives a full report of the assistance given by the Crown to both refugees and proselytes:—

After the revocation of the perpetual Edict of Nantz established by Henry IV. of France and so solemnly renewed by the Son and Grandson of that great King, whereby the free Exercise of the Protestant or Reform'd Religion became part of the Rights of all Frenchmen professing the same; and after the most dreadful Persecution that ever happened . . . it pleas'd God to move the Heart of the great Assertor of the Religious and Civil Rights of Mankind, King William, of immortal Memory to consent that the sum of £15,000 *per Annum* should be charged upon the Royal Revenues and appropriated by Act of Parliament, towards the Relief and Support of the vast Number of French Protestants of all Degrees and Conditions, Ages and Sexes, that have been flying hither for Refuge from the year 1684 that fatal Epocha, to this Day. And for the rendring more effectual the aforesaid charitable Benevolence of our King and Nation, the said King was pleased to appoint some of the

great Officers of the Kingdom, Privy Councellors and others, to superintend the distribution of the said Sum of £15,000, and by their advice . . . that Sum has been managed with such Œconomy and Prudence that not only all the distressed Protestants or *Refugees* as they are commonly called have been assisted from year to year, but even many *Converts* from *Popery* of the same Nation. . . .

This has greatly increased the Objects of English Charities, and the French Protestants have been satisfy'd to share with them part of that which was wholly appropriated to the said *Refugees*, his Majesty (*i.e.* George I.) has been graciously pleased to allow, that the Paymaster of the Pensions for the time being, shall issue the sum of £400 *per annum* in such manner and according to such directions as the Lord Arch Bishop of *Canterbury* [and others] shall give *for and towards the Relief of poor Converts from the Church of Rome:* by Virtue of which Powers the Arch Bishop of Canterbury the Bishop of London the Lord Chief Justice of the King's Bench and the Lord Chief Justice of the Common Pleas have agreed to appoint several eminent Persons to be Commissioners for the Relief of poor Proselytes, and not only to receive and distribute the above mentioned £400, but also all such sums of money as shall be raised.

Then the rules of distribution follow, and it is explained that a weekly allowance is granted till inquiries have been made. Afterwards half-yearly pensions are given to "Ministers, Women, old Persons, Sick and Infirm."

But as for all the rest of the Proselytes, the Society makes it their business to put them out to some good trade, by which they may support both themselves and Families, or to send them Abroad to some of his Majesty's Plantations, allowing them a Sum of Money for that purpose once for all: of both which ways of disposing of them, especially of the former, there might be given many Instances, notwithstanding that there have been but two Distributions yet made, notwithstanding that the Societies yearly Income does not much exceed £500 and that the number of the Proselytes to be relieved amounts to about 130 persons.*

* When the Palatine Christians (825 men, women, and children) were exiled in 1709, the Queen gave money to support them, and commissioners were then appointed by Letters Patent under the Great Seal. Several of these commissioners were members of the Society (see "A History of the Poor Palatine Refugees lately arrived in England," in British Museum).

The list of commissioners for the relief of the poor proselytes is in the possession of the Society, and is dated April 2, 1717. It contains the names of twenty-six gentlemen, of whom eleven appear to be foreigners. Amongst them are the names of Dr. Nicholson (Bishop of Carlisle), Dr. Trimnell (Bishop of Norwich), Lord Percival, Sir John Philipps, Rev. Dr. Bray, John Chamberlayne, Esq., and others; and to these are joined the Marquis du Quéne, Mons. Bouet (the King of Prussia's Resident), and others. These commissioners added fifty-nine other names, many of whom were members of our Society. They met from May 2, 1717, to March 7, 1721, and their old minute-books, which are in many ways curious, are in our possession. What connection they had with the Society is not clear. Probably, as Mr. Chamberlayne, who was for two years the first secretary of our Society, and all his life an active and honoured member of S.P.C.K., seems also to have been a leading spirit in this Commission, he deposited the minute-books in our archives. Mr. Newman also was a commissioner, and he was Secretary to S.P.C.K. from 1708 to 1743. The commissioners inquired very carefully into the cases that came before them, and found many which proved to be impostures. They divided the applications into the following four heads:— *

1. Those Proselytes who after a Strickt enquiry have been found deserving the assistance and encouragem[t] of the Comm[rs], and of whose life and conversation the Com[ttee] have been reasonably satisfied.

2. Those whose Caracters hath apeared doubtfull and suspicious to the Commiss[rs].

3. Those who tho of a good life and Conversation yet are not in the case allowed by the Standing Orders as being able to maintain themselves without the help of y[e] Cõmiss[r] or having allowances, pensions, &c.

4. Those who have appeared to the Cõmittee to be unworthy to partake of this beneficence.

Almost at random we add a few extracts under each head:—

Vincent Pinna a Sicilian formerly a capucin, now in years, by y[e] decay of his sight, is disabled from following the business of making chains for watches wich he had undertaken, the

* See minutes of June 18, 1717.

Com[e] is of opinion that a Sum not exceeding four pounds ten shillings be given to him.

Mr. Michell Henry du Jarry of Paris formerly a Captain in France, being very poor and often arrested for debt the Cõmittee are of opinion he be allowed a sum not exceeding six pounds.

Under the second head we find—

Vander Hyen of ——* in Flanders could not produce a Certificate of his Abjuration.

Liegois of ——* in France formerly a Fryar, has produced Certificates which the Com'ttee suspect are counterfeited.

Under the third head—

La Fosse of ——* in France the Cõmittee is informed he is employ'd as an Usher in a School in the Country.

Mispoulet of Languedoc in France was formerly a Soldier in Spain, and is now a Pensioner at Chelsea.

Under the fourth head—

Alvarado of Saragessa in Spain now in Orders, the Committee is informed that he has return'd to Spain and while there profess'd himself Papist, and since his return to Great Britain he has been sometimes a Quaker and sometimes a Protestant, but always of an ill reputation.

Orleach of ——* in France, he has left his first Profession and is become one of the Prophets.

Salzburg Emigration.

The experience thus gained by members of the Society had this result, that when, in 1732, a fresh immigration of poor Protestants took place, our Society was naturally looked to to provide for their welfare. In that year the Protestants of Salzburg were driven from their own country on account of their religion, and our Society resolved to afford help and comfort to these poor people.

The history of the persecution and consequent emigration of the Salzburgers will be found set forth in Carlyle's "Frederick the Great."† Briefly, the story is this. "Prior to the Thirty Years' War the fair chance was, Austria too would all become Protestant." But after this

* Blanks in original MSS.

† Bk. ix. ch. iii.

great war Protestantism was trampled out or driven into remote nooks.

Salzburg Country is one of these nooks; an extensive Crypto-Protestantism lodging, under the simple slouch hats, in the remote valleys there. Successive Archbishops have known of this, and in remote periods had made occasional slight attempts upon it; but none at all for a long time past. . . . However in 1727 there came a new Archbishop, one Firmian . . . zealous rather than wise.

He began to persecute with fine and confiscation, unless they would cease reading the Bible. The Salzburgers appealed to Friedrich Wilhelm, at Berlin, and he proclaimed his willingness to receive them into his dominions if they were exiled from Salzburg. This was done, and in February, 1732, the emigrants travelled from Donauworth, by Anspach, Nürnberg, Baireuth, through Gera, Zeitz, Weissenfels to Halle, and thence to Berlin. There came 7000 that year, and 10,000 more followed in the next succeeding years. The news was heard of "at all German firesides and in all European lands." "Friedrich Wilhelm would have gladly taken the whole, but George II. took a certain number," and settled them at Ebenezer in Georgia, where General Oglethorpe was busy founding a colony.

It was in this latter work that our Society was so helpful. So soon as they heard the melancholy account of the sufferings of the exiles, they asked and obtained his Majesty's leave to raise collections for their persecuted brethren.* To this end, in June the same year (1732), they published "*An Account of the Sufferings of the persecuted Protestants in the Archbishoprick of* Salzburg, etc.," and afterwards published "*A further Account of their sufferings*, etc., with an *Extract of the Journals of* M. Von Reck,† *the Commissary of the first Transport of* Salzburghers *to* Georgia, *and of the Ministers that accompanied them thither*, 1733."

* See Society's Reports, *passim*.

† Carlyle, quoting from Buckholz, gives the following account of Von Reck, who was one of the commissaries who made arrangements for the pilgrimage. "Herr Von Reck was a nobleman from the Hanover Country; of very great piety; who, after his Commission was done, settled at Halle; and lived there, without servant, in privacy, from the small means he had; seeking his sole satisfaction in attendance on the Theological and Ascetic College Lectures, where I used to see him constantly in my student time."

Settlement in Georgia.

These published *Accounts* stirred up many people to help, and contributions came in from all parts of the country. Altogether £4700 were collected, and large remittances were sent to Germany. But the bulk of the money was spent in emigrating and caring for the Salzburghers in Georgia. In the years 1733, '34, '35, and '41 four transports were sent out, with more than 200 Protestant emigrants; these, with two Missionaries and a schoolmaster, were settled by themselves at Ebenezer, upon lands assigned to them by the trustees for establishing the colony of Georgia.* Our Society was specially careful to look after the spiritual welfare of these emigrants, and £2500 were invested in New South Sea Annuities as a standing fund to pay the annual salaries of the missionaries and schoolmaster. Later on, when the rate of public interest dropped, a further sum of £833 6*s.* 8*d.* was invested in the same stock. Thus the salaries of these missionaries were permanently secured during the whole time that our help was needed.

It was shown in the chapter on India (VIII.) how close was the union between the English Church of that day and the Protestant Churches on the Continent. Here, also, we can notice the brotherly feeling which existed. The ministers appointed to go with the Salzburgers were German Lutherans—by name, Rev. John Martin Bolzius and Rev. Israel Christian Gronau—while Christopher Ortmann was appointed schoolmaster, our Society paying their stipends.

In the minutes (see minute-book, November 24, 1733) Mr. Ziegenhagen (the King's German Chaplain) is also desired to provide "a proper Chalice and Patten in Plate and a Flaggon in Pewter for the Communion Service, to be sent with the Minister of the Salzburgers to Georgia."

Rev. John Wesley.

It is interesting to remember that it was at this time (1735 to 1737) that the Rev. John Wesley (afterwards so famous) was the clergyman in charge of the English colonists

* The charter founding this colony was granted to General Oglethorpe in 1732.

in Georgia. Several letters to him are amongst the Society's records, and he received from us several grants of books. His efforts at this time were also devoted to the evangelization of the Indians, and to these the following extract from a letter of Mr. H. Newman (Secretary to S.P.C.K.) to the Rev. Mr. Wesley at Savannah in Georgia, dated June 8, 1736, refers:—

I wish you find the Indians as tractable to Religious Instruction as you expected, but the method of conveying that Instruction is so laborious that it seems insuperable without a Miracle, (considering the Brevity of humane life) for you must either learn their Language or they yours, before you can instil the first Rudiments of Christianity into their minds. To do the former there is neither Dictionary nor Gramar to lead you, and you must endure the Mortification to live Savage as they do at least a Year to make any Proficiency in it; but where those difficulties have been surmounted as in New England it served only for a small district not so big as Yorkshire beside the barrenness of their Language would puzzle a learned Man that is Master of it to express divine Truths in the Clearness they are made to appear in a Language that hath been for several ages polishing. For which reason the people of N. England seem now convinced after 100 years experience that the shortest way to instruct the Indians is to teach them English and good manners in order to instruct them in the Christian Religion.

He goes on to speak of the "famous Mr. John Eliot," * who had tried to educate the Indians and to print the Bible in their language, but without success, "as the language was so much altered in 70 or 80 miles distance that a Chinese Bible would have been as edifying to the Natives as Mr. Eliot's Impression."

Life in Georgia.

The Salzburgers encountered the difficulties and drawbacks met with in all new countries by the first settlers, and complaints against General Oglethorpe and the Trustees were rife. The letters from the Society tried to cheer them in their new surroundings, and writing to Messrs. Bolzius and Gronau, the two Lutheran clergymen, Mr. Newman says (dated May 13, 1735)—

The Society are so sensible of the Fatigues you daily undergo

* See note, p. 230.

that they have ordered me to desire your acceptance of Twelve Doz. Bottles of Vidonia Madera, which I have pack'd up in Two Hogsheads mark'd B.G. No. 3. 4. and hope they will go safe to your hands to refresh you and your Friends under the Toils of your new Settlement.

Life in the new colony was no doubt at that time very hard, and when General Oglethorpe determined to visit it again in 1735, Mr. Newman writes—

I look upon it as one of the greatest Peices of Self Denial this Age has afforded, that a Gentleman of his Fortune possess'd of a large and valuable Acquaintance, a Seat in Parliament, with a Genius to make a Figure in any Senate in the World should renounce all these Pleasures to cross a perillous Ocean for the sake of establishing a few distressed families, undone by Idleness, Intemperance and Sickness with other ill habits, and all oppress'd with Poverty, to Found a Colony in a wilderness wholly uncultivated, abounding with Pine Barrens, Crocodiles, Bears, and Wolves, with other Animals of no apparent use to the Creation, but to punish the Posterity of fallen Adam.

However, in time things improved, and in 1761 the Society printed and published a letter from the Rev. Mr. Bolzius, their Missionary, giving particulars of the condition of the Salzburgers for the past year. He says that the number of communicants at Ebenezer were 1098, at Goshen 148, and at Savannah 141.* Baptisms numbered 36, of whom 5 were "Negroe Children." This proves that the emigrants were already employing slaves for the cultivation of their farms. The marriages were 8, and burials 12. They had been "blessed with a plentiful Harvest in Rice, Indian Corn, and Potatoes and many other kindly Fruits of the Earth;" and "moreover had preserved it in Peace and Tranquillity, whilst their Neighbours in both Carolinas had been greatly harrassed and disturbed by Broils and Insurrections."

In 1765 Mr. Bolzius died, after having "with unwearied Diligence fed the Flock of Christ for thirty-two years." Such lifelong labours seem to put to shame the easier

* Apparently the missionaries preached to the Germans scattered about the country, and administered to them the Sacraments. This fact explains the communicants at Savannah, which was an English settlement. In 1763, we read of one of the German missionaries, Mr. Rabenhorst, going to Halifax, to baptize 13 boys and 8 girls, "because there was no English minister there nor at Augusta."

practices and frequent holidays of later generations. The same year brought many troubles on the infant colony. Floods swept away their houses and cattle, much grain was destroyed, and the constant rains brought on "Fevers and Fluxes," which carried off many of the inhabitants. The two churches, schoolhouses, and minister's house needed repairs, and though the people were willing to give what they could in money and labour, they needed help. Our Society granted £50, which was the cause of much gratitude.

Other Missionaries from Germany were sent out, and the colony continued to flourish. Sermons were preached at Ebenezer twice every Sunday, once every Thursday, and a catechetical lecture every Wednesday at Zion Church. The same every fortnight at Goshen, and beside this, the Missionary instructed the young people from Monday till Friday inclusively.

The War of Independence.

Political troubles were now to fall on the colony. The first mutterings of the storm, which was to sweep away the British power, were heard in 1773, and on July 4, 1776, the Declaration of Independence was put forth. Georgia, however, separated from the Congress, and surrendered to the British in December, 1778, and its possession was of vast importance to the Royalists in the war. But in 1783, after the Treaty of Peace was signed at Paris, the colony was given up to the Union by the British.

The German minister and his flock of Salzburgers at Ebenezer were but small items in the midst of these wars and fightings, which resulted in a new nation being born; yet it may be interesting to get a side light on the way in which the exiles were affected by the rebellion. For nearly three years no letter was received by the Society, but in 1779 communications were once more opened. The following is the substance of a letter written by the Rev. Mr. Triebner (dated March 4, 1779) and published in the Society's Report:—

That having for two Years and a half been under a Tyrannical Government and particular Oppressions, he had no opportunity to write to the Society; that during the Rebellion, he and his Adherents had been exposed to many Indignities and Dangers,

that he had been looked upon as a Ringleader of the Tories in the District where he lived, and had been three Times obliged to pay a Fine of Forty Shillings; and that he and fourteen of his Hearers on refusing to take an Oath of Abjuration were made Prisoners; that on the 5th of October 1777, he was carried before a Committee of twelve Men as an Enemy to the State, and because he refused taking the Oath, he was declared a Prisoner of War; he was at length forced, by one of the rebel Commanders, who held a drawn Sword over him, to take the Oath. At length the Time of Deliverance drew near—His Majesty's Troops arrived at the end of the Year, and by the Blessing of God, they, under the command of Colonel Campbell, obtained a complete Victory over the Georgian and Carolinian Rebels.

He adds—

That notwithstanding the Troubles and Tumults, Divine Service had been uninterruptedly performed, and that his Congregation had not for many Years lost one Sunday's preaching.

In 1781, the last year of the war, we find him ministering to the garrison, which consisted of 200 regular Hessian troops, under the command of Major Goebel, "who preserves good Discipline, and attends Divine Service with a great Part of his Troops." Ebenezer had now become the place of retreat for all sorts of people, of various sects and denominations, who had been driven from their homes. The good man laboured on amongst them all, distributing the books and tracts sent to him by the Society. He writes—

I preach three Times a week at Ebenezer. The new Church is almost constantly filled with the Members and the Soldiers, who attend with becoming Devotion and Reverence. Every six weeks the Holy Sacrament is administered. The last Catechumens, fourteen in Number, were admitted to the Lord's Supper on the fourteenth Sunday after Trinity.

But the end was near. On December 8, 1781, the King's troops evacuated Ebenezer, and Mr. Triebner with his wife and three children and twenty-eight members of his congregation went to Savannah. There he preached twice a week to a little flock of well-disposed persons, hoping that some day he might return to his beloved Ebenezer, where he had laboured for thirteen years. But in August, 1782, he had to retreat to St. Augustine's, when Georgia was evacuated, and he then finds that he is "named among

those who on Pain of Death must not return." He had 900 acres of land in Georgia, which he fears have been confiscated.

When the Hessians, to whom he still ministered, sailed for New York, he went to East Florida; from thence he went to the Bahamas, at the beginning of 1784; and eventually he came to London, where he was employed as a minister among the German Lutherans. He was recommended by the Society, "both as an exemplary and industrious Minister of Christ, and also as a steady Loyalist," to the Commissioners appointed by Government for examining the claims of American Loyalists, and he received some compensation for his losses and sufferings.

Thus the mission in Georgia came to an end, and the funds appropriated by the Society towards its support have since then been applied to our general designs.

The Scilly Mission.

"At a little distance from the Coast of Cornwall lie a number of small Islands known by the general name of Scilly, the chief of which are St. Mary's, Tresco, Breher, St. Martin's, and St. Agnes. Upon the first of these there is a Church, which is supplied by a Minister who is appointed and maintained by the Proprietor of these Islands, the Lord Godolphin, and who occasionally (though not so frequently as he could wish, by reason of the Difficulties and Dangers attending the Passage) visits the others, where there are likewise Buildings erected for Publick Worship, and a Layman appointed at each Place, with a small Salary, to perform Divine Service on Sundays. This, together with a School set up in St. Mary's, and endowed by the late Earl of Godolphin, for the Education of twelve poor children, was for many Years all the Provision that was made for the Religious Instruction of the Inhabitants, whose number is supposed to amount to fourteen or fifteen Hundred."

So runs the account published by the Society in 1775. Apparently these islands were at that time commonly considered to be extra-diocesan, though they were really always comprised in the diocese of Exeter.

Touched therefore with a Sense of the Spiritual Wants of these poor Islanders, and desirous of contributing in some measure to their Relief, the late Reverend Mr. Richard Corbett Hartshorne, Rector of Brosely near Bridgenorth, Salop, having

in the Year 1752 communicated his intentions to the Society, made them an Offer of £200 towards sending into the Island of Tresco a Schoolmaster, who should likewise be in Deacon's orders, together with a further Sum of £50 towards erecting a Library for his Use. Accordingly the Society accepted the Trust, and, the Money having accumulated to £329, they were pleased in 1765 to add so much as was sufficient to purchase £400 New South Sea Annuities, appropriating the interest towards carrying out Mr. Hartshorne's charitable Design.

However, it was found that this sum was inadequate to the payment of a resident Deacon, and instead of that plan, our Society opened a school in each island at the request, and under the inspection of the clergyman at St. Mary's. The original plan was not, however, entirely abandoned, and twenty years later, in 1774, an Appeal was sent out inviting subscriptions. Finally enough money was collected and invested, for "the purpose of supporting an Assistant Minister in the Islands of Scilly," and a Mr. Coxon was appointed to that office with a salary of £40 a year, and began his residence at Tresco in 1775. He preached twice in the week, and three times on Sundays, changing the islands as occasion offered. But his health gave way, and he had to retire to Cornwall.

Previous to his leaving Tresco, he proposed to the most serious among the People to renew their Covenant with God by receiving the Sacrament of the Lord's Supper, and having given Notice accordingly on Sunday the 22nd of October, and preached, as his strength would permit, some preparatory Discourses, he administered it on the 29th to Thirty-four Communicants, a greater Number than had ever been known to receive it in those Islands.*

In June of the following year he returned to his work, but found the living very poor and scanty, and he had no house of his own, but only part of a room, as there were no more houses than families on the island. The winter storms "greatly affected his Nervous Constitution," and eventually he resigned his post, and left the islands. He was succeeded in 1779 by Mr. Troutbeck, who gave a good account of the state of the schools, which were attended by 100 children. But all provisions, except corn, potatoes, and fresh fish, were scarce and dear. "The Islanders

* Annual Report for 1775.

seldom eat any Flesh Meat, but live upon Fish and Potatoes all the Year. Their Houses are mean and little better than Stables." He gave a sad account of the drowning of nine men, going out to sea to pilot in some ships, who left seven widows and twenty-eight children, all very badly off. They had nothing but straw to lie upon, "without any Kind of Bed Cloaths, and nothing to subsist on but a kind of Shell Fish, which they gather from the Rocks." This account touched the hearts of the members of our Society, who sent money and clothes for these poor creatures. The condition of the islanders was always hard, as they had no trade or manufactures, and only a little money could be earned by pilotage, to do which many hazards were run. On several of the islands there were far more widows than women with husbands.

On the death of the clergyman (Mr. Lewis) at St. Mary's, Mr. Troutbeck was appointed by Lord Godolphin to that cure, and for two years our Society could not find any one willing to act as their Missionary at Tresco. In 1783 the Rev. Mr. William Davies was appointed, and took up his residence on Tresco. He found the churches on the several islands in good repair, and he gives the number of children in school, as follows: Tresco, 40; St. Martin's, 16; St. Agnes', 30; Sampson, 10; Breher, 10. The population at this time was: Tresco, 600; St. Martin's, 150; Breher, 80; Sampson, 30. At Tresco the inhabitants attended church twice a day, "where there is very good Psalm singing." He also regularly visited the schools, and acted as doctor to the islanders, "occasionally Bleeding and administering Physic, to the Sickly among them."

In 1786 the Society sent Service-books to the churches at Tresco and St. Martin's, and also took over the school at St. Mary's, which had hitherto been supported by the associates of the late Dr. Bray.

The Missionary for the next ten years had nothing special to impart, but in 1796, when Mr. Davies was about to resign,* a special committee was appointed to form a plan for the improvement and better establishment of the mission. This committee reported that only six of the

* Apparently his conduct had not been satisfactory. He had quarrelled with Mr. Troutbeck, the clergyman at St. Mary's, about surplice fees; and he had refused to read the appointed service on the last fast day (see minutes, March 1, 1796).

islands were inhabited, viz. St. Mary's, Tresco, St. Martin's, St. Agnes', Bryer or Brehar (*sic*), and Sampson. Of these St. Agnes' lay to the south-west of St. Mary's, while the other four lay to the north and north-west of the principal island. The total number of inhabitants was put at 1850, of which 800 belonged to St. Mary's and 600 to Tresco. The duty at St. Mary's was committed to the clergyman on that island, appointed by the lord proprietor, while the Society's Missionary was responsible for the duties on the off islands; but all fees were to go to the clergyman at St. Mary's. There was no house or boat provided for the Missionary, both of which the Society decided to provide in the future, and to increase his stipend from £50 to £100 per annum. Henceforth the duty at St. Agnes' was to be done by the minister at St. Mary's, and our Society agreed to give him £25 a year for this additional work. The schools were to be entrusted to both clergymen. Hitherto the Society had granted £22 per annum for the support of all the schools, which numbered eight, and contained 202 children.

This proposal was not entirely carried out, as the minister of St. Mary's refused to be responsible for St. Agnes'. Eventually the Rev. David Evans, of Wadham College, Oxford, was appointed Missionary at Tresco, and a new Missionary, the Rev. Frederick Croker, of Exeter College, Oxford, was appointed to St. Agnes', at £100 a year, who, in addition to his ecclesiastical duties, had the superintendence of the Society's schools both there and at St. Mary's. The whole population of St. Agnes' was (in 1798) about 240 souls. Residences for both these clergy were a difficulty, but pending the building of houses, allowances for lodgings were made by our Society.

Visit of the Secretary.

In this year it was considered advisable that the Rev. Dr. Gaskin, Secretary to the Society, should visit this mission, which he did with excellent effect, and wrote an interesting report, to be found in the Society's archives.* By direction of the Lords of the Admiralty to Commodore Sir Edward Pellew, Bart., he was conveyed from Penzance to Scilly and back on board his Majesty's

* See Annual Report for 1799.

gun-brig *Assault*; and in Scilly he was received by the Commandant Major Bowen at Star Castle. He found the islanders "an inoffensive, well-disposed people, desirous of instruction, respectfully attached to their ministers, and grateful to the Society for the Exertions it has used for their Improvement in Religious Knowledge." He found only one "unauthorized Teacher on the Islands, and he of the Wesleyan Sect, and there did not appear either in him or among his Followers any Enmity to the Church of England, or any Disaffection to Government." He was specially instructed to inquire into the state of the church buildings on the islands, and he reports as follows. The church of Tresco was old and small, only 30 feet by 15, and having galleries at one end, and on one side. Our Society voted £25 towards its enlargement by the addition of a chancel 15 feet long by 12 broad. The church of Brehar, built in 1743, was 24 feet by 15, and was large enough for the inhabitants of that island and of Sampson. The church of St. Martin's was 31 feet 4 inches by 15 feet 4 inches, and was spacious enough, but in bad repair. £5 were allowed by our Society for its repairs. "In this Church only were found the Commandments inscribed on Boards." The church of St. Agnes was built in 1685, and was lengthened in 1795 by the inhabitants at their own expense. It was nearly 48 feet long and 15 in breadth, in good repair, with a gallery; "but neither here nor in any of the Off-Island churches is there a Pulpit, the sermon being preached in the Reading Desk."

The schools were specially visited by Dr. Gaskin, and the salaries of the teachers were generally increased; two elderly schoolmistresses were pensioned off, and new teachers appointed; books were sent from London, both for the Missionaries and for the islanders; and the Board were so satisfied with his visitation that they granted him £100 to defray the expenses of his journey.

In 1806 Mr. Croker was given a benefice in the diocese of Norwich, and left the mission, and Mr. C. B. Selby, a schoolmaster at St. Mary's, was appointed to succeed him, being ordained to that cure by the Bishop of Exeter. His ministrations were so acceptable to the islanders that they determined to build a new church on St. Agnes', towards which our Society gave £50, and he was also granted a boat. He also, in 1810, took over charge of St. Martin's,

in addition to St. Agnes', leaving Tresco and Brehar to the care of Mr. Evans.

In 1813 he was able to be of great benefit to the islanders, for in a period of extreme scarcity he obtained permission from the Government, through the Society, for the islanders to procure salt, duty free, which enabled them to lay up a store of salt fish for general consumption.

In 1818 still further assistance was rendered, when Mr. Selby had been succeeded by Mr. Lane. It was a time of pressing want, and the Society put out an Appeal, and collected £400 in subscriptions for the poor islanders. By their means the people were not only supplied with food for the time, but several of them were helped to purchase fishing-boats for the purpose of their future support.

The Rev. George Woodley was appointed to help Mr. Lane in 1820, and the Society increased their stipends to £150 a year each. Mr. Lane's care for the islanders' temporal wants had called forth much gratitude on their part, and he records that the communicants at Tresco average from 100 to 150. A new set of Communion Plate was granted in 1823. The Church Building Society (founded in 1818) made special grants in 1824 to the three churches in St. Martin's, Tresco, and St. Agnes', but the provision of clergy was still inadequate, and the Crown was approached, so that, at the expiration of the existing lease, better provision might be made. But the petition was not granted.

New schools were built in St. Martin's and St. Agnes' in 1830, and large supplies of books were sent for distribution amongst the islanders. In 1832, for the first time within living memory, an episcopal visitation was made, and the Bishop of Exeter (Phillpots) held confirmations in the principal islands, and our Society again memorialized the Government as to the anomalous position in which these islands were placed. They yielded a revenue to the Crown as being part of the Duchy of Cornwall, and yet the religious instruction of the islanders was left dependent on the bounty of a charitable institution. The Society felt that some public provision should be made for the spiritual wants of the people, and as the lease to the Duke of Leeds had now expired, it was hoped that something would be done.

Close of the Mission.

This memorial bore fruit, and in 1836 the islands were declared by Act of Parliament (as they were previously understood to be) within the jurisdiction of the Bishop of Exeter. This declaration of the State, making the islands part of the diocese of Exeter, altered the status of the clergy employed and supported by the Society. The Bishop felt that he could no longer recognize them as Missionaries, and the only way in which they could be allowed to officiate in the islands, was as assistant curates to the clergyman at St. Mary's, who was called the Chaplain of the lord proprietor. The proprietor (Augustus Smith, Esq., the new lessee) was also ready to take in hand the management of the schools, and generally to provide for the education of the islanders. Thus the character of the Society's connection with the islands was entirely changed, and as it had never been the practice of the Society to support or maintain parochial clergy in any diocese, steps were taken to bring our work to a close. The Board therefore (in May, 1840) passed a series of resolutions, granting £4000 by way of endowment for clergy on the off islands. This sum was placed on trust in the hands of the governors of Queen Anne's Bounty. Pensions for life of £75 each were also given to the two clergymen (Mr. Lane and Mr. Woodley), and the schoolmasters' pensions already granted were continued, but no new pensions were to be created. Salaries were to be paid for six months after Christmas, 1841, when the connection with the Society ceased. In addition to these grants, £100 were given to both Mr. Lane and Mr. Woodley, on their quitting the offices which they had for many years held under the Society.

The last pensioner expired in 1872.

Thus came to an end a curious episode in the history of our Society, which is an excellent example of its continual habit; viz. to step in and do work which no one else will do, and to stop doing it so soon as the proper authorities can be induced to take up their own responsibilities.

Spiritual Care of Emigrants.

As the empire expanded, and new colonies were founded, it became necessary to follow up the emigrant children of the Church with spiritual influences. The fear of secularism and infidelity spreading in the colonies filled the hearts of good men at home with alarm, and who that knows the present state of parts of Australia or South Africa will feel that such fears were ungrounded? So long ago as 1836 this fear was present, and the following prophetic words were written by Mr. Gladstone, then M.P. for Newark, and a young man of twenty-seven :—

> It is fearful to contemplate the growth of states, such as we are founding both in North America and in the King's Australian dominions, likely to lead to such a height of physical well-being, in conjunction with so great a degree of religious destitution. Almost any proposal is worth the making, which seems to present a possibility of mitigating an evil so tremendous, because if it comes, it will come in the place which ought to have been occupied by a blessing.

He suggested the preparation and selection of books and tracts suitable for an emigrants' library, and in consequence of his letter such a library was compiled, and many copies of these books were gratuitously distributed to intending settlers.

In 1846, on the motion of Mr. Cotton, the Treasurer of the Society, a sum of £1000 was set aside for supplying emigrants with Prayer-books and other religious works, and by this means many families and individuals leaving our shores were given such books. This beginning of a new and fruitful work was warmly taken up at Plymouth, where the Rev. T. C. Childs, of St. Mary's, Devonport, began to visit the outgoing ships.* In twelve months he reported that he had visited about 8000 persons, comprising the emigrant passengers of about forty vessels, sailing for the Cape, for Canada, for the United States, and for South Australia. It had often been necessary for him to go on board in stormy weather, and at all hours. The books which he distributed had been received with much gratitude by the emigrants, many of whom had promised to devote their time on the voyage to learning to read.

* See Annual Report for 1848.

Work at Plymouth.

The first beginnings of this new work are thus recorded in a letter written by him:—

When I came into this neighbourhood, having met with a great number of emigrants at the Plymouth depôt, I began to turn my attention towards them; and I was gradually led step by step to the work I now carry on.

The emigrants are drawn from all parts—Scotland, Ireland, the midland and western parts of England, etc. They meet at the depôt on shore, where they lodge till the ship arrives. It is useless to try to carry out any effectual system with them until they are all on board, as they are running all the town over, making purchases, etc. I have a service with them, and talk here and there with some; but cannot work out a system till they are all collected on board. I am obliged to watch them narrowly when they embark; as they may set sail before I can commence my labours, if the wind be fair. On the morning after their embarkation I go on board, and take with me my boxes of Bibles, Prayer-books, packets of tracts, school books, etc. The moment I get on board, I procure the mess list, which I copy, and then go below between decks to proceed to work. It is most difficult at first to get a hearing, from the vast multitude (between 200 and 300), crowded into so small a space. Some are running in one direction, some in another; one pushing you this way, and another that: all is confusion: no one knows his place as yet; all is strange to them. I then stand and address them, just to gain their attention: tell them who I am, and what is my object. At once there is silence, and a sound of "Hush! there is a clergyman speaking," spreads from one end to the other.

The ship itself is divided into three compartments (I speak now of ships fitted out by Government). The hind-part is for the single women, separated by a sort of Venetian screen, with generally a separate hatchway leading into it; the midships are occupied by the married people; and the fore-part by the single men; each of these compartments are separated after the same manner, the berths are upper and lower, ranged along the sides of the ship; the tables run through the middle, dividing the one side from the other, with seats attached. There are sick hospitals fore and aft. The people themselves are divided into messes, generally equal to eight grown people in a mess; one of which is termed the captain, and transacts all the business, such as getting the provisions, etc. There are also constables appointed, who have to preserve order, and to carry out the

regulations of the Commissioners and the instructions of the Surgeon, such as seeing to the cleanliness of the floors, etc.

I go into one compartment first, and call together all the messes; I then address them, state my wishes as to what they should do, give them advice as to their conduct during the voyage, and when they get into the colony. I suit my address according to the department. With the single women I caution them as to the strict observance of their moral conduct; show them the great importance of a good character; warn them against tittle-tattling, etc., stating each other's characters, whisperings, scandals, backbitings, etc., and then tell them that I wish them to meet together after breakfast in the morning, to have prayers, and read the Lessons, etc., for the day. I then get one to paste up a "Churchman's Almanack;" but I have not time to give you a full description of all. They all with one accord thank me for my good advice, and promise to carry out my instructions. I show them that much of their happiness depends upon themselves; that if they please they can make each other happy or miserable. I then proceed to investigate the condition of each mess, and ask each individual three questions: Can you read? Have you a Bible? Have you a Prayer-book? etc.

These emigrants were generally extremely poor, many of them having large families dependent on them. The Society voted Mr. Childs £250 to cover his expenses in visiting these emigrant ships.

Work at Liverpool.

The great success of Mr. Childs in visiting the ships led to further efforts elsewhere, and in 1849 Lord Lyttelton and Mr. Cardwell, M.P., both members of the Society, suggested that a like visitation of emigrant ships should be undertaken at Liverpool. At that time most of these poor people remained in Liverpool for a few days before sailing, and it was felt that during this interval the visits of a clergyman, duly appointed under proper sanction and approval, would be eminently useful. The Board gladly adopted the suggestion, and £50 were voted for one year towards the payment of a clergyman who should act as visitor to the emigrants.

The Rev. J. W. Welsh was our first Chaplain at Liverpool, and he began that fruitful and valuable work which

has gone on for nearly fifty years. The S.P.G. also contributed towards his salary, and continued their help up to 1881. Since then our Society has carried on the work unaided.

As we have given an extract from Mr. Childs' first report, so we print part of a letter from Mr. Welsh, dated December 8, 1849 :—

Ships frequently leave the dock at night, and come to anchor in the river, with all the passengers on board. In cases of this kind, I hire a row-boat, board the vessels, and remain as long with the people as engagements of a similar nature will permit. On these occasions I address the passengers on deck, or between decks, if it happens to be a wet or cold day; distribute books and tracts amongst them, and, if possible, conclude with prayer. The docks extend to the length of about four miles; and for this whole distance, the emigrants may be found lodging in lanes and courts, to the average depth of half a mile into the town. It is, therefore, very difficult to perform much systematic visiting in the lodging-houses. Instances are constantly occurring of sickness and affliction, which take me from one extremity of Liverpool to the other. During the time of the awful visitation of cholera, many of my people were taken off very suddenly. I have on one day, at the parochial cemetery, read the Funeral Service over the bodies of seven emigrants. It was a heartrending scene, when, on one occasion, the head of a family about to embark, with high hopes of future prosperity, was in a few hours carried to the grave, and his wife and children left without a guide or protector in the midst of a strange and profligate town. My visits on such occasions as this were always received with the utmost thankfulness; and if I had had the power of multiplying myself seven times over, there would have been more than sufficient for me to do. To the Society for Promoting Christian Knowledge I am also deeply indebted for an excellent supply of books and tracts, and for ten lending libraries, to place on board the most important of the regular liners. Hundreds of these books and tracts are now disseminated over almost every part of the continent of America; and the rest I am disposing of with the greatest prospect of success. Since May, 326 ships sailed from this port, conveying 87,174 passengers. Of these 87,000, I have been enabled to address and distribute tracts amongst upwards of 40,000; with about 9000 of whom I have had private conversation. No man can tell how much the plain statement of truth, and the simple testimony to the Gospel of Jesus, may, through Divine blessing, effect amongst these persons. I trust

that the Master whom I desire to serve has been ever with me. In His name and strength I shall proceed, and for His glory I shall continue to labour; remembering the inspired command, "Cast thy bread upon the waters;" and the accompanying promise, "Thou shalt find it after many days"!

At that time (1849) the condition of the emigrants, both before they sailed and on shipboard, was far different to what it is now. When Mr. Welsh first began his work he found the people huddled together in dens, then termed lodging-houses. Partly through his efforts and those of the S.P.G. stringent regulations were laid down for the internal management of the lodging-houses, and a check was put to the trade of fleecing the emigrant.

On board ship at this time a worse state of things prevailed. In the "'tweendecks" and steerage of an emigrant ship might be seen, by the dim light from the hatchways, men and women, old and young, berthed promiscuously. Their food was given out to them uncooked. Those who were strong pushed their way to the galley, and by a small bribe had their saucepans placed on the fire; while the young, the timid, and the aged were often obliged to consume their provisions raw. . . . In 1852 the new Passenger Act came into force; and since that time a change for the better in the condition of the emigrant, on shore and in ship, has been the result.*

The establishment of a Government Depôt in 1852, at Birkenhead, where the emigrants could remain for a few days before their ship sailed, made the Chaplain's work much easier, and opportunities were then obtained for speaking a word in season to those poor people who were more open at that moment to religious impressions than ever before. There are many touching proofs of the influence thus obtained over those who were leaving their own country, in many cases never to return.

Long-Voyage Chaplains.

It was at this time, or a little earlier, that the Society began another fruitful work, namely the appointment of long-voyage Chaplains, who should care for the spiritual welfare of the emigrants during the voyage. The "log" kept by the first of these Chaplains may be here inserted,

* See Digest, pp. 818, 819.

not only from its intrinsic interest, but also because it was penned by one who was afterwards a colonial Bishop, and is still alive. The Rev. C. J. Abraham, in a letter dated "The *Lloyd* emigrant ship, June 12, 1850, bound to Sydney, S. Lat. 39°, E. Long. 115°," wrote as follows:—

We are now within the meridian of the western coast of Australia, and expect to make Sydney in another fortnight, if it please God to bless our voyage to the end as He has hitherto, and to bring us safe and well "to the haven where we would be." I promised to let the Society know through you something of the moral and religious conduct of the emigrants on board this vessel. Hitherto throughout the voyage, we have only had one Sunday when the weather was too bad, and the congregation and myself too ill, to have service; and since Good Friday, we have always had it above on deck. The Scotch Presbyterians, and the Welsh dissenters, have always availed themselves of our services; and as the former requested to be allowed to partake of our Holy Communion on Easter Day and Trinity Sunday, I gladly admitted them, debarred as they were from their own. A Highlander, of the clan and name of Cameron, is one of the grandest specimens of fearless integrity and piety I have ever met with. He could hardly speak English when he came on board; but he is the chief constable, and nothing can make him swerve from his duty. He has been a shepherd all his life, and will make an invaluable servant for the same purpose in his new home. I was talking to the people about their future prospects, and the temptations they would be exposed to in the bush, away from the ordinances of religion, the countenance of society, and other such advantages, and I was begging them to bind it on their consciences, scrupulously to pray in private, and read the Bible. John Cameron quietly said, "Ay, I have been a shepherd, alone on the heather, for the last twenty years, and my Bible has been my only companion, besides my sheep and dog; and I read it through and through again and again, and it's too auld a friend to give up now."

Speaking of school-teaching on board, Mr. Abraham said—

Imagine, in fine weather, thirty ragged Irish boys, sitting on the main deck and under the poop-ladder, with the sea every now and then washing over the sides, and drenching them; the incessant passing to and fro of men and women from the hatches to the galley (*i.e.* kitchen), picking their way among their feet; sailors hauling ropes, and singing their incessant "Ya-hoy!" and a tropical sun, in spite of the awnings and sails, darting

upon their heads. Nevertheless these boys have learnt to write on slates, to read, and to sum; and any person who had not been used to see the powers a boy has of abstracting himself from the scene and noise around him, would wonder that anything could be learnt. Then in bad and cold weather, the school is held below, in the fore-part of the ship. With all these drawbacks, we have managed to teach thirty boys, and keep occupied occasionally some eight or ten young men in reading, writing, or summing. Some lads of twenty have learnt to read, who did not know a letter when they came on board. Besides this, my wife has taken charge of the girls' school, which, as is usually the case in all parochial schools, is far superior to anything I can boast of as to my boys', in respect of neatness, order, and diligence. There has been a general attendance of about twelve girls; and some half-dozen young Irish women have improved themselves considerably in writing and arithmetic.

I cannot speak too highly of the conduct of the captain and the surgeon on board. The name of the former is Pearson: I mention it, because the attention of influential persons may be called to the subject of emigration, and Mr. Sidney Herbert, or his Committee, should be careful to employ tried men, as the commanders of the ships in which they send out the distressed needlewomen. So, again, of the surgeon, Mr. Davidson, I would say that, the Government ought to hold out double the advantages they do to a good surgeon, who has been tried one voyage, and proved himself trustworthy; whereas this gentleman is now making his second voyage, and will receive rather less than for his first. No false idea of economy should prevent good surgeons being induced to make this line their profession.

Female Emigration.

Emigration continued to increase, and women as well as men began to turn their thoughts to the colonies. The dangers incident to female emigration were recognized at an early period, and we find Mr. Welsh, our Chaplain at Liverpool, taking care that protection and employment on board should be provided for the young and inexperienced. So in 1852 he explains his plan:—

I have, at length, succeeded in forming a large committee of ladies, on both sides of the Mersey, to assist in providing materials to give employment to the females on the long voyages. A great cause—perhaps the principal cause—of the vices incident to young women on board ship is idleness. From

my own observation, as well as from the accounts which I have obtained from others, I have learned to attach great importance to this auxiliary movement. Within the last six months upwards of two thousand young women have been thus supplied with materials for sewing and knitting, patches for mending, patterns of various descriptions, etc.

The discovery of gold in the "province of Port Phillip," as it was then called, gave an additional impetus to emigration. The figures for 1852 may prove of interest, as showing the enormous numbers that had to be considered. The total number of emigrants was 368,764, of whom 244,261 went to the United States, 32,876 to Canada, 87,424 to Australasia, and 4203 to other places. Compare these with the figures for 1897. To the United States 132,098, to Canada 22,702, to Australasia 12,491, to South Africa 28,823, to other places 17,336; making a total of 213,450.* Thus the emigration forty-five years ago was considerably larger than it is now. The frantic rush for the gold-fields was the main cause of this great exodus. The work of the Society's Chaplain at Liverpool was largely increased, and he continued to visit the lodging-houses, to board the ships in the river, and every evening to read prayers and preach a sermon in the depôt chapel at Birkenhead. We give another extract from his report at the risk of tiring the patience of our readers :—

As my supply of Bibles, Prayers-books, etc., is at present nearly exhausted, and as I do not expect any contributions from other sources for some months, I am obliged to appeal once more to the Society for Promoting Christian Knowledge for a grant to a large amount. Every book on the Society's catalogue is valued by some person on board our emigrant ships. History, geography, mechanics, divinity, biography, each subject will, on board a ship, be found to be a subject of interest to some passenger. Too large a supply of Bibles and Prayer-books cannot be sent for the demand.

With regard to the important portion of my field of labour which lies at the emigration depôt at Birkenhead, I cannot express in words the thankfulness I feel to Almighty God for the rich blessing He has poured upon it. On Sundays, at half-past seven in the morning, and half-past three in the afternoon, may be seen in the decent chapel a devout and orderly congregation of emigrants. But we are not Sunday Christians only. Every day is closed by the celebration of the Evening

* Out of this total, only 161,925 were of British origin.

Service, and the delivery of a short and appropriate lecture from one of the Lessons. There is something so real in the service, when celebrated amongst those who feel that they are soon to be cut off from all these privileges, and cast upon the deep waters, that every petition has a force and a meaning it never seemed to have possessed before. The very "Amen" of the poor people is sometimes so peculiar that it goes through one's very heart.

In 1855 and '56 further efforts were made. To Liverpool and Plymouth were added Southampton and Greenock, where books were distributed and ships visited. In the last-named year £1000 were voted for the spiritual benefit of emigrants. London was added to this list in 1857, when, with the help of the S.P.G. and the approval and assistance of the Rev. Bryan King, Rector of St. George's-in-the-East, an emigrants' Chaplain* was appointed to visit the London Docks.

The Rev. F. Barnes was appointed Chaplain at Plymouth in 1859, an office which he still holds.

Commendatory Letters.

In 1863 Mr. Welsh refers to a point, which has never ceased to occupy the attention of our Chaplains, viz. the necessity of getting letters from the parochial clergy, commending their emigrating parishioners to the care of our Chaplains. It is interesting, therefore, to find him writing:—

I am glad to find that the clergy in the country are making themselves better acquainted with the subject of emigration, so as to be able to explain to their parishioners, who may ask their advice, how they are to proceed. I have had of late a great increase of correspondence from the clergy of the rural districts, asking for particular information respecting ships, captains, fares, outfits, etc., etc., which information I am, of course, at all times happy to communicate.

It strengthens my hands, moreover, in carrying on my work of visiting, to receive from an emigrant a letter of introduction from his pastor. Often have I witnessed the exhibition of the deepest feeling amongst my poor people, when telling me of the great kindness which had been shown to them by "the parson." I have known clergymen to come two hundred miles with their parishioners, to take care of them on their journey

* This grant seems never to have been claimed.

to Liverpool, and place them safely in my hands; and never in my life have I witnessed scenes more affecting than the parting, on such occasions, of pastor and people.

This duty of commendation by the parochial clergy still needs insisting upon, if that constant leakage of nominal Churchmen, of which all colonial Bishops complain, is to be prevented.

Loss of the "London."

In 1864 Mr. Welsh resigned his appointment after fifteen years' earnest and devoted work. At that time it was calculated that over £6000 had been spent by the Society since 1847 on the spiritual care of emigrants. The Rev. N. Cotton likewise resigned his post at Southampton, in consequence of failing health. The Rev. Ormsby Cary succeeded him, and the Rev. W. Fisher took up the work at Plymouth. The latter gave an interesting account of his visit to the *London*, which went down in the Bay of Biscay in January, 1864, nearly all on board being drowned.

She left London on the 30th of December, and came to anchor in Plymouth Sound on the 4th of January. I embraced the first opportunity to put off in our mission boat to visit her, taking with me, as I am accustomed to do, a large and varied assortment of tracts, Bibles, Prayer-books, and instructive publications, suitable for all classes, for gratuitous distribution amongst the passengers and ship's company; intending, if possible, to hold Divine Service on board, and commend them by prayer to the special protection of Him who ruleth "the raging of the sea, and holdeth the waters in the hollow of His hand." As I stepped on board, the greatest activity presented itself in every part of the ship; the passengers were bustling about, anxiously attending to the disposal of their boxes and parcels; the sailors labouring to the utmost stretch of their muscular power, in hoisting on deck the ship's supply of coals, water, and provisions for the voyage. The voyage, alas! how short; the port (eternity) how near!

In such a state of intense excitement and hurry I saw that it would be useless to attempt a general service, but there was work to be done for God. I went to the forecastle and placed tracts in every berth, and conversed with a few seamen who were resting for a little while. . . . I commended them to God

in prayer, and exhorted them to repent of their sins, and believe in Jesus. The nature of evangelical repentance and saving faith I explained to them, and I am happy to say that they received my words with thankfulness.

I found the third-class passengers (with whom I chiefly conversed, because they were more at liberty than others) depressed in spirits, and apprehensive of some approaching calamity.

This I attributed to their having experienced such rough weather coming down Channel. One of the passengers indeed resolved to proceed no further on the voyage, and he left the ship. Some had been wrecked in the *Duncan Dunbar;* others were returning to Australia as their home, their friends and relations were there, and would be expecting their return; and some old people were going out to their children; but the rough and stormy passage down Channel had damped their spirits, and I found it desirable to do all I could to inspire them with faith and hope in God.

To promote this object I invited all I found unoccupied to unite with me in imploring the protection and blessing of the Almighty. About fifty gathered round me between decks in the third-class department, and we sang a hymn of praise. I addressed them from Psalm xxiii., "The Lord is my Shepherd," etc.

I endeavoured to comfort them, and gave them a few practical directions for their mutual edification, particularly recommending social prayers, and the reading of the Bible on the verse system, daily. I obtained the promise of several that they would attend to it. It was my opinion at the time, that many with whom I conversed were experimentally acquainted with the truth as it is in Jesus; and I have since rejoiced to learn that the Bible was much prized and pondered by them, and, I believe, in the way I recommended. They were seen by those who were saved, in the time of their approaching end, reading the Holy Book in groups, or each by himself.

At Liverpool the Rev. J. Earnshaw took Mr. Welsh's place for a short time, but in 1867 he resigned, and the Rev. J. Lawrence was appointed in his place. He was the first of our Liverpool Chaplains to journey across the ocean with emigrants, and thus he set an example which has often been imitated since.

Mr. Lawrence sailed from Liverpool on Wednesday, April 29, 1868, in the *City of Antwerp;* and on leaving Queenstown on the following day they had on board 955 steerage passengers, 45 saloon passengers, and a crew of

100, in all numbering 1100 souls. They arrived in New York, after a stormy passage, on Monday, May 11, Mr. Lawrence returning in the steamer leaving New York on the Saturday afternoon. He held service twice on each Sunday during the return voyage.

Rev. J. Bridger.

For the next ten or twelve years there is nothing of special interest to record. The work went on at Liverpool and at Plymouth in a quiet way. The Society's Chaplains did their best, but the numbers were almost beyond their reach. The St. Andrew's Waterside Mission and the S.P.G. were both helping at Liverpool, and in 1880 the Rev. J. Bridger was appointed to the chaplaincy at that port. As a specimen of Mr. Bridger's voyages across the Atlantic, we here insert the account he gave of one of the first of these "personally conducted" parties.

We left Liverpool on May 6, by the Allan steamer *Circassian*, over 1000 passengers being on board. I was able, with the assistance of a brother clergyman, to have three services on our first Sunday—one in the saloon, and two among the emigrants. Several times during the week I went in the steerage, got the passengers together, sang a hymn and had a prayer; and it was touching to see how heartily these poor people would join in the singing. No doubt it brought home to many hearts the feeling in its strongest form that they were leaving "Home, kindred, fatherland, and all," behind. Many of them had been well brought up—were Christians not only in name, but in deed and in truth. To these the short services were especially welcome.

Before the next Sunday we had entered an immense field of ice.

Whit-Sunday, 1880, will not soon be forgotten by those on board the good ship *Circassian*. The vessel was snugly—if I may use the term—in the ice; everything was quiet, so that I anticipated a good service and attendance; neither was I disappointed. The emigrants were invited to be present at the saloon service, and so many availed themselves of the opportunity that room could not be found for all who wished to attend. The *Venite*, *Te Deum*, *Jubilate*, and hymns were all well sung, a lady passenger kindly and efficiently accompanying the "voluntary choir." It was not a difficult matter to bring home to the hearts of many of those present truths which perhaps would have but little interest for them on land. Our position

was one well calculated to make an impression on the most indifferent.

The night before we landed I had a special prayer of thanksgiving to Almighty God, for His protection during our eventful voyage. This was much valued.

From what I saw on board, I am quite convinced that there is a great field for good in work of this kind. Would that clergymen were forthcoming to take up this most useful sphere of labour!

Archbishop Tait's Appeal.

It was in 1881 that this work amongst emigrants assumed larger proportions. The Archbishop (Tait) of Canterbury felt that the Church had not discharged her responsibilities properly in this matter, and he appealed to our Society and the S.P.G. to do more for emigrants. Many of them left England without any information or advice as to the means of grace to be found in the country to which they were going, and were left to drift into whatever religious body might first offer itself to them in their new home, or perhaps to drift away from all religion. The Archbishop desired that information both on secular and ecclesiastical matters should be offered to clergy for the use of their parishioners about to emigrate, and specially that we should provide for the circulation of some handbooks for emigrants which our Society published.

Then in 1882 still larger efforts were made. The Archbishop wrote a letter on the Church and emigration, which appeared in the *Times* and other papers.

Official returns, as his Grace pointed out, showed that during the first nine months of 1881, 313,716 emigrants left the ports of Great Britain, nearly 200,000 of whom were British subjects. The destination of more than 158,000 of these emigrants was North America. It was said that for those of them who were properly the care of the Church of England, little or nothing was done to let them know that there was any such thing as a Church outside of England, or to lead them to seek for its ministrations where they were going. There was a risk, in fact, that a large proportion among them might drift into indifference and irreligion, and that even the more serious among them might fall away from the Church.

It was proposed that a systematic endeavour should be made to establish more direct communication than at present commonly exists between the Church at home and the Church in our colonies and in America, with a view to the Christian welfare of the vast population which is continually passing westward from our shores.

The Archbishop requested the Society to "undertake the charge of this pressing matter on a larger scale," by providing what was wanted to "establish on a definite basis some organized scheme for promoting the religious and moral well-being of our emigrants."

Towards this end it appeared necessary that communications should be opened with the parochial clergy in the United Kingdom, and that they should be supplied with, or put in the way of obtaining information on matters temporal or spiritual, useful to any of their parishioners about to emigrate; and that communications should be opened and maintained with the Bishops and clergy of the dioceses to which emigrants proceeded, to secure their reception and recognition by the ministers of the Church in their new country.

The subject was considered as the Archbishop desired, and the sum of £3000 was set aside and placed at the disposal of the Standing Committee, to secure, for three years, the services of an Organizing Secretary and Chaplain and such other Chaplains and other agents as might prove to be needed and to provide generally for the spiritual welfare of emigrants.

The services of the Rev. John Bridger, who had a thorough practical acquaintance with the subject, through his experience as emigrants' Chaplain at Liverpool, and who had accompanied parties of emigrants from Liverpool to Canada, were secured by the Standing Committee to act as Organizing Secretary and Chaplain for emigrants at Liverpool and all ports of the United Kingdom. Mr. Bridger opened communications with the parochial clergy, and one of the proposed handbooks was published, and circulated to the number of 50,000. At his suggestion clergymen were appointed to act under his direction at the following ports: Liverpool, London and Gravesend, Plymouth, Bristol, Barrow-in-Furness, Hull, Greenock, Londonderry, Queenstown, and Sligo.

Appointment of the Emigration Committee.

It was at this time that the Emigration Committee of the Society was formed, which has taken this work in hand ever since. This Committee in its first Report in 1883 laid down the lines on which the work has proceeded ever since, and we therefore give the following extracts from that first report:—

The Emigration Committee found that they had to devise a scheme by which the watchful care and friendly offices of the Church should be secured for an intending emigrant at every point in his passage from his present home until he came under the spiritual charge of the Church abroad. The work of the Committee, therefore, began with the individual in the parish here, was continued to him at the port of departure and throughout his voyage, and left him only when settled under the care of the Church in our colonies or in America.

To make this scheme thoroughly efficient, the Emigration Committee needed the cordial assistance of the parochial clergy of the United Kingdom, the help of the various lines of emigrant ships, and the zealous co-operation of the Church on the other side.

To secure the interest of the parochial clergy, the Emigration Committee recommended the issue of handbooks for the colonies, of such size and character as would convey the fullest and most accurate information, in the simplest form, touching upon the commercial, social, and spiritual condition of any particular country. The Tract Committee of the S.P.C.K. accordingly published the following:—100,000 copies of a Handbook for Canada; 20,000 copies of a Handbook for New South Wales; 20,000 copies of a Handbook for Queensland. The secular information was in each instance furnished, and its correctness guaranteed by the Agents-General of the colonies.

Copies of that on Canada were sent, free of charge, to all the clergy whose names appear in the Clergy List. Copies of those on Queensland and New South Wales were sent to all the beneficed clergy in England; and provision was made for a supply of them to such of the clergy of the Church of Ireland as might require them; a supply was placed on sale at the several depôts of the S.P.C.K. The remainder of the handbooks were handed over to the Agents-General, to be distributed by them.

Handbooks relating to New Zealand, South Africa, and South Australia are in preparation, and will shortly appear.

The Committee hope that, by thus putting their handbooks at the disposal of the clergy, they will be enabled in some measure to cope with a great initial difficulty in organizing emigration, viz. to direct the movement at its source.

The Committee had also good ground for believing that the next step in their scheme had been satisfactorily taken, viz. the reception of the emigrant at the port of departure.

The work at Liverpool is under the immediate direction of the Rev. John Bridger, Organizing Secretary, and it is very thoroughly and efficiently done. Every attention is shown to emigrants on their arrival at Liverpool: they are visited on board ship; whenever it is possible services are held with them before leaving the Mersey; and in many instances Mr. Bridger has been able to arrange with clergymen going out, to hold daily meetings *en route*, to distribute a supply of healthy and interesting literature, and what is especially prized, to offer a parting gift of a Bible or Prayer-book. Mr. Bridger's work appears to be much valued. He receives daily a large number of letters from clergymen and others, commending to his special care emigrants in whom they are personally interested, and from colonists already settled, warmly expressing their gratitude for the services he has been able to render them.

Other clergy have, on Mr. Bridger's recommendation and with the approval of their Bishops, been appointed by the Committee as Chaplains to emigrants at Liverpool, Plymouth, Greenock, Derry, and London, etc. Of these, some receive remuneration for their services from the Society, and others render them gratuitously.

The clergy at London and Gravesend are working in connection with the St. Andrew's Waterside Mission.

The next link in the chain is not yet perfectly forged, although satisfactory progress has been made, viz. the spiritual supervision of the emigrant on his passage to his new home.

Mr. Bridger, the Organizing Secretary, makes an annual voyage in company of a body of emigrants. His valuable guardianship is eagerly sought by many parents. This year one of his colleagues also intends to visit Canada, and will act as chaplain to those going with him. It has been found possible to secure the help of other clergymen for this work. The captains of vessels are generally very willing to distribute literature, and to give any other assistance within their power. The Emigration Committee are not without the hope that the owners of the most important lines of emigrant vessels will be willing to offer a reduction of passage money to any qualified clergyman undertaking to act as chaplain to the emigrants during the passage.

The arrangements made for the reception of emigrants on

the other side, so far as they have been settled, are satisfactory and efficient.

Generally speaking, the work has gone forward during the last fifteen years on the same lines, efforts being made to keep the emigrants in Church hands from the time they start to the time they arrive.

Commendatory Letters.

The great object of the Committee throughout its operations has been that those who are the children of the Church should not drift away from its care when they leave their native country, but that they should be directed how to look for and obtain its ministrations wherever they may go; and that the Bishops and clergy of the Church in the land in which they settle may be prepared to recognize and receive them, and to offer their ministrations. It must always rest with the parochial clergy of Great Britain and Ireland to take the initiative, and perhaps to contribute the most important part, towards the accomplishment of this object, by taking care to provide every one of their emigrating parishioners with a letter of recommendation to the Bishops and clergy of the country to which they are going, and with instructions how to use it. There is testimony from all parts to which emigrants go, that the proportion of those who bring commendatory letters is much larger than it used to be, and it is evident that the clergy have responded in some measure to the appeal of Archbishop Tait on this subject.

It still remains, however, that a far too considerable proportion of those for whom the Church is responsible go out without such letters, and the Committee again earnestly invite the co-operation of the clergy in this respect. Without that co-operation they can do little, but with it, under God's blessing, they look forward to the time when the wonderful spread of the English race in all quarters of the globe shall be in truth the spread of the cause of Christ and the taking possession of the uttermost parts of the earth for His kingdom.

Archbishop Benson's Letter.

The late Archbishop (Benson) of Canterbury likewise gave this branch of the Society's work his cordial support,

and in 1885 he sent forth the following Pastoral Letter, which appeared in the *Times* and other papers:—

My Reverend Brethren and Brethren of the Laity,—It is rather more than three years since my reverend predecessor, Archbishop Tait, drew your attention, in a circular letter, to the vast movement of emigrants from our shores, and to the increased exertions which were about to be put forth for their religious welfare.

Since that time the streams of emigration have both multiplied and widened. In the last decade we have parted with near two millions of people. Their industry is changing the face of continents. The future of them and their descendants may be divined from the past history of the race.

A great proportion of them belonged to the Church of England, and it is our plain duty to provide that they shall not, in the "Greater Britain," lose the privileges and blessings of the Church which they own. No Englishman or English family ought to find themselves in any place where Englishmen settle wholly exiled from Christian means of grace.

These obvious duties are indeed far from being fulfilled. But the scheme which has been undertaken by the Society for Promoting Christian Knowledge is making progress towards that consummation.

A Committee is now hard at work, through whose agency the following arrangements have been made:—

(1) All the principal emigration ports have been provided with Chaplains and agents, and no such port is altogether without some agent of the Society to care for the religious interests of the emigrants at their departure and on the voyage.

(2) In many centres of emigration clergy and other agents receive and forward and often accompany emigrants to their destination, and provide for their spiritual interests *en route*.

In instances where this is impossible, the emigrant is met at the port of arrival by a clergyman, and welcomed and advised as to his new home.

(3) The clergy of every parish and district in England can obtain, at a nominal cost, handbooks published by the Society, giving accurate information as to almost every field of emigration. These handbooks, while containing much sound advice upon all subjects connected with emigration, are specially meant to supply the emigrant with detailed information, usually hard to obtain from any other source, about the religious and educational advantages or difficulties of the colony to which he is going.

(4) Commendatory letters are provided by the S.P.C.K.,

and can, on application, be obtained gratis by the parochial clergy who may need a form which they can fill up on behalf of their parishioners, ensuring them a good reception by the Bishop and clergy, or missionaries, of the land to which they go.

Our Colonial Bishops, and the Bishops of America and other countries, are co-operating cordially in these plans, and are themselves making every arrangement for the care of emigrants.

It may now be fairly said that, if the clergy of any place in England from which any person wishes to emigrate are alive to the possibilities within their reach, and will make use of them, any parishioner may have the aid of clergy or of other active agents along the whole line of the journey.

It is no business of the Church to actually promote emigration, but it is our business to provide that they who emigrate shall do so under circumstances as religiously happy as we can secure for them. . . .

"It is impossible to exaggerate," wrote Archbishop Tait, "the importance of this subject." Nay, it is impossible even to estimate the salutary or the disastrous results which the care or the neglect of it may create for individuals and for communities.

I most earnestly commend this great matter to the prayers and to the energy of the Church.

(Signed) EDW. CANTUAR.

In commenting on his Grace's letter, the *Times* made the following remarks :—

The organization, which was in its infancy when Archbishop Tait recommended it to the attention of the clergy, is now in full working order. Through the agency of the Society for Promoting Christian Knowledge all the principal ports have been provided with Chaplains and agents. In many of the ports of arrival clergymen and other agents receive and forward emigrants and often accompany them to their destination; and, what is perhaps still more important from the intending emigrant's point of view, the clergy of every parish and district in England can now obtain, at a nominal cost, handbooks published by the Society, giving accurate information as to every field of emigration, as well as about the religious and educational advantages or difficulties of the colony to which the emigrant is going. *There is, perhaps, no work which the Church of England can undertake which is more worthy of encouragement than this.* . . . For the purpose of furnishing information on subjects connected with emigration, the parochial system of this country presents the germ of an organization which it would be difficult

to create and wasteful not to utilize. The further work of facilitating the journey of the intending emigrant, and welcoming him in the land of his choice, is also such as the Church of England, with its vast and increasing organization throughout the colonies, is well fitted to undertake. . . . If the Church of England will take up this office in the broad spirit of Christian charity and helpfulness, not intruding its ministrations, but proffering its kindly assistance and fellowship to all who are ready to accept them, *it will greatly strengthen its influence at home and broaden the bases of its position in the colonies.*

These pregnant words are as full of importance now as when they were written, twelve years ago.

In consequence of these efforts of the Society, the Government of the day determined to do more for intending emigrants. In 1886 a deputation from the Standing Committee waited on Mr. Osborne Morgan, the Under-Secretary for the Colonies, at the Colonial Office, and urged the necessity of obtaining and diffusing accurate and recent information concerning the colonies for the guidance of intending emigrants and of the clergy and others interested in them. Mr. Osborne Morgan, in reply, expressed his sense of the obligation of the whole country to the efforts of the Society, and said that emigrants were of all people a class among whom it was desirable to spread information, and that it was therefore in contemplation to establish an office in connection with the Colonial Office, or the Local Government Board, at which all information on the subject could be obtained. The outcome of this deputation was the foundation of the Emigrants' Information Office in Broadway, Westminster, and the publication by the Government of an admirable series of handbooks, giving the latest information about all our colonies.

Protection of Women.

In 1886 other new departures were made. The Society voted £200 for the provision of Chaplains on ships going to Australia, and they also voted £100 towards the cost of matrons who should have the care of single women, going out to Canada and other British colonies, and to the United States. Both these branches of the Society's work have led to much fresh interest. The "logs" kept by our long-voyage Chaplains have been read with much

pleasure by those interested in the care of our people. And through the kind assistance of the Hon. Mrs. Joyce, who conjointly with Mr. Bridger appointed the matrons on board ship, a number of girls have been protected from the manifold dangers which might otherwise have befallen them. These matrons have often journeyed with the girls to the very end of their journey—to Winnipeg, or even beyond. This work is now supervised by a committee of influential ladies, who assist the Emigration Committee in their work.

Testimony from the Lambeth Conference.

Thus by the efforts of our Committee emigrants are not only given ample information both in secular and ecclesiastical matters, but they are also met at the port of departure, accompanied by a clergyman during the voyage, and met again by a Port Chaplain at the moment when they set foot on a foreign land. This work came before the Lambeth Conference in 1888, where the question of the care of emigrants was considered to be so vital a matter as to be one of the twelve subjects selected for discussion. In the published Encyclical Letter the Bishops say—

> One class of persons more especially had a claim upon the consideration and sympathy of the Conference. In our emigrants we have a social link which binds the Churches of the British Islands to the Church of the United States, and to the Churches in the colonies. No more pertinent question, therefore, could have been suggested for our deliberations than our duty towards this large body of our fellow-Christians. It is especially incumbent upon the Church to follow them with the eye of sympathy at every point in their passage from their old home to their new, to exercise a watchful care over them, and to protect them from the dangers, moral and spiritual, which beset their path.

It is gratifying to know that the Episcopal Committee which was appointed for the consideration of the care of emigrants, in their Report to the conference, which was adopted and afterwards officially circulated, write thus:—

> Your Committee have pleasure in acknowledging what has already been accomplished in the establishment and continuance

of moral and religious work among emigrants. The Society for Promoting Christian Knowledge has organized a plan which is working with much success, and which, when further developed, promises to be of the highest value to the Church. Your Committee desire to express their hearty sense of the gratitude which is due for the admirable work carried on by that Society, which has always been at the head of all religious efforts on behalf of emigrants.

Encouraged by this commendation the Society has continued since then its beneficent work. There has been a steady increase in the number of clergy appointed as long-voyage Chaplains. This work began with only four or five in a year. They numbered last year 72. Suggestions for their guidance have been put forth, a copy of which is inserted as a footnote.*

* *A Chaplain should bear in mind that his principal work is the spiritual and moral well-being of the passengers.*

He should endeavour to establish and maintain friendly relations with the captain, officers, and doctor of the vessel, and in every way show himself ready to conform to and support the discipline on board;

He should perform services regularly on Sundays, including, when possible, a celebration of the Holy Communion, taking care that the arrangements, so far as the discipline and order of the ship will permit of it, shall be such that the services shall be available for all passengers of every class, including steerage passengers and government emigrants, if any;

He should arrange as far as possible for short week-day services, and for services of song, and for Bible classes for men, women, and children;

He should—with the aid of such of the saloon and other passengers as he can enlist for the work—arrange instruction classes, not necessarily religious, for the children on week days. He might also deliver lectures or start entertainments during some of the evenings on board.

He should find out whether any of the passengers (children or adults) are unbaptized, and if necessary administer Holy Baptism after due preparation and training;

He should find out whether any who are of age to be confirmed are still unconfirmed; and prepare them for confirmation, and if possible take measures for their being confirmed by the Bishop on arrival in the colony;

He should especially look up those who are, or who ought to be communicants, and lead them, if possible, to become regular communicants;

He should provide the passengers with letters of introduction to the clergy in the parts to which they are going, and should induce them to put themselves in communication with the clergy, and seek for themselves and their children the ministrations of the Church;

He should make as full lists as possible of the third-class, steerage, or emigrant passengers, entering on them the places to which they are going, and hand the lists to the respective clergymen at the various ports of arrival.

He should generally endeavour to make their acquaintance, win their confidence, and do what lies in his power for their spiritual, intellectual, and physical well-being;

He should keep a "log," or diary, of the work done, and hand it to the

In accordance with these suggestions many good schemes of work have been organized and carried through, and the pleasant relations that have always obtained between the Society and the great shipping companies show that every cause of possible friction has been avoided.

Work done by Chaplains.

We must draw this chapter to a close, feeling that much has been omitted. It is impossible to record the conversations with individuals, or the confidences poured into a Chaplain's ear, or the advice given on long evenings in the tropics under strange stars. Impossible, again, to describe the peculiar fervour which attaches to Church services held on the broad ocean, or to familiar hymns fraught with memories of home. Many hearts have been touched when they were most open to spiritual influences, many lives (we have reason to believe) have been altered by words spoken under peculiarly favourable circumstances. It is hopeless to try to gauge these matters by statistics, hopeless to attempt to estimate the benefit which has accrued to numberless emigrants; but to give some notion of the work done year after year by one of our port Chaplains we insert the record for 1889 of the Rev. T. W. Fyles, showing what has been done for the immigrants as they land :—

An Outline of Work done.—During the year ending April 30th, 1889, I met 106 ship-loads of passengers. In the same period I travelled with immigrants, or on immigration business, 10,000 miles. I crossed the St. Lawrence to meet ships at the Louise Embankment, etc., 144 times. I placed 204 persons specially sent to my care, in good situations, and directed 16 females to the Women's Protective Immigration Society's Home. I had personal interviews with 7000 people.

A very marked improvement has taken place in the last few years as regards the provision made for the safety and comfort of emigrants, both on shipboard and during the journey overland. That the liberality of the steamship and railway

Bishop on arriving at his destination for transmission to the S.P.C.K. Emigration Committee, with any remarks and suggestions upon it which his lordship may think fit to make.

The above must be considered as "suggestions," which may have to be varied through stress of weather or other circumstances.

companies has been stimulated by the interest taken in emigration by the Society for Promoting Christian Knowledge, and other benevolent societies, cannot be doubted. Among the improvements worthy of note may be mentioned—the provision on shipboard of separate compartments for single women; the closing at nightfall of the gangways to these compartments; the erection of commodious receiving-houses, both on the Louise Embankment and on the Grand Trunk Wharf; the appointment of a female agent at Quebec; the precautions taken against impositions by money-changers and provision-dealers; the furnishing of sleeping-cars for passengers to distant places. Indeed, the consideration and good judgment displayed at Quebec by the public authorities and officials generally, in their dealings with the immigrants, cannot be too highly valued.

Improved Immigration.—Not only has there been improvement made for the welfare of the immigrating classes, a very striking and noteworthy change for the better has been witnessed in the immigrating classes themselves. The Government agents generally speak of this marked change. It is owing in the main, no doubt, to the refusal of the Canadian Government to assist pauper immigration, and to the growing feeling in England that, if the empire is to be strengthened, the incapable and burdensome must not be sent to the outposts. But other influences have been at work, and I have no hesitation in expressing my belief that the ministrations so faithfully rendered by the Society's Chaplains on shipboard, and the care and watchfulness of the matrons employed by the Society, have done incalculable good in shielding from evil and elevating the tone of many, in what must have been to them a critical period of their lives. I have heard from immigrants numberless expressions of gratitude for services rendered by the Society's agents, and I found in those immigrants a readiness to listen to advice which betokened that they had learned from such services to regard an English clergyman as a friend.

To this may be added important testimony, received from the late Bishop of Quebec. Speaking of Mr. Fyles's work, he writes:—

He protects them from cheats, who flock round them to take advantage of their ignorance. And he protects the girls from those who would entice them nominally into service, really for immoral purposes. And he travels with them for some distance by rail. He is, moreover, a friend to whom they can and do appeal in the distress and anxieties which constitute but too often the first experience of new comers in a strange land.

To this may be added an unsolicited testimony which was published in a Canadian Blue Book a few years ago. Sir Charles Tupper, Bart., G.C.M.G., C.B., then High Commissioner for Canada, thus wrote:—

I have again to call attention to and express my obligations for the assistance we have received from the great religious societies. The Society for Promoting Christian Knowledge has an Emigration Committee, of which His Grace the Archbishop of Canterbury is the President, and the Rev. John Bridger, so well known in Canada, is the Organizing Secretary. He arranges every year for a number of clergymen to go out in the charge of parties, and on their return these gentlemen invariably deliver lectures; and it is hardly necessary to say that their interest in emigration matters is always much stimulated after visits of this kind. Naturally, many clergymen throughout the country, especially those in the country districts, who are often consulted by intending emigrants, are frequently in communication with Mr. Bridger. At my suggestion he has been good enough to arrange for a well-known clergyman in the North of England, and one in the South of England, who had visited Canada on several occasions to prepare papers giving their views on Canada as a field for emigration.

This will be proof sufficient of the value of the work done by the Society from the point of view of a statesman. Of its value as a means of tightening the links between the Church at home and the Church abroad no one who has any true idea of the work to be done by the Anglican Communion, for the stability of Christianity in our colonies, can feel any doubt.

South Africa.

Of late years the most important feature has been the enormous increase of emigration to South Africa. The discovery of diamonds, and then of gold, has revolutionized the figures, and the numbers now going to South Africa (see p. 409) are larger than to Canada or Australasia. The Society felt that this side of the work needed reinforcement, and they therefore appointed a second Chaplain to visit the ships at Southampton, and also they voted £75 a year towards the stipend of a port Chaplain at Capetown, whose

main work should be to care for the sailors in the port and for the crowds of immigrants who are constantly arriving there.

A Chaplain's Log.

The following extracts from the log of a long-voyage Chaplain will give some idea of the work done by them in their floating parishes:—

The first day at sea (Sunday) was very rough and stormy, and nearly all the passengers (including the Chaplain) were reduced to a state of helplessness. A service of any kind was out of the question (even if people had been well enough to attend), owing to the pitching and rolling of the ship.

The following day (Monday) we were getting into smoother water, and people began to find their sea-legs and take an interest in life once more. About ten o'clock the Chaplain began to make the acquaintance of the third-class passengers, and spent two hours visiting amongst those in the after part of the ship.

In many cases the S.P.C.K. Penny Fiction Library served as an introduction, and were always civilly, sometimes cordially, accepted, though one or two young men seemed rather dubious, as though they suspected they were tracts. Amongst the men there were not a few earnest Churchmen. Among the first of those to welcome the Chaplain was a brawny miner from the North, who came forward with his hand extended, and said, "Shake hands. Eh, but ah'm glad to see a parson! My Vicar told ma to be sure and shake hands with the first Church of England clergyman I'd see after leaving England, and that's you." Needless to say, we saw a good deal of each other during the voyage, and he was one of those who were always to the fore in arranging services, and in handing round books and tracts to his travelling companions. He had left a wife and nine children behind, in order to try and make a home for them in a new land. His commendatory letter spoke highly of him as a regular communicant and prominent temperance worker in the parish.

Another man sitting near him took a little book out of his pocket, and held it up at my approach. It was "Helps to Worship," with a well-used look about it. "That's my introduction," he said.

He was a man of about forty-five, and proved a truly admirable example to those who travelled with him, and also helped me a great deal in getting books circulated, etc.

A deputation of Jews, seeing me interesting myself among

the passengers, came up, with the request that I would see the captain on their behalf, and try and get it arranged that they should have "kosher" meat supplied to them separately, which I did.

Altogether, I had a very interesting morning, and the impression I received was that many who were not too familiar with church and religious opportunities on shore, seemed to appreciate the clergyman's visits, and feel the influence of their situation — the loneliness, the separation from friends, the uncertainty of their future—in a way which made them respond gratefully to a kind greeting, or word of encouragement and advice.

The following day (Tuesday) found the Chaplain similarly occupied at the forecastle end, distributing S.P.C.K. books (fiction chiefly), and making the acquaintance of the passengers at that end. Here, too, I found several good Church people (two or three ex-choristers, for whom I wrote letters of introduction before they disembarked), and a similar readiness on all sides to enter into conversation, and inquiries about holding services on board, etc.

These mornings were typical of the rest of the voyage, and the following extract from the Chaplain's diary will suffice to indicate the scope of the work attempted to be done :—

Thursday.—Spent two hours on the poop among the open-berth passengers. Had more or less long talks with about twenty-five people. Arranged to practise some hymns the following evening for Sunday.

I found that there were several Welshmen on board, most being Churchmen, and all able to sing. In a short time we formed a small musical party, and sang several well-known hymns. At the request of some of the passengers, I promised to try and get up an entertainment for the third class one evening. Gave more books away, including some Prayer and hymn-books, out of the S.P.C.K. supply. There are about thirty women at this end of the ship. One seemed very ill, and I sent the doctor to her. Another woman, an ex-Salvation Army captain, was very anxious to have services on Sunday, and deplored the amount of gambling and swearing going on around. . . . Evening: practised hymns aft—"Rock of Ages," "Jesus, Lover of my soul," etc.

Sunday.—Seventeen communicants at the early service at 7.30, in the captain's cabin. Weather very hot. Had a very hearty service on the fore hatch at 11.20. Nearly all the third-class passengers assembled, and some from the second and third classes as well. Sang four hymns. Welsh and Cornish

miners led the singing (hymns), and a choir from the second class round the piano took the lead in the Canticles. Preached from Heb. xi. 8, "And he went out, not knowing whither he went." ——, ——, and —— helped in distributing Prayer and hymn-books. Evening, no formal service, but sang hymns. Weather very sultry.

Monday.—Visited two hours in forecastle. Found yesterday's service generally appreciated. Wrote various commendatory letters. In accordance with generally expressed wish, decided to have a week-night service on Thursday.

Wednesday.—On the poop nearly all the morning—the last part of the time occupied in a discussion with some infidel Jews, who brought me some anarchist pamphlets, which they said were better than my tracts. A good many people gathered round to listen to the old well-worn objections, and followed the discussion with interest. At last the leading objector gave himself away by saying that he would never believe in the existence of anything which couldn't be shown to him. "Very well," I replied. "Have you ever seen your own brains?" "No. But——" "Well by your own showing it is useless to try and prove that you have got any, and until you recede from the position you have taken up, it is no use your discussing things any further." This turned the laugh against him, and he did not trouble his fellow-passengers any more.

Thursday morning.—Visited as usual, and arranged for the evening service.

7.30 *p.m.*—A very hearty service in the fore hatch. Had three hymns; and preached from the words, "Wilt thou be made whole?"

Sunday morning.—Weather increased to gale during night. Nearly all passengers ill again. Forecastle deluged by heavy seas. Third-class passengers battened down below. Impossible to hold services anywhere. Great disappointment.

Monday.—Sea quieter. Visited the after part. Gave away Bibles and Prayer-books, etc., and wrote the names of the recipients inside. Had a short Bible-reading with six men. Have now distributed most of the S.P.C.K. books. Wrote letters for ——, ——, ——, and several others.

Tuesday.—Busy all the morning amongst the third-class passengers. Distributed the rest of the books, which were thankfully accepted, and said good-bye. Many of the men promised to write and let me know how they fared.

CHAPTER XIV.

ENDOWMENT OF COLONIAL AND MISSIONARY SEES.

In other chapters it has been set forth how ardently the first founders of the Society laboured to induce the Government to consecrate and send out Bishops both to the Plantations in America and also to India. But it was nearly a hundred years after the first foundation of our Society before this necessary step was taken. The Plantations by that time had been lost to the English Crown, and it was not till 1787 that the first Bishop was consecrated for the colonies. This was Bishop Charles Inglis of Nova Scotia. How much he was helped by our Society in his diocese is fully set forth in another place (see pp. 325, 326). The precedent once set was quickly followed, and in 1793 the provinces of Upper and Lower Canada were formed into the old diocese of Quebec, and Bishop J. Mountain was consecrated first Bishop. Then came a long delay of twenty-one years. England was engaged in a deadly struggle for her life. The expansion of the empire was going on, but it was hardly recognized. The work of Wellington in India, and of Nelson on the high seas, the first colonization of Australia, the conquest of the Cape of Good Hope,—these were incidents of the great war-time, hardly then understood in their full significance. But they were seed-facts, the first beginning of that "pegging out of claims" which was to issue in a few short years in the foundation of our colonial empire. Our Society continued to insist on the need of episcopal supervision, and in the chapter on India its efforts to move the East India Company and Parliament are set forth at length.

Bishoprics of Calcutta, Jamaica, and Barbados.

At last, in 1814, a Bishop (Middleton) of Calcutta was appointed, whose successor was given spiritual jurisdiction over South Africa and Australasia! Another ten years passed by before any further increase was made to the colonial episcopate, but in 1824 two bishoprics (Jamaica and Barbados) were founded in the West Indies, and Bishops Lipscomb and Coleridge were consecrated to them respectively. The latter name is specially interesting to us, as he was promoted from one of the secretarial chairs of this Society to preside over his island diocese, which then extended over both Windward and Leeward Islands. The way in which these Bishops faced and met the serious difficulties arising from the emancipation of the negro slaves has been already mentioned. It is to their eternal honour, and owing to the wisdom of the course which they and their clergy followed, that this great social change was carried out without a serious revolution. The pacific policy of the Church and the restraints of religion and education did something to check the insurrectionary movements when they broke out, and though for a time there were terrible horrors and sanguinary reprisals, yet after a while the West Indies settled down to a settled and growing Church life, that gradually eradicated the race-hatred and suspicion which were the legacy of years of slavery.

Dioceses of Madras, Bombay, and Australia.

The next great subdivision of territory took place in the diocese of Calcutta. Madras was made into a separate diocese under Bishop Corrie in 1835, and in 1836 Bishop Broughton was consecrated and sent out to be Bishop of Australia. His labours over this enormous area, and the help which he received from our Society are set forth in Chapter X. (see pp. 339, 340). The memorial which the Society presented to the Government on the spiritual destitution of the colonists in Australia will be found on p. 334. This was no doubt one of the causes which led to the appointment of a Bishop. In 1837 Dr. T. Carr was

consecrated first Bishop of Bombay, and for forty years the three Presidency bishoprics were considered to be sufficient for the whole of India Proper.

Petition to Parliament.

The British dominions in North America were the next to be furnished with further episcopal control, and the dioceses of Toronto and Newfoundland date from 1839, when Dr. Strachan and Dr. Spencer were consecrated Bishops of these two sees. But our Society was still dissatisfied with the inadequate provision of Bishops and clergy in our colonies and dependencies, and on March 19, 1839, Archbishop Howley in the chair, the following petition to both Houses of Parliament was unanimously adopted:—

> The Humble Petition of the Society for Promoting Christian Knowledge,
>
> Sheweth,
>
> That in the opinion of your Petitioners, it is the bounden duty of every Christian State to provide for the religious instruction of its subjects in every part of its possessions and dependencies.
>
> That *Great Britain* is now by Divine Providence intrusted with a larger extent of Foreign Possessions and Dependencies than has ever been committed to the charge of any nation in the world: and that consequently her responsibilities are greater than those of any other State.
>
> That the obligations of the *British* nation with regard to the religious instruction of the people in those distant parts of the Empire have never been adequately discharged.
>
> Your Petitioners therefore humbly pray,
>
> That your Honourable House will be pleased to sanction and adopt such further measures as may be necessary for providing more effectually for the religious instruction of the Colonies; for an increase in the number of Bishops and Clergy wherever they are required; for the protection of the existing property and lands of the Church; and for the erection of new Churches and Chapels to an extent commensurate with the wants of the Colonists; and they earnestly implore that no new Colonies may be founded without express provision being made for the instruction of the inhabitants in the truths and duties of Christianity, according to the principles of the Church of *England.*

This petition was very numerously signed by members of the Society. The signatures of twenty members of the episcopal bench, including the Archbishops of Canterbury, York, and Armagh, besides the names of several lay noblemen, were appended to that presented to the House of Commons.

Foundation of the C.B.F.

A still more important step was taken in the following year. Emigration was increasing to an unexampled extent. Spiritual destitution was being frightfully augmented in the colonies and dependencies of the empire. The Bishop of London (Blomfield) felt this as a burden on his heart, and in April, 1840, he wrote a letter to the Archbishop of Canterbury proposing the following plan :—

1. That a fund should be formed, by voluntary contribution, for the endowment of bishoprics in the colonies and distant dependencies of the British Crown.
2. That this fund should be held in trust, and administered by the Archbishops and Bishops of the English Church.
3. That as a general principle, grants should be made for the endowment of bishoprics, to meet a certain proportion of the whole amount required for such endowment, raised in the colonies themselves.
4. That the money set apart from the fund for the endowment of a bishopric should be laid out at the earliest opportunity, in the purchase of land within the colony.
5. That contributions may be made specifically, for the endowments of particular bishoprics.

The following is an extract from the Bishop's letter :—

> With respect to the proposed fund, I feel a confident hope that a very large amount of money will be contributed by the members of our Church, towards an undertaking so necessary for the accomplishment of the great ends of her institution. To the attainment of so important an object we may reasonably expect that the great Church Societies will contribute liberally from the funds entrusted to their administration. No subscriber to the Incorporated Society for the Propagation of the Gospel in Foreign Parts, or to the Society for Promoting

Christian Knowledge, will grudge a large contribution from their respective funds for a purpose so directly bearing upon the objects of those associations.

First Grant for Bishopric Endowment.

This important letter was taken into consideration at a special meeting of the Society on June 10, 1840, His Grace the President in the chair, when it was agreed that the sum of £10,000 should be placed at the disposal of the Archbishops and Bishops of the English Church,* towards the endowments of the proposed bishoprics in the colonies and dependencies of the British Empire.

Hitherto all bishoprics had been founded by the State, and the Bishops had been paid either from Imperial or Colonial Government funds. This action on behalf of the Society was the commencement of the endowment of colonial bishoprics, raised from the contributions of Church people, and no longer dependent on State support. Gradually, in nearly all parts of the colonial empire the Bishops have ceased to be paid by the State, though in India and in parts of the West Indies and in some of the Crown colonies the Church is still established and endowed from public funds. The change has not been an unmixed evil, though many fears were expressed when first State aid was withdrawn. This is not the place, however, to discuss the comparative advantages of State endowment or disendowment.

In 1841 the bishopric of New Zealand was founded, and Dr. G. A. Selwyn went out to prove himself as the great organizer and reviver of synodical action. In the same year the bishopric in Jerusalem was established, through the influence of Baron Bunsen, and by a joint endowment from England and Germany, Bishop Alexander being consecrated to this see.

In 1842 no less than four new bishoprics were founded, Tasmania, Guiana, Antigua, and Gibraltar.† Thus in the first five years of the Queen's reign, nine new bishoprics came into existence. All these, however, were formed

* This body afterwards became the Council of the Colonial Bishoprics Fund, and has done much for the increase of the colonial episcopate.

† The first Bishop of Gibraltar, Dr. G. Tomlinson, had been one of the secretaries of our Society.

without direct pecuniary aid from our Society, though all these Bishops received liberal help after they were consecrated. The first bishopric that we helped to found (though it was indirectly) was Fredericton. In 1844 the sum of £1000 had been placed by a friend in the hands of the Rev. Benjamin Harrison, who wished to apply it to the objects and through the agency of our Society. One-fourth was placed, by Mr. Harrison's request, at the disposal of the Bishop of New Zealand; one-fourth was assigned to the Bishop of Australia; and one-fourth was given for the general purposes of the Society. The Annual Report for 1844 goes on to say—

Mr. Harrison having expressed his desire that the remaining fourth should be assigned to some special purpose, at the discretion of the Standing Committee, it was appropriated by them towards the fund for the endowment of a bishopric at New Brunswick.

This was the bishopric that was afterwards called Fredericton, and to which the saintly Bishop Medley was appointed in 1845.

In the same year Ceylon was formed into a separate see and Dr. Chapman was consecrated as its first Bishop. State aid will cease at the next vacancy of the see. Our Society has given £2500 towards the permanent endowment of the bishopric.

See of Victoria.

In 1846 the far-seeing Bishop of London submitted to our Society a project for endowing a bishopric in Hong-Kong, which would be of the greatest importance to the interests of religion and of the Church in China. He wrote as follows:—

Her Majesty's Government have signified their readiness to take the necessary steps for the erection of a Bishopric of Victoria, as soon as they are satisfied by the Committee of the Colonial Bishoprics' Fund that a sufficient income will be provided for the Bishop.

Two charitable Members of the Church, a brother and sister, have offered, through me, the munificent contribution of Ten Thousand pounds, one-half of that sum towards the endowment of the Bishopric, and the other half towards the erection of a College.

About £6000 were collected for this purpose under the directions of my Pastoral Letter; and about £2000 have been paid, as subscriptions, to the Society for the Propagation of the Gospel; so that altogether we may consider that we have in hand £18,000 applicable to the purposes of a Bishopric in our Chinese settlements, £5000 of which sum are specifically destined to the erection of a College.

It appears to me, that the great importance of the object in view, and the near prospect of its attainment, justify the Episcopal Committee of the Colonial Bishoprics' Fund, in whose behalf I write, in expressing a hope that it may be thought not undeserving of a liberal grant from the venerable Society, which has already done so much for the great work of supplying the distant possessions of the empire with the blessings of the Church's ministry and government.

This letter was duly considered, and the result was a generous grant of £2000 from our Society towards the endowment fund. The first Bishop (Dr. G. Smith) was not, however, consecrated till 1849.

The Year 1847.

The year 1847 was a very memorable one in the annals of the colonial episcopate. In that year no less than four new bishoprics were founded, and two of these were endowed through the munificence of an English lady. Miss Burdett-Coutts, stirred by the eloquence and enthusiasm for the colonial Church of the Rev. E. Coleridge, Fellow of Eton, presented a sufficient sum (£30,000) to endow two bishoprics abroad. The two that were helped by her gift were Capetown and Adelaide. Capetown, hitherto in the diocese of Calcutta, received in 1847 the great Bishop Gray, while Adelaide started as an independent diocese under the leadership of Bishop Short. At the same time the old diocese of Australia was further subdivided, and partly by colonial gifts, partly by a sacrifice of income on the part of Bishop Broughton, the two dioceses of Newcastle and Melbourne were endowed, Bishop Broughton being henceforth called Bishop of Sydney. To these two new Australian sees two notable Bishops were appointed. Bishop Tyrrell's unwearying labours in the diocese of Newcastle for over thirty years won for the Church in which he bore office the respect even of her enemies, while his self-denying

frugality and far-seeing wisdom enabled him to bequeath a considerable fortune to the diocese on his death. The see of Melbourne was equally fortunate in its first Bishop, for Bishop Perry was an earnest, devoted man, who did much to lay the foundations of the Church wisely and well.

It was Bishop Perry who, while dean and tutor of Trinity College, Cambridge, received anonymously from certain undergraduates the gift of a Bible "for regular attendance at Chapel." It was given half as a joke, half in honest respect for his sterling worth, and it was valued by him, to the last day of his life, as one of his most treasured possessions.

New Bishoprics in Canada.

In 1849 the enormous area of British North America appealed to the hearts of Churchmen, and the bishopric of Rupertsland was founded. Dr. David Anderson was sent out as first Bishop. His diocese consisted of the whole of the Hudson's Bay Territories of the West and North and North-West of Canada, much of it being then unexplored and unoccupied country. The story of its subdivision into eleven dioceses will be told in later pages, and is one of the facts, stranger than fiction, of the rapid expansion and settlement by the British race of the once waste places of the earth.

But before these distant lands were to be subdivided, a more pressing need was felt nearer home. The old diocese of Quebec extended over the whole of Lower Canada, and was all under the care of Bishop G. J. Mountain. He succeeded Bishop Stewart on his resignation in 1836, but as the last-named Bishop was still living and called the Bishop of Quebec, Bishop Mountain took the title of Bishop of Montreal. This title he kept till 1850. In that year it was determined to subdivide the diocese, which was 850 miles long, and three times as large as England and Wales. As no help could be looked for from the Imperial Treasury, the Council for Colonial Bishoprics put forth an appeal for an endowment fund of from £10,000 to £12,000. Our Society at once voted £4000 towards the endowment of the new bishopric, and Bishop Fulford was consecrated first Bishop of the diocese of Montreal, Bishop Mountain being styled henceforth Bishop of Quebec. This alteration of

title has been treated at some length, because a confusion has often arisen as to the proper designation of Bishop G. J. Mountain.

New See in New Zealand.

A curious and interesting effort for the foundation of a "Church Colony" took place about this time. The settlement was to be located in New Zealand, and to be composed entirely of Church families, "accompanied by an adequate supply of clergy with all the appliances requisite for carrying out her discipline and ordinances, and with full provision for extending them in proportion to the increase of population." It was started by "the Canterbury Association," as it was called, and a large territory on the eastern coast of the middle island was secured.

Lord Lyttelton, as chairman of the Canterbury (New Zealand) Association, requested, on behalf of that body, a grant in aid of the endowment of the bishopric about to be appointed for the settlement. He stated that the association was pledged to the appointment of a Bishop, who would take the spiritual charge of the settlement, and to provide for him an adequate endowment out of the produce of their land sales. His lordship added that the Rev. Thomas Jackson, Principal of the Training Institution at Battersea, would probably be the Bishop. A considerable portion of the new diocese would extend beyond the Canterbury settlement.

In response to this appeal our Society voted £1000 towards the endowment of the bishopric. Financial difficulties, however, arose, which prevented at that time the foundation of the new diocese, and it was not till 1856 that these were surmounted and Dr. Harper was consecrated first Bishop of Christchurch, New Zealand.

The first-established colonial bishopric was also the first to suffer State disendowment. When Bishop J. Inglis of Nova Scotia died, in 1851, all assistance from the Government towards the income of the Bishop ceased. It was therefore necessary to found an endowment fund, and our Society voted £2000 towards this object. This was the beginning of our efforts to meet the serious alteration of circumstances which colonial disestablishment and disendowment brought about.

New Bishoprics in Africa.

The next great subdivision took place in South Africa, where Bishop Gray was striving to grapple with a diocese which extended from Natal to the island of St. Helena, which were 3000 miles apart. His plan was to "erect the East Province of the Cape of Good Hope, British Kaffraria, and the country called the Sovereignty into an independent See." Our Society promised £2000 towards this object in 1852, and the see of Grahamstown was founded, and the first Bishop, Rev. J. Armstrong, was consecrated in the following year. Natal was also formed in that year into a separate see, Dr. Colenso being nominated as first Bishop. [Apparently our Society voted £2000 to the endowment of the see of Natal (see Annual Report for 1852), but this grant seems never to have been claimed, and to have been cancelled.]

Another part of Africa was now to receive episcopal supervision, and the Dark Continent was to be attacked from the west. Sierra Leone had been helped in various ways by the Society, and Missionaries under the C.M.S. had been labouring there since 1816. In 1852 the Society was approached and asked to help towards the endowment of a bishopric. It was then stated that there were more than 50,000 native Christians in the different settlements upon the coast from the Gambia to Fernando Po, for whose spiritual instruction a native ministry should be provided. Through the exertions of the Missionaries, some thirteen native teachers were sufficiently instructed so that they could be presented at once as candidates for Holy Orders if there were a Bishop on the coast. Our Society at once voted £2000 towards the endowment fund, and Dr. Vidal was consecrated, in 1852, as first Bishop.

From west to east the light flashed. The next spot to have a Bishop of its own was the island of Mauritius. For years the Society had received depressing accounts of the spiritual destitution in that island. It had done what it could to help, but the very geographical position of the colony made it a difficult spot to visit, while the great preponderance of French Roman Catholics caused the English Churchmen to feel almost deserted. No Bishop visited the island till Bishop Chapman of Colombo went

there in 1850. His account of the needs of the island led to an effort being made to found a bishopric. In 1852 our Society voted £2000 towards its endowment, and Bishop Ryan was consecrated in 1854.

One more grant towards a new bishopric, that of Borneo, dates back to 1852. That picturesque figure, Rajah Sir James Brooke, was most anxious that a Bishop should be appointed to reside on the spot, and exercise due spiritual authority over those connected with the mission. Our Society voted £2000 towards the endowment of the bishopric, but it was not till 1855 that a Bishop was consecrated. In that year Dr. McDougall was consecrated Bishop of Labuan, with jurisdiction over the Church clergy in Borneo. In this case a royal mandate was sent to the Bishop of Calcutta, authorizing him and his suffragans to consecrate the new Bishop in India.

Diocese of Perth.

The next great subdivision took place in Australia. Hitherto the Bishop of Adelaide had exercised jurisdiction over both Southern and Western Australia, though as long ago as 1841 the foundation of the see of Perth was recommended by the Bishops assembled at Lambeth. The reasons for the subdivision of the diocese received additional weight when Western Australia was declared a penal colony. By 1854 no less than 2000 convicts had already been transported thither, and it had been determined to add 1000 annually to their number. If, therefore, a resident Bishop was desired in 1841, by 1854 he was much more necessary. An extract from a statement put forth by the Bishop of Adelaide was not without point.

> From Port Adelaide in South Australia to Champion Bay the distance by sea is 1500 miles. It is as if the island of Malta were annexed to the bishopric of Sodor and Man. The remark of Bishop Sherlock in a letter to Dr. Doddridge, May 11, 1751, is strictly applicable: "For a Bishop to live at one end of the world, and his Church at another, must make the office very uncomfortable to the Bishop, and in a great measure useless to the people."

The Colonial Bishoprics Council voted £3000, and our

Society voted £2000 more, but it was not till 1857 that the whole endowment was obtained, and Archdeacon Hale, who had laboured long amongst the aborigines, was consecrated first Bishop of Perth by the Bishop of Sydney.

Further Subdivisions.

Canada was the next colony to receive more Bishops, the great diocese of Toronto being subdivided into three sees. Huron was detached in 1857, Dr. Cronyn being consecrated first Bishop. Our Society gave £200 towards the endowment fund. The other see was at first called Kingston, and our Society voted £500 in 1857 towards its establishment. But it was not till 1862 that the first Bishop (Dr. Lewis, the present Archbishop) was consecrated, and the see was then called Ontario.

New Zealand now took the lead in receiving more Bishops, and in the year 1858, without at that time receiving any help towards endowment from our Society, the sees of Nelson, Wellington,* and Waiapu * were established under Bishops Hobhouse, Abraham, and W. Williams, and Bishop Selwyn now took the title of Bishop of Auckland.

In 1859 another bishopric, that of British Columbia, was founded by the liberality of Miss Burdett-Coutts, who had thus endowed no less than three colonial sees.

To return to the help given by our Society in this matter. The diocese of Newcastle, New South Wales, was at this time the most extensive of the colonial dioceses, as it extended from the River Hawkesbury to the twenty-fourth parallel of south latitude, with a coast-line of 800 miles, and stretched 700 miles inland. The Government determined in 1858 to found a new colony to the north "by the name of Brisbane," and our Society voted £1000 towards the endowment of a new bishopric. The new Bishop (Tufnell) was consecrated in 1859. In the same year the Government appointed a Bishop of St. Helena, and Dr. Piers Claughton was consecrated to that see. Through the same means Nassau in the West Indies was made a diocese in 1861, Bishop Caulfield, who died very soon after his consecration, becoming first Bishop.

* In 1869 the Society voted £1000 towards the endowment of the see of Wellington, and in 1886 £500 towards the endowment of the see of Waiapa.

Missionary Bishoprics.

The year 1861 is one which must not be passed over, when recording the expansion of the Anglican Communion, for in that year no less than three missionary bishoprics—Central Africa, Melanesia, and Honolulu—were founded, all of them outside the Queen's dominions. A few words may be said about each, though in their original foundation our Society had no direct share. The mission to Central Africa was started by the two Universities, and Bishop C. F. Mackenzie was consecrated at Capetown, and laid down his life on the Zambesi within a few months.

Melanesia was a field undertaken by the Australian Board of Missions so long ago as 1850, when at a memorable meeting at Sydney, where the six dioceses of Australasia were represented, resolutions were passed establishing a Board of Missions, "having for its object the Propagation of the Gospel among the heathen races, in the province of Australasia, New Caledonia, the Loyalty Islands, the New Hebrides, the Solomon Islands, New Hanover, New Britain, and the other islands in the Western Pacific." Bishop G. A. Selwyn carried on the work for ten years, laying the foundations wisely and well, but in 1861 he handed it over to Bishop Patteson, who afterwards laid down his life as a martyr for Christ.

But in both these cases our Society gave help in after years, voting £500 to Melanesia in 1872, and £722 to Zanzibar in 1876, so that they might be permanently endowed.

With regard to Honolulu, our Society was approached in 1861, and a memorial was presented from Manley Hopkins, Esq., His Hawaiian Majesty's Consul-General, on behalf of an effort which was being made to establish a branch of the English Episcopal Church in the Hawaiian (Sandwich) Islands. The memorial set forth that the King and Queen were most anxious that an English Church should be built at Honolulu, and that they had written to our Queen on the same subject. The Episcopal Church in America was also ready to co-operate, and an English Missionary Bishop was to be sent out. It went on as follows:—

The following circumstances relative to the intended mission will create interest:

Firstly,—This is the only invitation ever given by an independent Sovereign to our Church, to establish itself in his dominions.

Secondly,—This invitation is the repetition, or continuation, of that made to Vancouver in 1793 or 1794, by the King and Chiefs, when he visited the Islands, that English Clergymen should be sent out to instruct the Hawaiian people in religion. Vancouver faithfully pressed the advantage and necessity of such a step on Mr. Pitt, then Prime Minister; but in those troublous times of revolution no action was taken on the request.

Thirdly,—This is almost the first opportunity found, in which the Churches of England and America could work together, in the promotion of the common cause.

Fourthly,—The Hawaiian Islands, having a singularly central position in respect to the old and new worlds, and becoming the calling-point for the growing traffic between Asia and the Western coasts of America, and being also the stepping-stone to other, larger, and more southern groups, are rendered eminently fit to be the advanced post selected by our Church to extend itself in the Pacific, till the circle of its influence meets that of Bishop Selwyn, approaching in the upward direction.

Fifthly,—The Roman Catholic Church has gained a footing in the Islands, and possesses already, in the capital, a Bishop, Clergy, a Sisterhood, and a Cathedral. It is to be observed, that the Church will not be a State Religion in Hawaii, because the Constitution forbids any form of Christianity being so united with the secular Government. The support, therefore, given by the King, his native subjects, and the residents on the Islands from Europe and America, is private and voluntary. The country is poor; and the King can only promise, on his part, an income of £200 a year, a site for a Church, Mission-house, and Schools; and possibly, hereafter, a donation of some of his own lands for the support of the Mission.

A Hospital, open to sufferers of every nation, has been founded at Honolulu, and named after the Queen. And the causes of civilization and religion are being promoted throughout the Islands with much success; but the King and people now appeal for the stimulus of external assistance.

By direction of the Committee for Promoting the English Church in Polynesia, I therefore ask the Society to give such aids as are in its power.

Our Society voted £200 a year for five years towards

the support of the mission, and Bishop Staley was consecrated first Bishop.

We stay for a moment to mention the establishment of two missionary bishoprics in Africa by the two great missionary societies, towards the endowment of which we did not at first contribute. In 1863, under the auspices of the S.P.G., Bishop Twells went out to the Orange River, to preside over the territory which was afterwards called the diocese of Bloemfontein. And the C.M.S., in 1864, sent out Bishop Crowther, the first native Bishop to be consecrated, to the Niger Territory, now called the diocese of Western Equatorial Africa. £500 were voted by us in 1870, and £500 in 1878, towards the endowment of the see of Bloemfontein.

New Sees in Australasia.

We return to record help given to our colonies, and again the vast territory of Australia needed more Bishops. Goulburn was cut out of the diocese of Sydney, and our Society voted £1000 towards its endowment in 1863 and £500 additional in 1876. [Bishop M. Thomas first Bishop.] In the following year a similar application for the division of the diocese of Newcastle, New South Wales, met with a like response, and the new diocese of Grafton and Armidale was formed. It was to lie north of latitude 31°40′, and to join on to the diocese of Brisbane. It was not, however, till 1867 that the first Bishop (Dr. Sawyer) was consecrated, but he died very shortly afterwards. £1000 were given by the Society in 1864 and £1000 in 1895.

Still more subdivision was to take place in the Southern Seas. In the extreme south of New Zealand a bishopric was needed, as the Bishop of Christchurch could not visit the whole of his large diocese. The first name that was proposed was "Otago and Southland," but it was eventually formed as the diocese of Dunedin. Our Society voted £1000 towards its endowment.

In 1869 the diocese of Sydney was again subdivided. The Bishop wrote that the new diocese, of which Bathurst would be the seat, commenced 100 miles west of Sydney, and extended to the boundary of the colony. Its southern limit was to be the diocese of Goulburn, and its northern that of Grafton and Armidale. Its length from east to west,

650 miles; from north to south, 180. It had ten principal towns, and a population then of 50,000. Our Society again promised £1000,* and Bishop Marsden became first Bishop.

When Bishop Selwyn, in the same year, was transferred to the see of Lichfield, it became necessary to provide an endowment fund for his successor, as he would no longer be paid by the Government. A sum of £1000 was accordingly voted by our Society, to be paid when £9000 had been secured from other sources. Thus the diocese of Auckland was placed on a firm and independent footing. The diocese of Wellington was also at the same time permanently endowed, our Society again voting £1000 towards the fund that was being raised. Thus the endowment of six sees was helped in as many years.

Missionary Bishoprics.

The time had again come to help to endow the missionary bishoprics. Zululand was given £500 towards a total capital of £5000,† and Dr. Wilkinson was consecrated first Bishop in 1871. Another bishopric of a wandering if not a missionary character goes back to this time, viz. that of the Falkland Islands. Its occupant was to have the oversight of the clergy working in South America, whether as Consular Chaplains or as Missionaries, and his jurisdiction would extend to all English congregations all round that enormous continent, except the small area of British Guiana. The first Bishop, who still holds the see, was consecrated in 1869, and our Society voted £1000 towards the endowment fund.

Effects of Disendowment.

The question of disestablishment and disendowment was now becoming a very pressing one in several of our colonies. As the State withdrew its support, it became necessary to provide an income from other sources for both Bishops and clergy. Jamaica was one of the first to suffer by the withdrawal of State aid, and our Society voted £5000 in 1870 in aid of a Church Endowment Fund. It was to be claimed in instalments of £1000, and each

* An additional grant of £500 was made in January, 1887.

† Subsequently further grants amounting to £500 were voted, so that the capital sum was raised to £10,000.

instalment was to be met by £5000 raised in Jamaica. Thus a total sum of £30,000 was contributed altogether. Of the Society's contribution, £500 went to the bishopric endowment. This was supplemented by an additional grant of £500 in 1894, when it was stated that the Society's first grant had been instrumental in providing very large endowment funds, mostly raised from local sources.

A similar necessity arose in Newfoundland, in 1871, when Bishop Feild was warned that all Government aid would cease with his avoidance of the see. Our Society in that year voted £2000 towards the £10,000 required for the Capital Endowment Fund.

Diocese of Ballarat.

Australia was again the scene of the next subdivision of territory. While New South Wales already comprised five bishoprics (a sixth, Riverina, will be referred to later), the colony of Victoria still had only one. In 1872 steps were taken to remedy this, and to divide the old diocese of Melbourne. From a communication sent by Chief Justice Sir William F. Stawell to the Society, the following facts appear :—

> The first Bishop of Melbourne was consecrated twenty-five years ago. The colony of Victoria then contained only 30,000 inhabitants. There were then only three clergymen in the whole district, the area of which is as large as that of Great Britain.
>
> The population of the colony at the last census was 729,000, of whom rather less than half are members of the Church of England. The number of the clergy has increased from three to 120, and the number of churches, including some not yet consecrated, from three to 214.

To relieve the Bishop of Melbourne it was determined to found a new see, to be called Ballarat. The town of that name already had a population of 40,000. The capital sum required was fixed at £20,000, and our Society voted £2000 towards it. In 1875 Dr. Thornton was consecrated first Bishop of the new see.

New Canadian Sees.

Turning to Canada we find that there also subdivision became a pressing necessity. The original diocese of

Rupertsland was nearly equal in extent to all the other fifty colonial dioceses taken together. At one time it was populated by scattered Indian tribes and a few fur-traders, but this was no longer the case. The first division provided for the establishment of three new sees—Moosonee, Athabasca, and Saskatchewan. The first of these was to comprise all the country round Hudson's Bay, and the Rev. J. Horden was consecrated first Bishop. Athabasca was to include the Mackenzie River District, twenty times the size of England, and the Rev. W. C. Bompas (still Bishop of Selkirk) was the first Bishop. Saskatchewan was to include the English River District.

The Bishop of Rupertsland then wrote—

> Words cannot too strongly express the importance of this bishopric, whether we look at the wild tribes of its present Indian population, or the great white emigration that will fill up its rich provinces ere many years pass.
>
> In view of the present, all the bishoprics are equally important; but in view of the future, this is by far the most pressing. An endowment has to be entirely formed for it. As the colonial work will shortly rise above the Indian, it is not a bishopric that the C.M.S. can aid like the others.

Our Society felt the force of this appeal, and voted in all £1750 towards the last-named bishopric, and £500 each towards the endowment of the sees of Moosonee and Athabasca. These latter grants were, however, not claimed.

Efforts in the West Indies.

Although the West Indies (as we have mentioned above) had already been warned that disestablishment was at hand, yet Church people did not lose heart, but set to work to put their ecclesiastical house in order, in preparation for the dreaded day when State aid should be entirely withdrawn. With a magnificent confidence in the doctrine of episcopacy, they determined to found a new bishopric, as well as to raise endowment funds for the existing sees. The new bishopric was Trinidad, which was separated from Barbados and founded in 1872. Our Society voted £1000 towards its endowment.

The case of Antigua was more striking. In 1872 Bishop Jackson was warned that whenever the see became vacant no further help must be expected from the State. He at

once began to form an endowment fund, which he at first put at £10,000. Our Society voted £1000 towards it, and, in spite of many difficulties, this sum was claimed by 1885. Bishop Jackson had then retired to England, but he had not resigned his see, in order that the Church might benefit for as long a time as possible by the aid accorded to him by the State. Out of his own income he contributed £500 a year to the stipend of a Bishop-Coadjutor, in addition to giving large sums towards the endowment fund. When the first sum of £10,000 had been raised, the Bishop put before himself the further task of raising another £5000. The Society gave £500, and in five years this additional capital had also been secured. Once again the Bishop determined to collect another £5000, and in 1890 we gave another £500. This also was successfully accomplished, and by the perseverance and self-denial of Bishop Jackson, assisted by the Church Societies, the see of Antigua is permanently endowed with a capital sum of £20,000. The Bishop died in 1895, having held the see for thirty-five years.

The other West Indian see that was generously helped was that of Nassau, which received from us £2000 towards its permanent endowment (voted in 1873 and 1877) when State aid ceased.

More Bishops in India.

A greater effort than has yet been mentioned was undertaken in 1875, when the Society determined to do something for India, and voted £15,000 towards the establishment of three new bishoprics.* On the death of Bishop Milman, in 1876, the unwieldy diocese of Calcutta was at last divided, and £10,000 of the above-mentioned sum were given to the two sees of Lahore and Rangoon.†

But it was not till 1890, fourteen years after Bishop Milman's death, that any further division of the enormous see of Calcutta took place. Then, after long discussions, the bishoprics of Lucknow and Chota Nagpore were separated off, our Society voting £5000 in each case towards their endowment. In 1891 a further sum of £5000 was voted by

* See pp. 298–300, *supra*.

† In 1879 the diocese of Travancore and Cochin was founded, without aid being asked from us.

us for the long-delayed and much-needed see of Tinnevelly. Thus our Society has done much to increase the number of Bishops in our great dependency of India.

The Transvaal was the next territory to receive a Bishop, and in 1877 and in 1885 sums amounting to £1500 were voted by us towards the endowment of this new see. Political alterations and the Transvaal War prevented the full accomplishment of the endowment scheme, and though Bishop Bousfield was consecrated, only £750 of our grants have as yet been claimed.

Diocese of North Queensland.

We again have to record fresh subdivision in Australia. On the formation of the diocese of Brisbane, a large territory, having 600 miles of coast from north to south, and including the country from 152° east longitude to the boundary of South Australia in 141° east longitude, was still left outside of any of the new dioceses. Since the formation of the diocese of Brisbane in 1859, this northern portion of Queensland had been taken up for pastoral and mining purposes. In 1878 it contained an European population of 17,720, besides many thousands of Chinese, a considerable number of aborigines, and also of the Polynesian labourers employed on stations, or on sugar plantations.

It had thus become evident that this great country and its growing population needed more close and direct supervision than could be with advantage given from Sydney, which was 1500 miles away; and in accordance with the wishes of the people, who had shown their readiness to give money for Church purposes, the territory was constituted a new diocese, under the name of North Queensland. As usual the Society gave £1000 towards the endowment fund, and in 1885 this was supplemented by a further grant of £500.

Enough has been said to show generally how the colonial episcopate grew, and how for every need, as it arose, help was liberally given by our Society. The later grants must be mentioned in less detail.

Later Grants to Canadian Bishoprics.

First, to complete our work in the dominion of Canada. The diocese of Algoma was founded in 1872, and the first Bishop (Fauquier) was supported by annual contributions from the Canadian Church. In 1882, when the second Bishop (Sullivan) was consecrated, an effort was made to raise a permanent endowment fund, and our Society gave in all £1500 towards it. In 1879 British Columbia was subdivided, and the dioceses of New Westminster and Caledonia were then founded, our Society voting £1000 in each case.* Thus the original enormous diocese of Columbia henceforth consisted only of the island of Vancouver and its adjacent islands. In the extreme North two more bishoprics were founded (Mackenzie River and Selkirk), without aid from our Society. The most noteworthy incident in connection with these being the fact that each time Bishop Bompas chose for himself the farthest and most difficult post. In 1874 he was called Bishop of Athabasca; in 1884 he became Bishop of Mackenzie River; in 1891 he was, and still is, Bishop of Selkirk, which is on the edge of the Arctic Circle.

The diocese of Niagara was cut off from Toronto in 1875, but it was not fully endowed till 1889, when our Society voted £1000 towards this purpose. In 1884 the rush of new settlers began to fill up Assiniboia, and a new bishopric became an imperative necessity. The diocese is now called Qu'Appelle, and £2000 were given by our Society towards its endowment. Later on the see of Calgary was formed, still nearer to the Rocky Mountains, and that also has been promised £1000 towards its endowment fund. The last of the Canadian bishoprics to be formed is yet the one which takes its name from the capital city of the Dominion. Ottawa came into being in 1896, with the usual help of £1000 from us, Bishop Hamilton of Niagara being transferred to the new see.

In the West Indies the only new see formed in later years was that of British Honduras, to which we contributed £1000 in 1891. We also promised £1000 in 1895 towards the endowment of the see of Guiana, as on Bishop Austin's death the State no longer contributed to the Bishop's stipend.

* The grant for Caledonia was never claimed.

Grants to African Bishoprics.

In South Africa much subdivision has taken place, and as the red line has been drawn further and further up the map, so the Bishops of the Church have followed it. St. John's, Kaffraria, became a see in 1873; Lebombo and Mashonaland were both founded in 1891; Nyasaland in 1892. The endowment funds of all these were liberally helped.* In addition, the bishopric of Eastern Equatorial Africa has been founded, but it has at present no endowment fund.

Asiatic Bishoprics.

In India the Society's help in the foundation of additional bishoprics has already been mentioned. The only other Asiatic bishopric which is endowed is that of North China. In 1880 an anonymous Churchman gave £10,000 towards its endowment fund, and our Society and S.P.G. each £1000. The Bishops of Mid China and Corea are paid by the C.M.S. and the S.P.G. respectively; while the Bishops of Tokyo, Osaka, Hokkaido, and Kiushiu, in Japan, are similarly supported by these two missionary societies.

Australian Bishoprics.

Turning to Australia, we have to record the foundation of two fresh bishoprics since 1878.

The development of the colony of New South Wales, and the contemporaneous multiplication of the missions of the Church, necessitated the formation of a new diocese out of the large dioceses of Goulburn and Bathurst. The new diocese, which measures about 1000 miles east to west, and 400 or 500 miles north to south, is called Riverina. The Society granted £2000 to meet a munificent gift of £10,000 from the Hon. John Campbell, and a grant of £2000 from the Colonial Bishoprics Fund, for the permanent endowment of the see. Bishop Linton became first Bishop in 1884.

The other diocese was that of Rockhampton, finally separated from Brisbane in 1892. It consists of Central

* St. John's, Kaffraria, £1500; Mashonaland, £1000; Nyasaland, £1000; Lebombo, £600.

Queensland, and has an area of 223,000 square miles, with a sparse population. Our Society voted £1000 in 1888, and £500 additional in 1897. One more bishopric, not yet complete, remains to be mentioned. Thursday Island, in the Torres Straits, was fixed upon in 1895 as the seat of a Bishop, who should look after the colonists along the northern territory of Australia, and also be a Missionary Bishop to the wild natives of New Guinea. Our Society promised £1000 towards the endowment fund, but it is likely that the original scheme will be now modified and two Bishops appointed, one for New Guinea,* and the other for Northern Australia.

What a change do these pages record! What a history of colonial expansion and Church energy! In 1837 the Anglican Church had but eight over-sea bishoprics; now it has ninety, many of them outside the Queen's dominions. The whole idea of missionary work has altered, and new missions are now started with Bishops as their heads. Further, State aid has almost become extinct, and it is owing to voluntary effort and the liberality of Church people that these bishoprics have been founded. Altogether our Society has given about £90,000 in the last fifty years for this purpose. It would be no exaggeration to say that nearly a million of money has been voluntarily given by Church people for the purpose of endowing bishoprics abroad. Thus have the Society's grants stimulated local effort, and inaugurated what may be fairly called the ecclesiastical transformation of the empire.

Clergy Endowment.

A few words may fitly be added at the end of this chapter on clergy endowment funds, which have been largely assisted by us during the last twenty years. As the dioceses become more settled, and as the grants from the missionary societies are consequently reduced, it is of very great importance to found central diocesan funds for the permanent endowment of the clergy. The voluntary system by itself hardly meets every case. Town parishes

* Bishop Stone Wigg has been consecrated this year (1898) for New Guinea, and his stipend will be provided by the Australian Church. The Society has now promised £1500 towards the proposed bishopric of Northern Australia.

may be able to support their own clergy without difficulty, but scattered country districts cannot be expected, even in favourable years, to contribute sufficient for clergy stipends. And in years of drought or flood, of plagues of locusts or invasions of rinderpest, the necessity of some strong central fund which can supplement the gifts of the people is found to be of immense importance. It is usually managed by a central committee. It does not profess to supply all the stipend required. It calls forth and demands local contributions before it consents to assist. The income of the capital fund is alone available, and the grants can be varied by the diocesan committee from year to year, according to their discretion.

The origin of these funds was the withdrawal of State aid from the clergy. Our Society first began to help in the West Indies, and a grant of £5000 was voted in 1870 for the permanent endowment of the disestablished Church in the diocese of Jamaica, to meet £25,000 to be raised in the island. The diocese of Nassau received even greater help in proportion, as its poverty was so much more extreme; so £5000 were voted to meet £5500. Trinidad also was voted £1500 to meet £7500.

In 1876 Australia likewise suffered disendowment. Bishop Perry stated that the loss to the two dioceses of Melbourne and Ballarat would be £18,000 a year. Perth suffered in like manner, and the only resource was to raise clergy endowment funds. Our Society at once promised £2000 to each of these three dioceses, to meet sums ranging from £13,000, in the case of Melbourne, to £6000 in the case of Perth.

In later years North Queensland, Brisbane, Riverina, and Bathurst all received generous help.

In 1876 the diocese of Capetown was warned that State aid for the clergy, which then amounted to £2100 a year, would be withdrawn in a few years. Church people at the Cape began at once with commendable energy to raise a sustentation fund. This was no easy task, as, to use the Bishop's words, "the Church at the Cape is a poor Church of a very small minority." Our Society promised £2000 towards a total sum of £20,000, and though this grant has not yet been all claimed, a good start has been made and a strong central fund is in process of formation.

The dioceses of Grahamstown and Bloemfontein, with

similar encouragement from our Society, are likewise striving to raise sustentation funds.

Canada has also been similarly helped, the following grants having been voted :—

		£		£
1882.	Rupertsland	4000	to meet	12,000
1885.	Saskatchewan	500	„	2000
1887.	Columbia	1500	„	6000
1891.	Athabasca	500	„	3500
1897.	Algoma	1000	„	9000

Other grants for a like purpose have been given to the following dioceses :—

		£		£
1879.	Dunedin	500	to meet	2000
1884.	Riverina	1000	„	4000
1885.	Colombo	2000	„	8000
1898.	Goulburn	1000	„	4000

Those who know most about the difficulties amongst which the colonial clergy often labour, will best appreciate the necessity of these central funds. The constant struggle to obtain from the congregations the means of support is bad both for clergy and people. Tea-meetings and bazaars, and similar efforts to stimulate contributions, are neither seemly nor agreeable; yet "the labourer is worthy of his hire," and even St. Paul had to enforce the need of supporting their clergy on somewhat unwilling congregations. Often it is poverty, and not stinginess, which causes a falling off in parochial contributions. For such times of distress the existence of a central sustentation fund is of the greatest service. Our Society may rejoice that it has been permitted to help so many clergy endowment funds to be formed. There seems at first nothing romantic or even interesting about such grants; yet the facts, when rightly considered, prove that there are few more necessary works which our Society has done for the Church.

CHAPTER XV.

EVANGELIZATION OF THE MASSES: BOOK GRANTS — SUNDAY SCHOOLS—CHURCH DOCTRINE AND HISTORY LECTURESHIPS —MAGIC LANTERNS—LAY-WORKERS' COLLEGE.

Book Grants.

From the very first the Society has been forward in working for the evangelization of the poor. It not only started the general scheme of cheap books and charity schools, as is mentioned elsewhere, but it devoted special efforts to particular classes of the community. It made grants of books to those in hospitals, workhouses, almshouses, and prisons. It appears by the minutes of July 25, 1703, that in addition to twenty-four destitute families being relieved by the Society on that day, "three poor prisoners for debt were released, and books given to all those who were relieved." *

Besides the ordinary book grants for churches, schools, lending libraries, etc., referred to elsewhere, the Society was always on the look-out for neglected classes and unhelped people. For example, soon after the introduction of the new Poor Law, many applications were made to the Society by the guardians and Chaplains of unions for advice and assistance, as to the means of supplying religious and instructive reading to the inmates of these establishments. The Society decided in 1837 to furnish unions and other poor-houses with Bibles and Prayer-books at 10 per cent. less than the then cost price, and with books and tracts at 25 per cent. less than published prices. These privileges were extended later to hospitals, prisons, charitable institutions, etc., but it is not deemed right for us to make *gratuitous* grants in cases where contributions towards the cost of such books may reasonably be expected from parochial or public sources.

* See "Account of S.P.C.K.," pub. 1839.

Soldiers.

One of the most important features in the history of the Society is the care which it has constantly shown for the spiritual necessities of the army and navy, whose religious interests had been for a long series of years too much neglected. As long ago as 1701 we find, in the early minutes, notices of the preparation and publication of the "Soldier's Monitor" and the "Seaman's Monitor." These were distributed in large numbers and at considerable cost, together with Bibles and Prayer-books and other works. King George I. directed that the sum of £500 should be paid out of His Majesty's Treasury to meet this expenditure. During the great war with France the Government allowed £1500 per annum for books supplied by the Society for the use of the navy at reduced prices.* Since the year 1825 the Society has furnished Bibles and Prayer-books for the use of the army at cost prices, on the application of the Chaplain-General. And in 1827 a similar arrangement was made for the navy, at the instance of the then Lord High Admiral, afterwards King William IV.

But the great gift, which has enabled the Society to do so much for the soldiers, is the Clericus Fund, which deserves fuller mention. This was entirely founded by Archdeacon Owen, Chaplain-General of the army in the early years of this century. He concealed his name under the title of Clericus, and during his lifetime he transferred to the Society a capital sum of £5743 9*s.* 3*d.* in 3 per cent. Reduced Annuities, and on his death in 1823, he bequeathed a further sum of £3000 for the purpose of augmenting this fund. The capital now amounts to £12,638 17*s.* 11*d.* Consols, held in trust by the Society, the income of which (£347 11*s.* 4*d.*) is used in supplying books to the Queen's soldiers all over the world.

* The following letter from Lord Nelson in connection with this matter is interesting:—

"London January 4 1801.

"Revd. Sir,—I am again a Solicitor for the goodness of the Society and I trust that the conduct of the Agamemnon & Vanguard has been such as to induce a Belief that good to our King & Country may have arisen from the Seamen & Marines having been taught to Respect the Established Religion, and Kings have been shewn that our Seamen are religious, I have therefore to hope that the Society will again make a present of Books to the Crew of the San Josef the no. near 900, and that she may be as successful as the former Ships you gave them to is the sincere wish & shall be the exertion of Revd. Sir your most obliged and obedient Servant

"Nelson.

"Rev. Dr. Gaskin."

This fund has proved most beneficial: regimental lending libraries have been started, military hospitals and schools have been largely provided with literature, communicants' and Confirmation manuals have been given away in great numbers, and quantities of books have been sent to barracks and depôts all over the world.

The help which these books have been to the soldiers will never be fully known. In 1825 a report from Calcutta mentions the instance of a private soldier who derived much spiritual consolation from the "New Manual of Devotions," while labouring under a fever which he caught when in the field at Arracan. A library in Woolwich, to which £30 worth of books was voted for the use of non-commissioned officers and gunners of the Royal Artillery in 1836, is stated to have been eminently serviceable. An officer in command of recruits wrote, respecting a library of this kind at a regimental depôt—

> It has had the effect of inducing the recruits to consider the barrack their home, instead of resorting to the public-house. It is here that the habits of the soldier are in a great measure formed—this is his military infancy; and if during that period he can be brought to prefer the reading-room to the public-house, it will be not only the greatest worldly advantage, but may, by the blessing of God, be the means of preparing him to become a soldier of the cross of Christ.

During the Crimean War upwards of 1500 Bibles, 1500 New Testaments, 18,000 Common Prayer Books, and tracts, as well as works of general information and instruction, to the number of about 50,000, were furnished gratuitously to the regiments in camp, and to the wounded and invalided inmates of the hospitals of Scutari, Kulalie, and Smyrna. Further, as soon as Miss Nightingale and her band of nurses had become established at Scutari Hospital, communications were made to her respecting the supply of suitable books, and these were transmitted through the hands of the Chaplains. During the Mutiny in India large grants were made, and during other wars in South Africa and in Egypt the Society has been enabled to make special grants of books for the troops engaged. But the quiet work done through libraries in Soldiers' Institutes and Chaplains' Rooms and hospitals in India and elsewhere, during times of peace, is perhaps more valuable than that done during wars.

Sailors.

Besides the help given to the navy, the Society has done much for fishermen and sailors. In 1835 we granted £300 in aid of a fund for establishing libraries for the use of men employed at the different stations of the Coast Guard; the persons thus assisted, with their wives and families, being in number upwards of 21,000. In 1838, at the instance of the Commissioners of Her Majesty's Customs, a considerable grant of books was made for the use of the tide-waiters at Gravesend. Grants have also been voted for boatmen and bargemen who work on rivers and canals, and for the fishermen at Brixham and other places. In 1845, at the instance of Captain Sir John Franklin, Bibles, Prayer-books, and other works were gratuitously supplied for the use of the expedition then sailing forth in H.M.S. *Erebus* and *Terror* on that voyage of discovery to the Arctic regions, from which it never returned. [It was stated in the application that on the occasion of a similar voyage of discovery, in the ship *Trent*, in the year 1818, the vessel having been blocked up by ice, the persons on board found great comfort and benefit from books of religious instruction and general reading.] For the last thirty years the Society has largely helped the Missions to Seamen, the St. Andrew's Waterside Mission, the Gibraltar Mission, and other societies which work amongst seamen, and for many years past its gifts of books and tracts to the societies have exceeded £500 a year. On the breaking out of the cholera in this country in 1832, the Society supplied 200,000 copies of the Form of Prayer appointed for the General Fast, and granted for distribution in the afflicted districts large supplies of Bibles, Prayer-books, and tracts.

Season Tracts.

In 1866 we find the Society memorializing the Archbishop of Canterbury on the general desecration of Good Friday, and steps were taken, by the free distribution of tracts, etc., to promote a better observance of this day. In later years similar efforts were made to further the observance of the Church's Seasons, and the annual gift of

Season Tracts has done much to cause the improvement which has taken place. Last year (1897) the total number of tracts distributed at Advent and Christmas, Ash Wednesday and Lent, Good Friday and Easter, and Ascension and Whitsuntide, was 899,520, and the free grants cost the Society £353.

Several pages might be filled with notices of grants of books, which would serve to place the Society's work, in its circulation of Bibles, Prayer-books, and tracts, in a still more striking point of view. For (as was said in 1849) "who can estimate the value of such gifts in the time of trial, in moments of disappointment and solitude, in a dry and weary land, or amidst the terrors of the deep; when all hopes and prospects are shut out, but one,—that which the Word of God reveals in the Gospel of His blessed Son?" *

But we must leave further details to be gathered from the pages of the Annual Reports; we only add here, from the Report for 1897, a list of some of the classes and objects for which grants were made during that year:—

Sailors' Orphanages
Fishermen
Canal Boatmen
Coastguard Men
Dock Labourers
Port and Harbour Missions
Railway Employés
Navvies
Policemen
Firemen
Salvagemen
Emigrants
Fallen Women
Fairs
Hop-Pickers
Fruit-Gatherers
Haymakers
Harvest Labourers
Arabs
Mohammedans
Coolies
West Indians
Africanders of all sorts
Chinese, &c., &c.
Soldiers
Militia
Prisoners
National Schools
Churches (Prayer-books, &c.)
Prizes for Religious Knowledge:
  To Church School Pupil Teachers
  To Children
  To Students at Church Training Colleges
  To Board School Pupil Teachers
New Churches (Service-books), Mission Rooms, &c.
Village Libraries
Parish Ditto
Workmen's Ditto

* See the "Jubilee Tract," by the Rev. T. B. Murray.

Mothers' Meetings
Open-Air Services
Church Army
Temperance Societies
National School Libraries
Teachers' Ditto
Ragged School Ditto
Sunday School Ditto
Board School Ditto
Training Schools
Training Ships
Young Men's Christian Associations
Young Women's Ditto
Young Women's Friendly Aid Societies
Young Women's Help Societies
Working Men's Clubs
Working Lads' Institutes
Clerical Libraries
College Ditto
Theological Students' Ditto
Missionaries' Libraries
Hindoos and other Indian races
North-American Indians
Working Girls' Institutes
Girls' Friendly Societies
Young Men's Friendly Societies
Hospitals, General
Ditto, Military
Ditto, Naval
Ditto, Children's
Medical Missions
Workhouses
Infirmaries
Blind Asylums
Lunatic Ditto
Penitentiaries
Reformatories
Homes for Waifs and Strays
Refuges
Sailors Afloat
Sailors' Institutes

Sunday Schools and Mission Buildings.

Another scheme for the better evangelizing of the poor which has been warmly supported by our Society has been the provision and improvement of Sunday schools. So long ago as 1869, a special committee of the Society was appointed "to consider the expediency of initiating a system of organizing, improving, and inspecting Sunday schools." This committee obtained much valuable information, and a block grant of £2000 was voted by the Society for the general improvement of Sunday schools.

In 1875 a further step was taken, and the idea of making grants for Sunday school buildings was brought before the Society. It was felt that parish rooms, which could be used for Sunday schools, Bible-classes, missionary and other meetings, lectures, entertainments, clubs, etc., were most useful adjuncts to the machinery of a parish; and further, that in those parishes where there was no possibility of building such rooms, money might be granted

towards paying the rent of premises to be used for Sunday school purposes.

The buildings assisted were primarily to be used as Sunday schools, but they might also be used as mission-rooms at other times. It was not intended to make grants towards buildings which could be used for day schools, nor to allow them to be let for money. The result was that in that year certain clauses were drafted, which have been ever since inserted in all the trust deeds of such buildings, limiting and defining the uses to which such buildings as are helped by grants from the Society may be placed. In 1879 a further clause was added to ensure that the Church Catechism should be a fundamental part of the instruction given in all Sunday schools helped by the Society, and this rule has been maintained ever since.

Grants for Rent.

In 1874 the Society determined to assist the clergy to rent Board schools for the purposes of Sunday schools. Since the introduction of Board schools the Society felt that Sunday schools had enormously increased in importance. Large numbers of children are gathered together for secular instruction; and it is hoped that in most cases they receive the elements of Scriptural teaching as well: but, under the provisions of the Education Act, it is doubtful whether children in Board schools can be taught even the Apostles' Creed, and they cannot learn any of the Church's distinctive formularies. These formularies assist the memory, and enable those who have learned them to bring to bear upon their after-lives truths, which they stored up almost by rote (it may be) in childhood, but which contain the principles of Scriptural doctrine upon which true Christian practice must be built.

It should be borne in mind, that unless Church Sunday schools are maintained and rendered efficient, parents and god-parents among the poor will find it difficult, where none but Board schools exist, to see that their baptized children are taught the Creed, the Lord's Prayer, and the Ten Commandments, and the rest of the Church Catechism.

The result of these grants for rent has been of very

great value, as by this means the clergy who have no Church day schools in their parishes, are assisted to hire suitable buildings, where their children can be taught on Sundays.

Mission Buildings.

A further step was taken in 1888. In that year the condition of the poor living in our large towns weighed on the minds of many good men, and the Society felt that further efforts should be made to evangelize the masses. Amongst the recommendations proposed by a Committee of the Society there was one which led to the further extension of the Society's Sunday school building grants so as to include mission-halls, Church institutes, and working men's clubs. The buildings for which the Society does not make grants are day schools, or those that would be churches or virtually churches. Both these classes of buildings are helped by other Societies, so that it is not necessary for us to assist them. But the mission-hall or institute is becoming a most useful part of parochial machinery. Here meetings are held and lads' clubs congregate. Here those who have never entered a church are attracted by a simpler form of mission service. Here parish entertainments are given and men are gradually drawn in, who never attended any place of worship.

From what has been said, it will be seen how the work has grown, till now there is not a diocese in England or Wales where we have not helped either to erect a building or to assist towards the rent of premises used as Sunday schools. In all parts of the kingdom, in the crowded towns of the north, in the black country amongst the colliers, in Wales, and in the great seaports, and more especially in London, both north and south of the river, there are now mission buildings, used for a variety of parochial purposes, supplying a want which neither church nor day school fully met, which would never have been built but for the steady help given to these poor parishes by the S.P.C.K.

The total amount voted since 1869 for Sunday schools and mission buildings has exceeded £50,000, and during the past few years the Society has been giving money for these purposes at the rate of £3000 a year.

Church Doctrine and History Lectureships.

In 1889 attention was called to the need of more systematic instruction for the laity in branches of theological and ecclesiastical knowledge which are beyond the range of ordinary parochial work. While movements, such as that of the University Extension Lectures, were bringing the highest form of instruction on most other subjects within the reach of the people at large, no similar service had yet been rendered to the more sacred cause of teaching Church doctrine and history. No agency for systematic lectures on these momentous subjects had been organized, although they were becoming of primary importance to the interests of the National Church.

The Society determined to try to remedy this want, and after much consideration it decided to offer some grants of £150 a year, to be met by similar sums raised locally, for the appointment of lecturers, whose special office it would be to give lectures on these topics in certain defined districts. The late Archbishop of Canterbury took much interest in this new scheme, and certain rules were framed under his sanction for the better ordering of these lectureships. He thought that it would be advisable to attach them in some way to certain cathedrals, and he considered that it might be advisable to assign the lecturers a stall or some official position in the cathedral chapter during their tenure of this office. The work was not to be confined to single dioceses, but to be extended to the neighbouring dioceses, as might be arranged. The first idea was to found three such Canon-lectureships, viz. at Durham, Lichfield, and Canterbury, so as to serve the north, centre, and south of England. But of these three places Durham was the only one that finally took up the idea. Here Canon Talbot was appointed lecturer, with a lecture area extending over the dioceses of Durham, Ripon, and Newcastle. The work was most hopefully started, and the lectures were popular and largely attended. From his report for 1891 the following extract may be given:—

> The lectures have been delivered in a great variety of places and to audiences of different kinds. The lecturer has visited

remote villages in Yorkshire and Northumberland, as well as the greater centres of life in each of the two dioceses. The lecturer has also had the opportunity of addressing audiences of different kinds—artisans, trades-people, business-people, and professional men, the boys of a public school, the leisured inhabitants of a suburban district, and the agricultural labourers, shepherds, and farmers of the country-side. The lectures have been given at various times and on every possible day. Sunday has been a favourite day. At Alnwick the lectures took place on Sunday evening, in the Corn Exchange, immediately after church. At Amble, on Sunday afternoons, at 2.30. At Berwick the lectures were delivered in place of the evening sermon at the parish church. At Wark and Simonburn an address on the Bible formed part of the Sunday morning service. Every possible place and time on a Sunday has been tried with one exception as to place. We have not as yet tried the open air. But before this summer closes, that experiment will have been tried, as the Vicar of Pelton has arranged for me to give an open-air lecture on a Sunday afternoon in June. Sunday is an extremely acceptable day to every one concerned, and there can be no better day in the week from a lecturing point of view.

In places where I had previously lectured on the Bible the subject selected for this season's course was the English Reformation and the Prayer-book. The subject was distinctly less popular than that of the previous season, and appealed to a smaller audience. However, when one remembers what a terribly tangled web the history of the English Reformation presents, how much close packing there must be when the history of the English Reformation and Prayer-book is to be compressed into six lectures, one has reason to be pleased that audiences, never less than 300, and generally larger, had their interest sustained over a period of six weeks. It will be seen that at many places the Bible lectures of the first year were delivered.

To me the most interesting occasions were those five when (dispensing with lantern accompaniments) I spoke on Sunday evenings in Berwick parish church. The subject was the Bible. The lectures were delivered after a shortened Evensong (full Evensong having been said in the afternoon) to larger congregations, who listened very attentively for an hour or a little more. On these evenings the Church-people of St. Mary's and their Vicar joined their brethren at the parish church, and to complete the sense of union, the Presbyterians of Berwick were with us, and the Minister of the United Presbyterian Church read one of the Lessons. The Vicar of Berwick and his churchwardens are to be congratulated on their novel and successful venture. At Berwick we held a class on Sunday afternoons at

3.45, and here I showed the pictures which usually illustrate the lectures.

The work went on till the close of 1893, when Canon Talbot was presented to a living, and his connection with the lectures ceased. But he had been so successful in his plans, that the work did not cease, though the Society was not called upon to provide the stipend of a new lecturer. He had called forth and directed so much able voluntary help, that each neighbourhood now had its own staff of lecturers, so that the work knew no abatement. Thus the Society's action had called forth so much local interest, and had led to so much study of these high subjects, that each diocese and each deanery provided for courses of lectures, which did much for the education of Church-people in Church doctrine and history.

A similar effort was started in the dioceses of Gloucester and Bristol, where Canon Bowers has received help from the Society, as Canon-lecturer, for the last six years.

Magic-Lanterns.

This scheme of lectures was not our only effort to popularize the main facts of the past history of the Church, but we also, in 1886, determined to arrange for the loan of lanterns and appropriate slides to the parochial clergy. The use of the lantern as an important aid to the lecturer was becoming well known, and it was felt that such help could also be usefully employed in lectures on religious and historical subjects. The first grant was one of £200, and in later years other grants have been made, and altogether the Society has spent £1660 on this one branch of work. Over three hundred parishes applied for these loans in the first year. In 1888 the scope of the lantern lectures was enlarged by adding Scripture as well as Church History slides to the offer which had been made. It was hoped that evangelization, as well as instruction, might be aided by the use of the lantern, and that in populous centres and crowded areas the lantern service might become a power in attracting and touching the masses. This offer was warmly taken up by the clergy, and in many churches and mission-rooms in Holy Week and on Good Friday, and at

Christmas-time, such services became popular and helpful. The statistics for each year may be given as follows:—

1886–87	...	338 lectures	Church History slides only.
1887–88	...	1283 „	
1888–89	...	943 „	
1889–90	...	654 „	Church History and Scripture slides.
1890–91	...	476 „	
1891–92	...	473 „	
1892–93	...	837 „	
1893–94	...	827 „	
1894–95	...	1345 „	
1895–96	...	963 „	
1896–97	...	621 „	

It will be noticed that the largest number of lectures coincided with the fiercest attack on the Welsh Church.

A similar use of the lantern was desired in many of the colonial and missionary dioceses. Here both Scripture slides attracted the heathen, and Church History slides helped to educate that large mass of people, who are everywhere somewhat ignorant of the claims and position of the Church. It was found impossible to arrange any system of *lending* lanterns and slides, as the distances were so enormous; so the Society determined to make gifts of these things to each diocese, leaving the use of them to each Bishop's discretion. Altogether 54 such grants have been made, and the good that has followed has been great. In the backwoods of Canada, and in far-off settlements in Australia, to rough miners and poor settlers, to Indians and to Africans, to Melanesians and Malagasies, the "old, old story" of God's love and man's redemption has been vividly portrayed and earnestly commended in a way which attracted all sorts and conditions of men, and touched hearts otherwise unimpressionable to sacred things.

Lay Workers' College.

Reference has already been made to a sub-committee which was appointed in 1888 to consider "by what special means the Society can assist in the work of spreading Christian knowledge among the masses in our large towns." It was a time when "the bitter cry of outcast London" had made itself heard. The Royal Commission on the Housing of the Poor had lately been sitting. "Slumming," as it was called, had become fashionable. Mixed up with

much that was merely sensational, there was also a real desire on the part of many of the rich to work intelligently for the betterment of their poorer brethren. It was also felt by many that the Church, with all its efforts, had very partially reached the masses dwelling in the East End of London and in the large towns. So the Society determined to appoint this committee to consider if any special effort could be made to evangelize these masses of people. The outcome of the report of this committee was the Church College for the training of lay workers. It was plain that with respect to many who were living in degrading circumstances and sinful surroundings, there was a real difficulty in adequately conveying to them the message of Christianity or even the incentive to moral living. The clergy could not hope to cope with these masses single-handed, and while there was in most parishes a considerable body of lay workers, both paid and voluntary, yet it was certain that these would be better equipped for work if they could receive more mental preparation, and more training in the method of using their knowledge. So it was decided, after much consideration, to found a College in East London, where lay workers could reside and be trained for at least one year, and then obtain posts as Lay Evangelists or Scripture Readers. Doubtless in the past many earnest artisans and working men had been lost to the Church, simply because there seemed no place or opportunity granted to them for speaking to their fellows. Even those who had become lay workers were often ignorant of Christian Evidences and Church doctrines, and were not always able to answer sceptical objections or unfounded attacks on the Church's system. If, then, a place could be provided where the intelligent young artisan or mechanic could come and be prepared for the work, the whole status and position of the lay agent might be improved. Then the clergy would come to look upon a trained Lay Evangelist as almost a necessary part of the parochial machinery. It was made plain from the first that the College was not intended for those who desired ultimately to take Holy Orders; but that it existed simply and entirely to promote the increase, in numbers and efficiency, of the lay-workers of the Church. It was to provide a home and a training for those who were willing to devote their lives to doing the work of a Lay Evangelist.

The first "College" consisted of four houses, viz. 388, 390, 392, and 394, Commercial Road, Stepney—the main thoroughfare from the City to Limehouse and the docks. In these space was found for rooms for the Warden and Sub-Warden, for a chapel (it was a converted boot factory), library, lecture-room, recreation-room, sleeping accommodation for twenty-two students, with kitchen, and servants' bedrooms. The alterations and adaptations were finished by October, 1889, and on the 8th of that month the College was formally opened. The Holy Communion was celebrated by the Bishop of Bedford in the College chapel, and the Bishop of London preached in the afternoon at Emmanuel Mission Church in the adjoining street, and afterwards dedicated the Home. The first Warden was the Rev. Paul Petit, who began work with seven resident students in January, 1890. These increased to seventeen before the end of the year. At first nearly the whole cost was borne by the Society, and the great majority of students paid nothing for board, lodging, or tuition. But after a time this was considered too great a drain on the Society's resources, and every student now has to pay £5 a term (= £15 a year) as some small contribution towards the expenses of his College course. Among the first seventeen students, the following trades were represented: Printer, polisher, plumber, gardener, draper's assistant, colliery clerk, saddler, railway signalman, workers in twine factory, in cotton factory, and at calico printing. During training the men receive instruction in the Bible and Prayer-book, in Christian Evidences, and Church History. Advice and oversight are given them in the preparation of their mission services and addresses and other work. They take turns in reading the Lessons at the daily chapel services, and they gain practical acquaintance with the difficulties of parochial work by helping in the neighbouring parishes under the parochial clergy. Opportunity is also afforded them to become Sunday school teachers, to hold Bible-classes, to visit in their districts, to organize and help at children's services, Band of Hope and Temperance meetings, and generally to take a share in the Church work of the parish to which they are attached.

In 1891 the Rev. E. R. Ford came to the College as Sub-Warden, and when, in 1893, Mr. Petit left to become Secretary to the Additional Curates' Society, he became Warden.

The College owes its success to these two who first inaugurated and watched over its beginnings. It was viewed from the first as being in the nature of an experiment. Questions arose as to the supply and the demand. Would the right men offer themselves for training? Would they obtain posts and stipends after they were trained? The clergy had to be educated to recognize the advisability of employing lay help, and of the need of their lay helpers being trained for their work. The number of students fluctuated for a time, and some disappointment was expressed that the College did not leap into prominence at once. But the growth since then has been steady and continuous, and of late the College has been quite full. Further, the outgoing students find posts with increasing facility, and they are earning a good name for steady and devoted work. The institution has amply justified its existence. It has attracted the very class of men for whom it was intended, and its friends grow year by year.

But if the work of the College was to go on and prosper, it was soon seen that the time had come for the Society to provide a permanent building. All things seem to point to the increasing need and use of trained lay work, if the Church is properly to grapple with the problem of the evangelization of the masses. The College has existed for some years in hired buildings. Its continuance would be more assured, if it had buildings of its own. So a site was purchased, and plans prepared for a permanent College. The buildings are now rising, and may be ready for opening this year. All who care for the spread of the Gospel in our large towns will wish success to this the youngest child of the S.P.C.K.

It may be well to add that the College has been warmly commended by the Archbishop of Canterbury, the Bishop of Durham, the Bishop of Winchester, the Bishop of Rochester, and the Bishop of Bristol. The late Archbishop of Canterbury visited the College in the last few months of his life, and expressed his satisfaction with all the arrangements; while the present Bishop of London is its President, and the Bishop of Stepney is Vice-President and Chairman of the College Council.

CHAPTER XVI.

MEDICAL MISSIONS.

Amongst the developments of the Society's work in later years, none perhaps has brought to it more sympathy and appreciation than its work for Medical Missions. Yet at first this new departure was received with doubt and fear. Our first efforts were directed to the training of suitable students, and at once the question arose, should they be clergymen or laymen? If they were to be already in Holy Orders, and then undergo a full training as doctors, would they not lose four or five valuable years before they went out to the mission-field? If they were to be laymen, what certainty was there that after the medical student had received his full training, he would go forth as a real Medical Missionary to an arduous and ill-paid post in some foreign land? Would not the temptation come to him to take up a salaried appointment at home or abroad?

These arguments and questionings were felt to have great weight, and there could be no doubt that the selection of fit candidates for such posts must always be a matter of difficulty, and attended by no trifling risk. But on the whole the Society has been justified by results in making this venture of faith. And all our members may rejoice that in spite of doubts and fears the new departure was made, and the Society threw itself into the cause of Medical Missions.

This important step was taken in 1885. The Standing Committee had been deeply impressed by certain facts placed before them by the Bishop of Rangoon and other doctors. They learned from them that Medical Missions had been in several instances eminently successful in introducing Christianity to heathens and Mohammedans. They heard how this form of missionary agency had broken down prejudices and prepared minds for the reception of the

Gospel. So they determined as a first step to offer facilities for the training of Medical Missionaries, both lay and clerical. The first grant was one of £2400, which was set aside to provide studentships, not exceeding £150 a year each, for four years for the training of young men, offering themselves for the work of Medical Missionaries abroad. The candidates were to belong to one of three classes; either doctors who wished to be ordained; or clergymen, who desired to be trained as doctors; or doctors who desired to take at least one year's theological training to fit them to be Missionaries. Later on a fourth class was added, viz. medical students, needing assistance to complete their medical training, who had passed their second professional examination, and who had been provisionally accepted by some Bishop or Missionary Society (in connection with the Church) for service abroad.

Almost the first student who was helped under this scheme was Dr. J. E. Hine, M.D. Lond., M.R.C.S., B.A., of Oxford, who went to Lincoln Theological College with a studentship from us of £130 a year. He had been resident medical officer at the Radcliffe Infirmary, Oxford, and gave up his professional career to devote himself to missionary work. This student is now the present Bishop of Likoma in Central Africa.

Studentships for Women.

A further step was taken in 1886, which is likely to have far-reaching results. This was the extension to women of the plan of training students. The conditions of social life in India and in Mohammedan countries, and the total seclusion of women of the upper classes in harems and zenanas, made it necessary to train lady doctors, if any missionary work was to be done in the homes of such races. So our Society determined to take up this work of training ladies, and we put aside £1200 for the purpose of providing studentships, at a rate not exceeding £75 a year for a period of not more than four years, to assist in giving a complete course of medical and surgical training to selected young women, to prepare them to work as Medical Missionaries in connection with some missionary society of the Church, or under the direction of some Bishop abroad.

The first student appointed to one of these scholarships

was Miss L. R. Cooke, who obtained her diploma, and afterwards went to Corea as a Medical Missionary.

Altogether the Society in the last ten years has helped towards the training of 39 ladies, of whom 13 are at present working in various parts of the mission-field, and 18 have not yet completed their training.*

Maintenance of Medical Missions.

The next year (1887) witnessed a further enlargement of the Society's medical scheme. The Committee had been in correspondence for some time with several of the Bishops working in India, China, and Africa, as to the position, prospects, and needs of medical missionary work in their respective dioceses. All of them expressed their strong sense of the importance of medical agency as an aid to the spread of the Gospel. Some indicated plans of action, which they were prepared to adopt, if support was obtained for them. As instances of the answers received, the following extracts from letters will be read with interest.

The Bishop of Bombay sent, with his recommendation, the following request from the Rev. C. Rivington (St. John's Mission, Poona) :—

> We should be very glad indeed to open a small hospital and dispensary in connection with the mission work at Poona, and we have in hand a sum of Rs. 5000 for this work, which would be available to meet any sum that the S.P.C.K. would be willing to contribute for Medical Mission work in connection with the Society of St. John the Evangelist. Miss Bradley is now studying at the Grant Medical College, and hopes to get her licence as a general practitioner in September, 1887; so that we should, in all probability, be able to make a start next year if the S.P.C.K. are willing to aid in the work with a grant of money for building a suitable house and an annual grant of, say £50 a year for the support of the work. I think we could build or purchase a house for about Rs. 15,000. A rough estimate of the cost of maintaining the dispensary and small hospital of eight beds is—The lady doctor (or general practitioner), who would also attend private cases in the city to work in the mission of the S.S.J.E., per mensem, Rs. 40; dispenser, Rs. 16; trained nurse, Rs. 30; ayah, Rs. 10; servants, Rs. 30; board, Rs. 60; hospital and dispensary expenses, Rs. 60; say £200 a year, or Rs. 246 a month.

* Three died during training, and three more were not strong enough to complete their course.

The Bishop of Rangoon wrote—

We have already commenced the work. There is a densely populated suburb of Rangoon, called Poosoondoung, with 30,000 inhabitants. I opened a Medical Mission dispensary there two years ago, and generally at first went every morning, but since the annexation of Upper Burma I have been quite unable to find time, and so I have placed in charge for a time a student of St. Augustine's College. The attendance last month was 1100. The work is growing in importance and in influence. Here, then, is at once a pressing need for a qualified Medical Missionary. The S.P.G. pay the salary of the St. Augustinian at present. On my visitation of the Karen Hills, I found an appalling amount of sickness amongst the poor people, and I announced my determination of placing a Medical Missionary amongst them. I should feel most thankful if the Society could help me to fulfil my promise. Dr. Sutton will (D.V.) reach here in a few weeks, having been sent out by the S.P.G. He will be placed in Upper Burma. Here, then, are three most promising openings for Medical Missionaries in my diocese. For two of them funds would have to be raised for salaries, medicine, and establishment. In this young diocese struggling into organization without any endowments, and with the liberality of our friends strained to the utmost, I am afraid we cannot do much for ourselves. If the Society could grant £500 per annum for three years, we should be able to start this good work efficiently. The women of Burma are not "gosha," that is, secluded, as are their sisters in India, so that the difficulty about male doctors does not press here. At the same time, there is great prejudice against both Western medicine and practice; and women doctors, no doubt, would tend to break down those prejudices. I should greatly like to have a trained nurse with some knowledge of midwifery attached to the Poosoondoung Dispensary.

Bishop Bransby Key of St. John's, Kaffraria, wrote—

It has always been a favourite scheme of Bishop Callaway, himself a medical man, to have a cottage hospital in connection with his mission; and this he carried out here at the Umtata, and brought out a qualified medical man to take charge of it. This gentleman, the now district surgeon, has always shown the greatest interest in native work, and has practised among them chiefly at his own expense since 1881. A report of the work I hope to be able to furnish to you in a week or two.

To attend to the small hospital of three small rooms (which is all that he has had, owing to the fact that he has had to occupy as his dwelling-house the building intended for patients),

we have a skilful nurse, a colonial-born lady, whose income of £60 is derived from Government, which is all the aid we get, except from a few private subscriptions.

He is now vacating this building, which consists of ten rooms, which will now be at liberty to be used for the purpose for which it was built. And I do not see how the cause which your Society has in view could be better furthered in this diocese than by an annual sum for the maintenance of this, and in time to enable us to increase our staff of nurses.

I would say, in concluding, that a Medical Missionary in Eastern Pondoland, at present the darkest portion of the diocese, working with a Priest, would do good work; there are buildings there already, but at present no resident Missionary.

To meet the probable cost of this new departure, which might lead to a very large number of applications from all parts of the world, the Society determined to set aside £5000, to be administered in the following ways :—

1. For the erection and equipment of buildings.
2. For the maintenance of the mission in its early days.
3. For the training of students, male and female.
4. For the cost of passages of Medical Missionaries proceeding to their posts.

The history of our support of Medical Missions during the last ten years is comprised in the spending of this and other similar grants, which have been voted. Altogether, for the above-named objects, the Society has set aside £18,000 for this one branch of its work. What this money has helped to accomplish may be told in the following pages.

The first grants were made in answer to the appeals mentioned above. The hospital at Poona received £500 towards its erection; the hospital at Umtata was given £100 a year for three years towards its maintenance;* while the Bishop of Rangoon was given £50 for medicines for Poosoondoung, and £500 for the starting of a new Medical Mission at Shway-bo in Upper Burma. This was the town at which Allompra, the founder of Thebaw's dynasty, lived, and from whence he sallied forth to conquer a great part of Burma. Here Dr. Sutton began his beneficent work as a Medical Missionary, which he afterwards carried on in Kaffraria.

* It was further helped with a grant of £75 a year for three years in 1891, and a grant of £100 was voted in 1892 towards the enlargement of the hospital.

Medical Missions in India.

An interesting communication on the subject of Medical Missions in the diocese of Lahore was received from the Bishop, who wrote :—

I am commissioned by Mr. Clark (the Organizing Secretary) and the Consultation Committee of the C.M.S. in this diocese, to make an appeal to your Committee for a grant in behalf of the C.M.S. Medical Missions, which are assuming great importance, especially in the frontier districts of the diocese, among the fine races which gird us in on all sides, forming either a rampart of defence, if friendly, or a number of ἐπιτειχισμοί, or hostile fortresses, if our enemies. On the Belooch frontier is Dr. Jukes; at Dera Ghazee, on the Wuzeerie frontier, Dr. John Williams (a native clergyman with medical diploma); on the Cashmeerie and Thibet frontier, Dr. Neve; on the Candahar and Afghan frontier, Dr. Sutton (Gold Medallist of London University), just arrived; besides which, in Amritsar itself, we have an admirable mission-doctor of Edinburgh (a pure Afghan by birth —Dr. H. M. Clark); not to speak of Miss Hewlett and her Medical Mission band, and the S.P.G. ladies (Miss Englemann and others) at Delhi and Kurnaul. Towards the Rs. 4000 and over, which the necessities of the work cry out for, for the erection of (1) the necessary buildings and (2) the payment for medicines and surgical appliances, as well as (3) employment of native assistants, the C.M.S. has been able to vote a budget of Rs. 2500 for this next year; and what I venture to ask for of your Committee is a grant for this year at least of £100, equal to (as nearly as possible) Rs. 1300. It would be a *great boon* indeed to our missions if you could see your way to make us this grant.

The Society readily granted £100 to the Bishop for the general purposes of the Medical Missions in his diocese, the grant being made especially with a view to the erection of buildings and the supply of materials.

This grant was repeated in 1887, and another sum of £100 was voted for the erection of a hospital at Quetta, and £160 for instruments and fittings for a hospital at Dera Ghazee Khan.

Other grants were made to the diocese of Madras. A hospital at Sivakasi received £60; while the Medical Mission at Dummagudem, on the Godaveri, among the Kois, was voted £36 a year, which has been repeated ever since.

Medical Missions in Africa.

Grants, too, were made to Africa. At Zanzibar we helped to build a dispensary, and later on a hospital. In Zululand, at Kwamagwaza, we helped with drugs. At Mahanoro, in Madagascar, a hospital has been built, and a Medical Mission maintained, and the total grants have amounted to £1400. £400 were also given towards a Medical Mission at Mohalis Hoek, in the diocese of Bloemfontein.

But the two most interesting of the African grants were those made to Durban and Eastern Pondoland.

The Medical Mission at Durban, in Natal, was started by Dr. Booth, who gave up a good position as Government Surgeon to devote himself to missionary work amongst the Indian coolie population. Numbers of Indians come every year to South Africa to work as indentured coolies in the sugar plantations and tea-gardens, and many of them remain and settle in the country after their time of apprenticeship is over. Amongst these poor foreigners Dr. Booth has done a great work, and by his loving and skilful treatment, he has broken down their prejudices, and now many have been baptized. Churches and schools have been built for their use, and Christian native Priests have come from India to minister amongst their own countrymen. The baptized Indians at S. Aidan's Mission, Durban, number 350, and in the mission schools in Natal some 1900 Indian children are being educated; and all this evangelistic work may be mainly traced to the influence gained by Dr. Booth through his Medical Mission.

The first grant made by the Society was one of £100 in 1888 towards the erection of a dispensary and £25 for drugs. This was followed by a grant of £50 a year for maintenance, and that grant has gone on ever since. Last year (1897) not only Dr. Booth, but a fully qualified lady doctor, have been at work, and the Society raised its grants to £100 a year.

The Pondoland Mission.

The Medical Mission in Pondoland was started at first in the eastern part of that wild country. In 1888 the chiefs

of both Eastern and Western Pondoland were independent. The country covered 10,000 square miles, and the population, which was entirely native, was estimated at 160,000. Dr. Johnston, of the Umtata Cottage Hospital, sent the following account of their manners and customs, and the need of Medical Missions:—

All barbarous and heathenish customs, with their cognizance, have full swing. The heathenism of the Kaffir, apart from polygamy, is bound up in the system of witchcraft which is rampant in Pondoland, but punishable by law if practised in territory under the Colonial Government. It is on account of this witchcraft that South Africa is a special field for Medical Missionary operations, and no part of South Africa more urgently needs such help than Pondoland, where every year many lives are taken through the divination of the witch-doctor, and the ignorant belief in the same by the people. It may not be out of place to say a word on witchcraft as practised by the native. Whenever any one is sick, no matter if it is the result of an injury, the first thing to be done is to find out the cause—but not in a scientific way as a European physician would do; it never seems to strike them that sickness may be due to natural causes—and this they do by consulting the witch-doctor, who, by many antics and cunning questioning, finds out if there is any one they suspect of having bewitched the patient. In too many instances, always where the patient is of any importance in the tribe, some unfortunate man, generally one with large herds of cattle or other stock, is smelt out, murdered, and his stock taken. Frequently an imaginary snake or wild beast is said to be the cause, which in turn is sometimes said to be under the control of some unsuspecting innocent. So great is their belief in witchcraft, that it sometimes happens that a father or mother is murdered by his or her own child. It is not an uncommon thing for the doctor to say an illness is due to a frog, a lizard, a caterpillar, or some such creature which he has carefully secreted about his person or in his mouth. This he will pretend to suck from some part of the body of the patient, and, by a conjuring trick, make it shoot out as though it had just been extracted from the body. The mode of putting a person to death when "smelt out" varies, but all more or less cruel. One favourite method is to tie the victim to the trunk of a tree, and break a nest of the large black tree ant over him. Of course, in a few seconds he is covered with thousands of those insects, which literally feed on the victim. The agony from the irritation is intense, but death a slow process, sometimes taking days. Women occasionally sit by the victim to

keep the ants from attacking the eyes, which they do by the aid of a wisp of grass or the twig of a bush, jeering him and trying to get him to confess his guilt of witchcraft, which he will sometimes do in the hope that mercy may be shown him. This, of course, strengthens their belief whenever a confession is made. There are also the doctors for rain, for war, and the medicine-doctor; but as my letter is becoming too lengthy, I will not describe them. Just a word on the last named. The healing art is frequently handed down from father to son—I use the male gender, but it may be read either—but before any one can be "qualified" to practise his profession, he has to undergo two or three months' "doctoring," and this is done by washing in a certain pool daily, offering gifts to his ancestors in this pool, and by living alone in the forest or mountains, communing with his ancestors. He then issues forth a "licensed practitioner."

To break down, then, the common belief in witchcraft is the first step towards Christianizing the country, and there is no greater influence in doing this than that of the European doctor. The work is uphill, but not without fruits.

Major Elliot, the chief magistrate at Umtata, who had had many dealings with the Pondos as the mouthpiece of the Cape Government, also wrote, as follows:—

The Pondo nation is by far the most degraded of any people in close touch with a civilized government in South Africa. I estimate that not less than 500 persons are annually smelt out and put to death (frequently by the most appalling tortures, far too terrible to describe) in Pondoland, upon charges of witchcraft. The acceptance of Christianity would certainly abolish this terrible crime and many others, to say nothing of the far more estimable blessing it would confer upon the nation.

To my mind, the chief consideration at the present time is *how* to introduce it in a form or manner likely to be acceptable to the people? They are heathens, believe in *no* future state, where either reward or punishment is possible. They have a sort of vague idea or tradition that after death their spirits pass into beasts, reptiles, streams, or pools of water, but are quite devoid of feeling. It would, therefore, be desirable to appeal to them through the temporal life. A minister upon *first* going amongst them should take something in his hand that they are capable of understanding and appreciating. And what could be more appropriate than the art of healing and alleviating suffering? I would most strongly advise (as you do) that balm for the body and soul should be offered at the same time. The

former will be readily accepted; and may not acceptance of the latter follow?

The Society voted £100 a year for three years, besides £50 for drugs and £35 for the passage of the Medical Missionary, and it was decided to start the work in Eastern Pondoland. The work, however, was not very encouraging. The prejudices of both chiefs and people were hard to overcome, and eventually this mission was withdrawn, and another one was started in Western Pondoland in 1892, under the Rev. F. W. Sutton, M.R.C.S., who first began Medical Missionary work in Burma, as has been mentioned above. He had been forced to leave Shway-bo in consequence of ill health, but was now ready and anxious to start a Medical Mission under the Bishop of St. John's. The mission from the first has been welcomed by the Western Pondos, and for four years the work has gone forward hopefully. The following full report from Mr. Sutton, received in 1894, gives a good idea of his difficulties and encouragements:—

From the first the attitude of the Pondos towards the mission has been very friendly, and they were not slow to take advantage of the opportunity it gave of getting the services of a European doctor. Though it very often happens that help is only applied for after the usual native practices have been tried and proved to be useless, and when much valuable time has been lost, many have, on the other hand, sent or come at once to the mission, and have given us a fair opportunity of dealing with a case of importance before it has begun to assume a chronic condition. And, doubtless, by degrees the people will learn the folly of sacrificing their cattle and consulting their "witch-doctors," as they gradually understand that disease can be traced to rational causes.

One of the earliest to come under treatment was the paramount chief himself. For some three or four years past he has been an abstainer from British spirits—one of the curses of this country; but he had indulged freely for some considerable time previously, and to the end of his life will suffer from time to time in consequence. Twice during the last eight months he had been under treatment, and he appreciates the attention that he has received.

The numbers applying for medical attendance have steadily increased from the first, and over a hundred had been treated during the last three months, apart from those who come only for vaccination.

A few surgical cases have been under treatment at the mission as in-patients; but various difficulties occur to make the treatment of them unsatisfactory.

A child about twelve years of age was admitted with dead bone in the leg, which required operation, which was not undertaken before the nature of the disease, and of the operation required, was carefully explained, and the necessity of absolute rest insisted upon. For a time all went well, but she soon got impatient to get up, and we were astonished to find, one Sunday morning, that she had got up and started to walk home, a distance of six miles, while her father, who was helping to take care of her, was in church. At first he pretended to be as surprised as we were, but we soon found that he had consented to her slipping away quietly while most on the mission were at church.

Two months ago I was sent for to see a man who had fallen from his horse, and fractured his thigh high up by the hip-joint. I went at once and put it up in temporary splints, so as to make his removal to the mission safe, and arranged for him to be brought the next morning on a sleigh drawn by oxen. He was at a kraal about seven miles away. The next day (Monday) he arrived, having borne the journey well. The fracture was put up in the usual way, and we expected to have him under our care for a few weeks, and to have opportunity of giving him regular instruction. But we were disappointed to find, two days afterwards, that his splints were removed, and that he had sent for another sleigh to come and take him home, a distance of twenty miles. The reason for his suddenly leaving was that he was anxious to consult a witch-doctor, in order to find out who it was that bewitched him and caused him to fall from his horse, and get the offending person punished.

With the people's deeply-rooted belief in witchcraft we must expect to have experiences of this sort from time to time; but such cases as those that I have detailed are exceptional. The work in connection with the mission dispensary has, I think, amply justified its existence already, and will become still more useful as time goes on. With a people not naturally religious, as some other heathen nations are, some external aid is a great help, if not at times an absolute necessity, in paving the way for the introduction of Christian teaching; and we may surely hope and pray that amongst the Pondos, as amongst other heathen tribes, the healing art may prove itself to be "the right hand of the Church."

I may add that the medicines, etc., are not given to the natives absolutely free of cost. It seemed better, for various reasons, to make a small charge; and they see the reasonableness of the small fee of 1*s.*, which is required when they first

apply for aid, and a sheep or goat is occasionally given when a journey has been made to a distant kraal to attend one of its inmates. It helps to keep the missionaries' tables supplied with food, which at times has been a matter of some difficulty, and the funds of the medical branch of the mission are credited with the value of the animal received.

With regard to the question, and it is a very important one, as to how far the medical work has had or is likely to have any direct and tangible result in winning the people from heathenism, I think we can speak hopefully. The most regular and frequent attendance at our services for the heathen is on the part of those at whose kraals we have visited in times of sickness. A boy from one of these kraals has already been placed as a boarder in the mission school, and applications for others have been received, so that at the end of our Christmas holidays we are expecting to add to our numbers. This will be the result in each case of the medical work, and is just the result that we all most wish for, as it is in the school that the best instruction can be given; and further, each child admitted is one more rescued from the contaminating influences of heathen vice and immorality.

Unfortunately Dr. Sutton's health has again broken down, and at the time of writing there is no Medical Missionary in Western Pondoland. But he has opened the door to direct evangelization, and the white Missionary is now welcome where ten years ago he was feared and disliked.

Reports from India.

It will be interesting to compare these extracts with other reports received from other parts of the world. In India, for example, the Society has helped many Medical Missions. The hospital at Nazareth, Tinnevelly, received a grant of £150 towards its erection, and this is but one amongst many of the Tinnevelly mission dispensaries, some six of which have been assisted by our Society. But our chief work has been done in the diocese of Bombay. Here there are two mission dispensaries under experienced lady doctors, one at Mazagon, Bombay, and the other at Poona. They are both in connection with the Society of St. John the Evangelist, and have done a great work for the women of that part of India. Indeed, it was hoped at one time that they would be supported by the fees of paying patients

without any grant from the Society, and Dr. Gertrude Bradley of Bombay was able, after six years' help from the Society, gratefully to renounce its help. But the last year's combined affliction of famine and plague have driven away from Bombay nearly all her paying patients, and once again the Society has felt it necessary to vote a grant of £50 a year towards the maintenance of her dispensary.

The Poona Medical Mission has also suffered severely from the same causes, and the Society's help has been continued without a break. Dr. Mary Crawley's last report will show what a hard struggle she has had throughout this year of jubilee.

During the last year the fortunes of the dispensary have been somewhat varied. In the beginning of the time it was gaining ground and becoming known among the people. Then came great scarcity, almost famine, which affected its finances adversely, inasmuch as those who had paid something before for their medicines were now unable to do so. And after this the plague arrived. This last affliction had the curious effect of ruining temporarily every hospital and dispensary, free and paying, in Poona. The people feared to present themselves lest they should be told they had plague. Every one who could fled to his village, and the one thing each man was engaged in, who had sickness in his house, was a game of hide-and-seek with the police and medical officers. Curing the sick was never so much as thought of. Consequently, for the time, the work of the dispensary stopped.

Meantime I was asked to volunteer help in the plague search-parties which it was found necessary to institute if any of the population was to be saved from destruction, the death-rate having become fearfully high, and in many cases the dying and dead left shut up in houses. I was of course glad to assist, and early on a cold morning, before it was light, found myself attached to one of the parties of soldiers whose business it was to search every house in a given number of streets. A good caste, well-to-do Hindu was attached to each party, who exerted his eloquence to persuade the closed doors to open. The man with my party really behaved well. He was most good-tempered, but the work was sadly against the grain. Moreover he was too weak and stout for the tramping up and downstairs, and was so utterly overpowered by the four hours' work that he told me in the end it was worse than walking six miles. When the soldiers, who were certainly gentleness itself, found a room in which there were sick or purdah women, they sent for one of the ladies of their party, who

examined them. The first case I came across was a well-to-do woman with a mass of suppurating buboes. The poor fat Hindu gentleman was very amusing. First he assured me on her friends' authority that it was not a case of plague but of something else; then, when the evidence began to grow strong, he asked in an alarmed tone whether it were plague, and snuffed hard at some camphor or other prophylactic that he held in his hand.

This was the course of procedure in all cases, to deny and deny the existence of the disease, as if that must prevent its occurrence. One poor creature I saw dead in an empty house, with a tiny new-born baby and an old woman nursing it. They were taken to the hospital, but the baby died next day, probably from plague. Every day we found deserted cases. When the people did not put their sick into empty houses and run away, they placed them in the smallest room and shut the door, and said no one was inside. One man I saw lying in a room about five feet long and four wide, with no opening but the one tiny door leading into the bigger room. Of course the whole family must have died had they not been carried off to the segregation camp and the house cleansed.

The search-parties have now ceased work, and the Plague Committee have given a donation to the dispensary for my services. The people have returned to Poona, and many are coming back to the dispensary. But the fear of famine is by no means over, and considerable scarcity of food prevails. Much of the cattle is nearly starving, for no rain fell here either in winter or spring, so that it will be yet some time before things recover themselves.

The numbers for the last year were 1190, namely, Christians 534, Hindus 531, Mohammedans 125.

The Delhi Hospital.

A great Medical Mission work has also been done at Delhi. Here Mr. and Mrs. Winter began such a mission, though they never had sufficient appliances or adequate buildings. When she died, in 1881, it was felt that no worthier monument could be raised to her memory than a hospital for those women of Delhi for whom Mrs. Winter had lived and died. A site was procured in the Chandui Chauk, the world-famed central street of the city, and there the foundation-stone was laid in 1884 by H.R.H. the Duchess of Connaught, and the hospital was opened by the Marchioness of Dufferin in 1885. Since that time the

work has gone steadily forward, and ten years later the hospital was further enlarged and now contains 28 beds. This later addition was helped by a grant of £100 from our Society. Further, during the last year the staff of the hospital has been raised to three fully qualified lady doctors,* and a branch hospital has been opened at Karnal. Our Society has now promised to give £100 a year towards the maintenance of this work, and its future development will be watched with interest. In a paper printed as a supplement to the Delhi *Mission News* for October, 1896, the Rev. G. A. Lefroy, head of the Cambridge Mission at Delhi, writes that in Delhi with its 200,000 inhabitants, the mission hospital is "the only place in that great town where fully qualified medical assistance for women is available." They even resort to it from the surrounding villages, and travel long distances to the doctor "of whose goodness and skill faint rumours have reached them even in the isolation of their village homes." In the same paper the following passage is given from a report of Miss Staley, M.D., of London, who is in charge of the Hospital, showing the awful tortures inflicted on women in India by unskilled and superstitious midwives and nurses:—

"I found a woman to whom I was called one day delirious with fever after childbirth. She was propped up in a sitting posture on the filthy bed in a dark cupboard, and on the bed by her crouched two old crones, one on each side. Grasping her hair in their long lean hands, they occupied themselves in violently shaking her head backwards and forwards with all their might and main, tearing out handfuls of hair in their vigorous exertions. As one got exhausted the other relieved her. This procedure was intended to evict the evil spirit with which they believed the poor creature to be possessed." Again, she speaks of the room where a confinement takes place in an ordinary Hindu house. "This is usually a dark cupboard of a place, the only entrance into which is the low door, and in which the effluvia which greets one's nostrils is often horribly offensive, not to be wondered at considering that until the bath of purification, on the seventh day, nothing is permitted to be taken over the doorstep." The following belongs to another class, and describes a method of treating wounds of which I

* All students trained by the Society.
† See "A Plea for Medical Missions," by the Rev. G. A. Lefroy.

have myself seen many instances in moving about among the villages. "It took three days of constant poulticing one patient's head to get it fairly clean, one layer of mud, cow dung, etc., having been plastered on the top of another for several months till the whole scalp was one deep ulcer." Need I say more to prove that, when this is the treatment to which the unfortunate women of India are exposed in their own homes according to that law of custom which holds them still in such an iron grip, it is our bounden duty, if we will be true in any degree to the spirit and teaching of our faith, to bring them the relief they so sorely need? I have thought it best to give a few details, unpleasant as they are, because I believe it is only by means of such, that those at home can realize the gulf that separates in such matters life in Christian, from life in non-Christian, lands, even if the latter may boast of a civilization in some respects so high, and philosophy so deep as that of India. And if any one should think that I have spoken with exaggeration, I would refer them to a striking account by the well-known traveller, Mrs. Bishop (published as a pamphlet by the C.M.S.), of the difference in this matter between our own and heathen lands, which came so forcibly home to her in her extended wanderings as to bring about, as she herself confesses, a complete revulsion in her personal attitude towards Missionary work. Of a truth the half has not—and to English ears cannot—be told.

Other grants given to India have been made for hospitals and dispensaries both in the diocese of Madras and Chota Nagpore, of which there is no room to write at length.

The Peking Medical Mission.

We hasten on to speak of Medical Mission work done in the far East. Bishop Scott of North China asked, in 1889, for help to establish a Medical Mission at Peking. He wrote:—

This is a branch of work which is *most important* in connection with missionary work in China. The people are peculiarly distrustful of us, and are very hard to move by consideration of abstract doctrine; but they are quick to perceive the value of medical science, and very ready to avail themselves of the skill of the physician in almost all ranks of life. Thus criticism is disarmed, and distrust removed; and the Missionaries are brought face to face with a larger number of persons,

whose feelings towards them are those of gratitude, and who will carry a good account of them and their work and their motives wherever they may go.

Our Society responded by a grant of £150 a year, and later on when Dr. Alice Marston was appointed, we gave a further grant of £100 towards her passage and equipment. Her work there for the last seven years has been abundantly blest. A small hospital has been built, to which the Society also contributed, and Miss Marston has not only treated many patients in the great city of Peking, but has also made tours of healing and teaching in the surrounding districts. A long account of one of these journeys to Yung Ch'ing will be found in the Report for 1894. She was besieged by crowds of patients, and on Sunday numbers of women came to hear about Christianity.

Day after day the patients assembled in considerable numbers to obtain the benefit of Miss Marston's professional services. One morning between nine and two she saw seventy-five patients. A great difficulty was that many of them were too far advanced in disease to be effectually benefited by medical treatment. Patients, in some instances too ill to go or be brought to Miss Marston, were visited by her. The sufferers would commence to assemble outside the temporary dispensary at eight o'clock in the morning, and by ten there would be a crowd waiting for the doctor. Opportunities for the introduction of the religious part of Miss Marston's work were frequent, and the impression made on her by this visit as to the possibility of direct missionary work may be summed up in her own words:—

The people are simple country people, spending their time in cultivating the land. They are, so far as I can see, friendly, and most willing to hear about the doctrine. "The harvest truly is plenteous, but the labourers are few." Much has been done already, as testified by the crowding of the little church on Sunday, and by the Christians dotted about here and there in the villages. These Christians are poor, but they live by the labours of their own hands, and do not depend on the Church for support. Some of them seem to realize the duty of imparting what they know to others, and this is the way for knowledge of the doctrine to spread. Given a sufficient number of Missionaries, called and sent to testify of Christ, and represent Him to these people, and it seemed to me at least hopeful that some

real hold might be gained upon the inhabitants of the district generally.

In 1895 the hospital had to be shut, in consequence of the war between China and Japan, as the British Government did not consider it safe to leave English ladies in Peking. But it was opened again after the war was over, and the work has gone on quietly and hopefully ever since. From Miss Marston's last report we learn that she has again visited Yung Ch'ing, and been warmly welcomed.

I saw five hundred cases during the fortnight and paid four visits to villages, where large audiences assembled to hear "the doctrine," as well as numbers in search for medical aid. On one of these occasions the sub-Deacon went with me, and preached an excellent sermon to a crowd of men and women.

Schools are now open in several villages, and there are little communities of Christians scattered about in the district, Yung Ch'ing being the centre.

I returned to Peking on May 14, and continued to work there as usual until the end of June, when I left for my summer holiday at Chefoo.

Statistics for the year are as follows :—

Out-patients, Peking: New cases	1000
,, ,, ,, Attendances	2050
,, ,, Yung Ch'ing: New cases ...	700
,, ,, ,, ,, Attendances ...	950
In-patients	21
Visited at home: New cases	64
,, ,, ,, Visits paid	125
Total of new cases	1785
,, new and old cases	3075
Minor operations	75
Operations under chloroform	12

This will show how much has been done amongst the myriads of the heathen in China.

Work in Corea.

Beyond China there lies Corea, which was for many years known as the "Hermit Nation." That has also been much opened up by means of Medical Missions. Our help was first asked in 1890, and £360 were set aside from our funds that year for the maintenance and equipment of a

Medical Mission in Corea. This mission was started at Chemulpó under Dr. Landis, who has been labouring there ever since. In July, 1891, Dr. Louisa Cooke went out to work amongst the women of Corea, and we voted £210 in all towards her passage and maintenance. She carried on a good work at Seoul for several years. The Society is still helping Dr. Landis's work at Chemulpó, and the Bishop has lately referred to it in the highest terms. What the future will bring it is difficult to forecast, for thick clouds are gathering round Corea. But certainly the most hopeful way of winning the hearts of this strange people is by the loving ministrations of a Medical Mission.

Missions in Japan.

Beyond Corea we come to Japan, where again Medicine has proved the handmaid and helper of the Gospel. In 1889 Bishop Bickersteth started a Medical Mission and hospital at Tokyo, with the Society's help, and our first grant for building and maintenance amounted to £550. But when, through the introduction of Western medical science, the native doctors became amply qualified for work among their own countrymen, European nurses were more needed than European doctors, and these devoted women became of great assistance to the Missionaries, for they nursed the sick in their own homes, and thus opened many doors to the Lady Evangelists which would otherwise have remained closed. So the Tokyo hospital has also a Nursing Institution as one side of its work, and here native Christian women are being trained as nurses, who will become helpers towards the evangelization of their own people. Besides the institution at Tokyo, a similar one has been started at Kobé, which also has done good. Towards these two institutions the Society is at present contributing £160 a year, and the results have been hopeful. Out of the total number of baptisms (not including orphans) at the mission in Tokyo more than two-thirds were traced last year to the influence of the medical work. While at Kobé the Rev. H. J. Foss reports as follows :—

The patients in 1895 were 1162, the total number in 1896 was 2591 (of course, many of these paid several visits to the dispensary, and some were treated for more than one disease). The reputation of the dispensary for careful and successful

treatment is very good, and many tell their neighbours, and recommend them to come. We have our principal Catechist in attendance every morning during the time that the dispensary is open, and he considers it a very promising and hopeful field of work. Of course, in most instances we have simply to sow seed, and cannot hope to see in all cases the growth of such seed to perfection; but several have come forward this year to seek baptism through the influence of the dispensary. The two dispensers have both been baptized, and one confirmed; the matron of the school and her daughter have been baptized and confirmed; two of the sick persons have been baptized (one being also confirmed). We have stated sermons or addresses every Friday morning, at which those who are in attendance listen readily and gladly.

The doctor whom we had at the beginning of the year left on account of some difficulty in the spring, and for some time a Christian doctor of the neighbourhood took temporary duty, while we were looking for a permanent substitute, and at length, in November, we were able to procure another Christian doctor from Tokyo, who had been some years before connected with our mission in Kobé. He is now working here carefully and thoughtfully. I hope that his coming may be of real usefulness to the mission.

Writing later, about the training of native nurses, he also said—

At the close of the last year (1896) we had six pupils in residence, three of whom are supported by the mission, the other three pay for food and clothing. The first three are, of course, Christians, and have engaged themselves to work for the good of the school and mission for two years after their two years' course is over. Of these, two were confirmed last Sunday, the other is a communicant of some standing. The three, who are self-supporting, were all baptized on Christmas Day, and all seem earnest, good girls. Two more have entered since the New Year began, and we have also been able to make temporary arrangements that the advanced pupils shall attend a hospital near, so as to get practical as well as theoretical training. We had some trouble with our interpreter at the end of the summer term, so that we parted with her; and I am glad to say that we have now a very trustworthy young Christian girl acting partly as interpreter and monitor in the school, and partly as junior Bible-woman. Her influence has hitherto been very good and helpful. We hope at some time to obtain an interpreter who will herself take the training as nurse; but till such shall appear, we are satisfied with the present arrangement.

All this reads hopefully, and we can only trust and pray that all these efforts will bring forth fruit.

Work amongst Red Indians.

It remains to mention shortly a few other grants. For the Red Indians in British Columbia something has been done. Many of these tribes are still heathen, and are under the baleful influence of "medicine-men." To win the remnants of these people, Bishop Sillitoe of New Westminster started a Medical Mission and small hospital at Lytton, which was the centre of his Indian district. Our Society has contributed altogether in the last nine years some £500, and though the work has suffered from the difficulty of obtaining a resident doctor, yet it has had encouraging results. The last report furnished by Archdeacon Small will be read with interest—

> The hospital certainly has been doing good work this last quarter. At the end of May a poor Indian was brought in with a terribly smashed leg, a case of compound comminuted fracture—the skin broken in front and back, and the bone laid bare in parts. Miss Buie did the double office of day and night nurse, and the doctor used every effort to save the leg, intending to try bone grafting; but after four weeks he had to give the idea up, and amputate at the knee. That was two weeks ago last Tuesday, and now the leg is healed and the patient sitting up out of bed. There has been a second operation this week performed on an Ashcroft Indian, who had his skull fractured by a kick from a horse. The doctor removed all the broken bone successfully, and there is a fair hope of recovery, though the fact that he had a journey of over fifty miles on horseback after the accident, and after that was lying four or five days in a tent. There were forty-seven out-patients during the quarter. Michell, our interpreter, was one of them; he was suffering from pneumonia, and was treated almost as constantly as an in-patient, the ward being full at the time.

In addition to this work amongst Indians in the diocese of New Westminster, we have also helped a similar work further north, in the diocese of Caledonia. A cottage hospital was started at Metlakatla, an Indian settlement, and near to the salmon-canning centres. Our Society voted a grant of £50 a year for four years towards its maintenance, on condition that not fewer than ten beds

should be provided and kept ready for Indian patients. Dr. Ardagh, who has worked there for many years, attends to both Indians, whites, and Japanese, and in the summer he visits the different canneries on the coast and up the rivers.

Work in Sierra Leone.

One more African grant must be mentioned before we conclude. The hospital at Freetown, Sierra Leone, was founded by Mrs. Ingham, wife of the Bishop. Our Society voted £100 towards its erection and £100 a year towards its maintenance. Fetish and charms and superstition of all kinds still obtain on the West Coast of Africa, and this attempt to break down the power of Satan (for it is nothing else) merits our warmest sympathy. One extract from a letter written by Sister Alice to the Bishop may be added, as showing what is being done for the rising generation—

I have just been taking prayers in the ward, and could not help thinking how much you would have enjoyed doing so, for we have very nice responsive patients just now. There are ten in all. Four are Mohammedans; and it would have made you glad to hear one little girl singing quite correctly, "If I come to Jesus." Now she and a little burnt child sing them over and over to another Mohammedan patient, for her to learn. It reminds me that "out of the mouths of babes and sucklings Thou hast perfected praise." I feel sure, if they do not remember much of what they are taught, they will remember that Jesus and kindness go together. This little girl came to us a quite sad little thing, hardly "hearing" a word of English; now she "hears" us well, and is full of fun. I hope she will be able to come to Nurse Susan's class on Sundays; but she says if she does her father will flog her, but she will come and "look" us sometimes. Another patient is Morli, a boy of twelve. He is the strictest Mohammedan I have seen. At different times of the day, and for a long time on Fridays, he is kneeling in bed, praying aloud. One woman with acute inflammation of the eyes got beautifully well after having them bad for some time. Her people are so grateful. She generally comes on Sunday afternoons to the service in the ward.

Such work will not lose its reward, nor fail in its ultimate effect.

Medical Mission in Palestine.

Lastly we come to the Holy Land, where we may reverently say that Medical Missions first started. It was Christ's way to "heal the sick." It was Christ's command to His first Missionaries. It is in humble obedience to His word and example that such work is still attempted. Where could it be better carried on than in those "holy fields," which seem hallowed for all time by the recollection of His sojourning there whilst He was on earth?

So the last mission of which we write is that at Haifa, under Mount Carmel. Here there is a hospital, to which in 1893 we made a grant of £200. In addition to that, we have given £125 a year since 1894 towards the support of the Medical Mission. The work touches both Jews and Moslems. The numbers attending seem to be increasing. The following is an extract from the last report:—

In the last twelve months in the hospital there were 118, of whom 14 were Jews, 4 Druses, 61 Moslem, 37 Christians. Attendances at the dispensary in the town were 6531, being an average of nearly 44 *per diem*.

In estimating the number of patients in the hospital at Haifa, it must be remembered that our patients often come from long distances, so that we are obliged to keep them in the hospital much longer than we should do if they lived near. For instance, a patient recovering from typhoid fever must be more than merely convalescent before he is fit to take a three days' journey to his home, even on camel or horseback. Also many patients, who only need daily or even less frequent surgical dressing, must be kept in the hospital, because their homes are too distant for them to come daily to be attended to.

We have encouraging accounts from different quarters of the results of our work. Even when at Tiberias, grateful patients found me out, and came to kiss my hand, and invoke blessings on my head, and bring little gifts of fancy bread, nuts, and almonds, etc.

Some lady Missionaries from Shefr Amer called the other day, and said how often they had heard from the people their praises of this hospital, and expressions of gratitude for the kindness received in it. "Ah! that is a good work those ladies at Haifa are doing," said more than one. And a lady doctor at Tyre told me the other day that one of her patients there had been in this hospital, and was full of what she had been taught here. The dispensary in the town is a great means

of getting at the people. Not only do we have opportunities of reading and talking to them while waiting for their turn to see the doctor, but we make friends with them, and win members for our mothers' meeting from amongst them, and scholars for our schools.

This must complete our record. Such work, done in a like spirit, is being carried on by the Society's help day by day in many another place. It is a casting of our "bread upon the waters," in the firm belief that we shall "find it after many days." It is an attempt to do Christ's work in Christ's spirit after Christ's example. May He bless all our efforts, and help them to bring forth fruit in due season!

CHAPTER XVII.

RESOURCES OF THE SOCIETY.*

THE sources from which the Society has been enabled to carry on its designs, in the several departments of labour in which it is occupied, have been the annual subscriptions of its members, together with the legacies and donations of many pious and charitable benefactors; and, under the providence of God, its means have, together with its efforts in our own land and in distant countries, gone on increasing. While it continues to be thankful to the Almighty "for that providential support by which it hath been enabled to spread abroad the knowledge of His sacred truth," it doth not forget that with the augmentation of its resources, an increase of exertion is justly demanded.

It is interesting, and may be useful, to trace the course of this charity from its beginning.

Before the first meeting of the Society in 1698, the subscriptions paid in by members towards founding parochial libraries in America amounted to upwards of £430.

On the 5th of October, 1699, Lord Weymouth gave £200 "towards Dr. Bray's designs in the Plantations," and Sir Richard Bulkley £20.

June 8, 1699. "Dr. Bray has disbursed, of his own money, for Propagating Christian Knowledge in the Plantations, £631."† This sum, or nearly the whole of it, was repaid to Dr. Bray by the Society.

November 9, 1699. "Mr. Ibbott gave one share in the mine adventure to Dr. Bray's designs."

* The next three pages are copied from an Account of the Society published in 1839.

† Original MSS.

June 20, 1700. Lord Weymouth gave £20.

On the 18th of July, 1700, Mr. Robert Nelson "reported that, according to order, he had, in the name of the Society, written a letter of thanks to the Lord Weymouth for his late gift; to which letter his Lordship returned him this answer: 'I beseech you to return my thanks to the Society; and if upon occasion any money is wanting to carry on their generous designs, upon notice from you, I shall be a ready contributor, and be obliged to you for the opportunity.'"

March 17, 1701. "Dr. Bray reported that nine Missions in the Plantations are near being completed, and £400 per annum subscribed, besides £50 extraordinary, and £10 12*s.* 6*d.* given to the Plantations by one unknown."

March 24, 1701. "The subscription to the Plantations amount to £600 per annum."

October 28, 1701. "The subscription to the Plantations shall henceforward cease."

It appears from this resolution that the Society began to be in want of means for carrying on its designs at home.

November 4, 1701. "The share in the mine adventure to be sold for £200."

January 26, 170½, "The Prisons visited, and Prisoners relieved, and books given them."

In 1703, after the Society had been doing much good in assisting schools, dispensing books gratis to the poor, establishing lending libraries, giving its help to such religious institutions as desired it, visiting and relieving prisoners, etc., it found its circumstances very low, a balance of £35 14*s.* 3*d.* being due to the Treasurer at the audit. This sum was advanced, in the way of a loan, by a member. In consequence of the difficulties thus experienced, the following memorandum was made at a meeting at Mr. Ibbott's on the 3rd of February, 1703:—

> Hereafter the Society will never engage in any act of charity, unless the money to defray it be already due to the Society. No money shall be ordered to be paid by the Treasurer, unless it be actually in his hands.

1705. Books were at this time frequently issued gratis. It was agreed that a "poor's-box shall be set up." The first sum found in it on March 28, 1706, was £5 3*s.* 7¼*d.* The poor's-box was continued for many years afterwards.

February 8, 1710. The plan for assisting the Danish Missionaries at Tranquebar being now matured, and the Portuguese version of the New Testament set on foot; funds raised for the services of a clergyman, and for a pulpit and desk, at the Marshalsea Prison; prisoners for debt relieved; and other good and costly work accomplished or undertaken; so generous was the support afforded by the laity, as well as clergy, that the Society pronounced itself "to be out of debt." Its benevolence, however, again proved too great for its means; the principal sources of expense for several years having been its Indian missions, and its various Arabic translations.

March 24, 1730. It was agreed that "the Society will enter into no new expenses till they are out of debt."

In the year 1738 the number of subscribing and corresponding members of the Society in Great Britain and in foreign parts was 465, to which were added in that year four subscribing and eight corresponding members. The revenue of the Society was about £600, and the issue of its publications about 20,000.

In the year 1838 the number of members was estimated at between 15,000 and 16,000, and the publications issued were 2,753,608.

It is difficult to make an exact comparison between the receipts of 1838 and those for 1897 (our last completed year), because nowadays the bookselling and trading business is not subsidized by subscriptions, and is not only entirely self-supporting, but it makes a profit, which is handed over to the charitable funds. But dividing the accounts into two heads, we may say that the Society's income for the year—derived from subscriptions, benefactions, legacies, dividends, rents, and trading profits from bookselling business—amounted to £34,113. The number of members and subscribers are about 10,000. The turnover of the bookselling business for the same year amounted to about £80,000, and the number of publications issued during the year was 12,537,091.

Legacies.

It may be interesting to record here some of the chief legacies which have been bequeathed to the Society.

In 1714 Mr. Robert Nelson left the Society £100. This was the first legacy we ever received, and the precursor of many others, which have followed on in later years.

In the year 1728 Mrs. Elizabeth Palmer bequeathed £4000 to the Society, which is still preserved entire in the Public Funds, the interest only being applied from year to year to carry on the designs of the Society.

In 1730 the Rev. Mr. Saywell left us one-fourth part of the rent of an estate at Willingham in Cambridgeshire, which we still receive.

In 1734 Mr. Edwin Belke, a gentleman of Kent, left to the Society ten acres of land in Romney Marsh. This estate was let at that time at a rental of £10 per annum. It is still in the Society's possession, and brings in a rent now of £18 15*s*. Mr. Belke also left to the Society £1050 New South Sea Annuities, the income to be distributed in Bibles, Prayer-books, and other religious books; and also £80 New South Sea Annuities, of which the dividends were to be laid out in books for propagating Christianity in the East Indies or other parts of the world. This was the first of our Trust Funds, a full list of which, with their conditions, will be given later.

Other early legacies were one of some £500 from the Rev. T. Carter, D.D., formerly Vice-Provost of Eton (died in 1746), the interest to be used for printing or publishing Bibles, etc., in the Eastern languages; and £1000 in 1760 from Mr. Samuel Percivall of Pendarves, in Cornwall, which legacy was appropriated to the Protestant Mission in the East Indies.

In 1762 there was an anonymous donation of £600; and in 1775 Dr. John Thomas, the Bishop of Winchester, and the Rev. W. Buller, afterwards Bishop of Exeter, being the executors of Mrs. Ann Maynard, spinster, having a sum of money to dispose of, gave to the Society the sum of £300, which was put to the support of the Scilly Mission.

In 1786 Lord Godolphin left the Society a legacy of £2000, which was laid out in the purchase of £2700 3 per cent. Consols. And in 1796 we received our largest legacy, and that from a foreigner. Peter Huguetan Van Vryhouven, Lord of Vryhouven, in the province of Holland, died in London in 1791, bequeathing to the Society by his last will the following securities:—

	£	s.	d.
Three per cent. Consols	47,725	16	6
Navy, 5 per cent.	780	0	0
East India Stock	666	13	4
Four per cent. Annuities	14,718	14	4
Bank Stock	10,400	0	0
Five per cent. Annuities, 1797	1040	0	0

The particulars of this important will were submitted by the executors to the direction of the Court of Chancery, and the final decree transferred to our Treasurers the above-named list of securities, in trust for the general designs of the Society. They were held by the Accountant-General, and later on by the Official Trustees of Charitable Funds, and the income derived from this munificent bequest amounted to over £3000 a year. In 1876, when it was found absolutely necessary to move the Society's House from Lincoln's Inn Fields, it was this bequest that enabled the Committee to build our present home. The site in Northumberland Avenue was secured for £40,500, and the present home was built by the consent of the Charity Commissioners out of the Van Vryhouven bequest, on condition that the money received for the old premises in Lincoln's Inn Fields was added to this fund. This gave the Society new and commodious premises in the very centre of London, and only part of the capital was expended in the purchase of this valuable freehold. The balance of the bequest consists of £22,211 7*s.* Consols and £5842 9*s.* Bank Stock, in the hands of the Charity Commissioners.

In 1804 Jacob Bryant, Esq., left us £2000 in the 3 per cent. Consols, and in 1805 the Rev. Abel Cotton bequeathed £1000 in the Four per Cents. But the largest legacy of this decade was received in 1805.

By a decree of the Court of Chancery, transfers were made of the residue of the personal estate of the late Rev. Richard Canning, formerly of Ipswich. The capital is now represented by £11,869 7*s.* 9*d.* Consols, and the income is to be applied in sending Missionaries to foreign parts, and supporting them there. It is now, and has been for many years, devoted to the former of these two objects.

A complete list of legacies, of £1000 and over, given to the Society will be found in the Appendix (see pp. 528–530).

Trust Funds.

Before speaking generally about the finances of the Society as a whole, it may be well to give a list of our Trust Funds, and of the conditions on which they were left, and of the objects to which their income is devoted. These Funds do not form part of our General Funds, but are allocated to certain definite purposes, for which they were left by the testators. They are of course strictly administrated in accordance with the terms of their respective Trusts. The following is the list:—

The following are strictly Trust Funds:—

Mrs. Becker's Trust.—The Fund consists of £3015 Consols, the proceeds of a legacy to the Society of £3000 from Mrs. Marianne Becker. The income is applicable for the purposes of the Society in the district served by the Bath District Committee. It is employed in making grants of books to parishes in the neighbourhood of Bath. The grants are made on the recommendation of the Bath District Committee.

Belke's General Trust.—The property under this Trust consists of land at Romney Marsh, producing £18 15*s.* a year rent, conveyed to the Treasurers of the Society in 1734, and £1461 18*s.* 3*d.* Consols, the proceeds of South Sea and other stock transferred to them by Mr. Edwin Belke. The income is applicable for grants of books for the objects for which they are usually made by the Society, and it is annually employed towards paying for such grants.

Belke's East India Trust.—The Fund consists of £84 10*s.* 10*d.* Consols, the proceeds of some South Sea Stock given to the Society by Mr. Edwin Belke. The income is applicable towards the propagating of Christian knowledge in the East Indies or such other part of the world as the Society shall see fit. It is employed in part payment of the grants made by the Society for various objects in India.

Boyd's Trust.—Miss Sarah Boyd gave a donation of £100 (in memory of her sister, Miss Elizabeth Boyd) on trust for the benefit of the Parish of Cranham, near Upminster, Essex, the interest to be expended in providing Prayer-books and other publications of the Society at the request of the Rector of the parish. The capital consists of £101 10*s.* 6*d.* Consols.

Canning's Trust.—The Fund consists of £7959 10*s.* 3*d.* Consols, £3199 8*s.* Reduced Three per Cents., and £710 9*s.* 8*d.* New Three per Cents., the proceeds of a legacy of the Rev. Richard Canning. The income is applicable for sending Missionaries to and supporting them in foreign parts. It has been by long usage devoted to the former of these objects.

Clericus Trust.—The income of this noble foundation, the funds of which amount to £12,638 17*s.* 11*d.* Reduced Three per Cents., is applicable for the supply of books other than the Bible for the use of Her Majesty's land forces. Grants are made on the application of the Chaplain-General and the Army Chaplains.

Corden's Trust.—The Fund consists of £1666 13*s.* 4*d.* Consols, in the hands of the Trustees of the Ashborne Charities, left to them by Mr. Uriah Corden on trust to pay the dividends thereof half yearly to the Society, to be laid out in the furnishing and providing the poor people of Ashborne, Compton, and the hamlet of Clifton with Bibles and Prayer-books, on the application of the Vicar of Ashborne. Any surplus that remains over is to go to the General Funds of the Society.

Crawford's Arabic Trust.—The Fund consists of £1708 13*s.* 3*d.*, the proceeds of a legacy from Lord Crawford, allotted to the Society after a suit in the Rolls Court. The income is applicable for the circulation of the Scriptures in the Arabic language, and is so applied as occasion presents itself.

Crawford's Irish Trust.—The Fund consists of £2275 2*s.* 4*d.* Consols, the proceeds of a legacy from Lord Crawford, allotted to the Society after a suit in the Rolls Court. The income was originally applicable for the circulation of the Scriptures in the Irish language; but it was found that there was no use for the Fund for this purpose, and an order was obtained from the Charity Commissioners in 1872, by which the income was made applicable for the maintenance of Irish-speaking clergymen ministering in that language to an Irish-speaking population. It is now so employed.

Disney and Drake's Trust.—The Fund consists of £250 Consols; but of this only £50 appears to be affected by a Trust. This sum was bequeathed to the Society by the Rev. Samuel Disney, the income of it to be applied in books

for the parishes of St. Margaret (Lincoln), Swinderby, and Norton-Disney. Mr. Drake left £100 to the Society, and by the desire of his executors the Society appropriated the income from it to the same purposes as that from Mr. Disney's legacy. Interest seems to have been allowed at 5 per cent., and the Society set aside £250 Consols to provide the income. This is annually applied for the parishes named.

Ferrett's Trust.—The Fund consists of £150 Consols, set aside by the Society to provide for the fulfilment on an engagement entered into by it to supply Bibles, Prayer-books, etc., to the amount of £4 10*s.* annually, to the parish of Bradford, in Wiltshire, in consideration of a donation to the Society by John Ferrett, Esq., in the year 1749.

Fleming's Trust.—The Fund consists of £40 Consols, purchased with money given by the representatives of Miss Mary Fleming, in 1856, in consideration of which the Society undertook to supply books to the National schools at Chapel-en-le-Frith, and the Church Sunday schools at Biggin, Ashbourne, Derbyshire, to the amount of £1 4*s.* annually.

Havergal's Trust.—The Fund consists of £172 8*s.* 2d., and by the Trust the income is applied in sending books to the minister and churchwardens of Astley, near Stourport.

Jenkins' Trust.—The Fund consists of £175 Reduced Three per Cents., the proceeds of a donation from Mrs. Jenkins, in consideration of which the Society undertook to supply annually Common Prayer-books to the value of the income for the parishes of St. Cuthbert, Wells, and of St. Andrew (Cathedral Church), Wells.

Munden's Trust.—This is a Fund of £480 Consols, held by the Charity Commissioners, the income of which is first charged with a gift of £10 per annum to the Rector of Twillingate in Newfoundland, and the balance is given to the General Funds of the Society.

Negus Rotherhithe Trust.—The Fund consists of £2700 Consols, the proceeds of a legacy of Mrs. Sarah Negus. The income is applicable for supplying books to proper objects in the parish of St. Mary, Rotherhithe, or for the education of the children of the poor in that parish, or, failing proper objects in the parish, for the supply of books for the poor of any other parish or parishes in London.

Negus Welsh Trust.—The Fund consists of £1060 13*s.* 10*d.*

Consols. The income is for the support of Welsh Charity Schools in Wales, "or that near London."

Norwich Committee Trust.—The Fund, consisting of £315 Consols, is the proceeds of a legacy for the purposes of the Norwich District Committee of the Society. It is held in trust for that Committee. The income, not being required by the Committee, has been annually given as a donation to the Parent Society.

Richardson's Trust.—The Fund consists of £333 3*s.* 11*d.* Consols, the proceeds of a legacy of £330 from Mr. Richard Richardson, in 1842, the income to be applied in supplying Bibles, etc., to the Rectors of Greystoke, Coldbeck, and Skelton, and the Vicar of Castle Sowerby, for distribution.

Rigg's Trust.—The Fund consists of £53 13*s.* 10*d.*, the proceeds of a legacy from the Rev. G. Rigg. The income is to be applied in supplying Bibles and Prayer-books to the Incumbent of Cherry Willingham, for distribution among the poor of that parish.

Settle's Trust.—The Fund consists of £71 8*s.* 8*d.*, the proceeds of donations made to the Society on condition of a supply of books of specified amounts being sent annually to the hamlet of Harby, in North Clifton, and the parishes of North Scarle, and North and South Clifton.

St. Helena (Island of) Trust.—The Fund consists of £254 8*s.* Consols, given anonymously, to be held in Trust for the Island of St. Helena. The income is to be expended in grants to the Island of the religious publications of the Society.

Worlingworth Trust.—This Fund consists of eighteen shares in the Mellis and Eye Railway, given to the Society by the Rev. F. French, Rector of Worlingworth. The income is to be expended in providing book prizes to pupil teachers and scholars in the diocese of Norwich, according to a scheme arranged by the donor.

The following are not strictly Trust Funds, but are so classified in the Society's accounts for convenience:—

Chelsea Hospital Fund.—This is the sum of £160 Consols, set apart by the Society to provide for a permanent supply of books to the inmates of Chelsea Hospital. There appears to be no doubt that the Society could at any time at its pleasure treat the Fund as part of its General Funds.

St. Augustine's College Fund.—This is a sum of £2147 13*s.* Consols, set apart by the Society soon after the

establishment of St. Augustine's College, Canterbury, as a permanent provision for bursaries or studentships for the maintenance of poor deserving students of that College.

East India Mission.—The Fund of £3595 8*s.* 7*d.* Consols, which appears under this title in the Trusts Account, was formed by setting apart and investing certain legacies, including one of £1000 from Samuel Percival, Esq., in 1760, and other moneys forming part of the Society's General Fund, with the view of applying the income to mission work in India. The income arising from the investment is used in part payment of the various grants voted by the Society for missionary objects in the East Indies. No Trust was ever created, and it would be, no doubt, at any time competent for the Society to absorb the Fund into its General Fund.

Manx Fund.—This Fund, consisting of £1479 10*s.* 6*d.* Consols, appears to be the balance of certain moneys set apart by the Society for the translation and circulation of the Bible and Prayer-book and other books in the Manx language. The income is now devoted to supplying books to poor parishes in the Isle of Man, on the recommendation of the Bishop.

This completes the list of those benefactions given to the Society in past years for certain specified purposes.

District Committees.

The Diocesan and District Committees established in this country, as well as in our colonies and dependencies, have proved very important auxiliaries to the Society in the prosecution of its designs. The value which was originally attached to this plan of co-operation is evinced by a resolution at a very early meeting; it having been agreed on November 2, 1699, "to establish a correspondence with one or more of the Clergy in each County, and with one Clergyman in each great Town and City of England, in order to erect Societies of the same nature with this throughout the kingdom." And it appears by a minute of the 1st of August, 1700, that the Archbishop of York had subscribed £10 towards a Society for Promoting Christian Knowledge in *Nottingham*, and was ready to do the same in Cleveland, if desired. The general plan, however, of

forming Diocesan and District Committees was adopted at a meeting which was held in June, 1810, for the purpose of "extending the usefulness of the Society, for increasing its influence, and promoting the co-operation of the Parochial Clergy, and other friends of the Church throughout the kingdom in its designs." No plan could have been better devised, or more suited to the object in view. In all cases where the Rules for District Committees are duly observed, the objects and interests of the parent Society are effectually advanced. The clergy and laity in country districts thus become acquainted with a Society whose usefulness or even existence might have been otherwise unknown to them.

The Society is indebted for the systematic introduction of the plan of Diocesan and District Committees to Dr. Dampier, Bishop of Ely, and for the effective promotion of it to Archbishop Manners Sutton. There are now 268 District Committees, besides the foreign Committees, of which there are 55. The great object of these Committees should be to promote the interests and extend the usefulness of the parent Society by adding to the number of its members, by increasing its funds, by enlarging the sphere of its operations, by facilitating its communications with members resident in the country, and by affording to country districts a more easy and extensive supply of its publications. Care should therefore be taken by them lest the Society, instead of being benefited, should suffer, as in some instances it has done in the past, by these branches of the parent institution.

General Financial Condition.

At the beginning of this century, and for many years afterwards, the Society sold its books to members and District Committees at considerably less than cost price. This loss on Bibles and Prayer-books and other publications gradually grew to be a very serious charge on the Society's funds, and many of the District Committees, instead of feeding the parent Society, became a serious drain. The figures for the year 1837 may be here set forth:—

We received from subscriptions			...	...	...	£13,064
„	„	benefactions	...	...	...	5121
„	„	legacies ...	...	...	...	1348
„	„	dividends ...	...	...	...	5978
				Total	...	25,511
Loss on books amounted to			...	...	...	£13,600
Grants of books	„		...	...	...	1807
Grants of money	„		...	...	...	1930
				Total	...	17,337

It is evident from these figures how very large a portion of the Society's funds were then spent on the distribution of books below cost price. This system has gradually been altered, and now the ordinary books published by the Society make a profit which is handed over to our charitable funds, and given away in grants. There is still a large sum (over £2000 a year) spent in supplying Bibles and Prayer-books to members below cost price. But the ordinary bookselling business of the Society is not nowadays subsidized out of the subscriptions and offerings of members and friends. These, together with the bookselling profits (after the payment of the necessary office expenses), go to those missionary and charitable objects, both at home and abroad, of which the preceding pages have given a full account, and which has brought the old Society much gratitude from all parts of the world.

The only drawback has been that the members of the Society do not obtain so large a privilege in return for their subscriptions as they used to do. This new condition of things, combined with the larger discounts given by the retail booksellers, has no doubt withdrawn from the old Society some of the support which used formerly to be given to it. The old reason for subscribing to the S.P.C.K. was no doubt in many instances to obtain books at a cheaper rate than they could be obtained elsewhere. Now that reason has been partly removed, and the *quid pro quo* is less advantageous than it used to be. Yet the Society is on a sounder basis, now that the bookselling department owes nothing to subsidies, but stands on a firm business foundation.

This change was a gradual one, but it was placed on a good business footing during the time that the Right Hon. W. H. Smith was one of the four Treasurers (1867 to 1874).

During this period the whole of the publishing business was reorganized, and we feel to this day the benefits which he conferred on the Society. His business capacity and practical suggestions were invaluable, and our increased prosperity is largely owing to the suggestions which he then made.

Besides the District Committees there are 190 Honorary Secretaries, who act for their respective rural deaneries. These gentlemen are of great use in making known the aims and objects of the Society in their various districts, and in making collections for its funds. There are also two Organizing Secretaries, and in certain places Diocesan Secretaries, who are constantly pleading the Society's cause from various pulpits and platforms.

It must be confessed that, in spite of all these efforts, and the network of local Secretaries with which we have tried to cover the country, the misconception is still too prevalent that the Society is merely a bookselling business supplying its members at cheap rates. The pages that have been already written ought to remove this misconception, and to show that the Society is, and always has been, a great Missionary Society, forward in every kind of good work. The facts are tersely stated in a joint letter signed for this year by the Archbishops of Canterbury and York. They truly say—

> Its work for the Church has been in time past, and is at the present moment, of very great value. It was the first Society to care for the religious education of the poor, the first to send Missionaries to India, the first to circulate wholesome literature both at home and abroad, the first to undertake the translation of the Bible and Prayer-book into foreign languages. The Society for the Propagation of the Gospel in 1701, and the National Society in 1811 were both offshoots from this Society, when the work became too large for the one Committee to manage.
>
> Its work at present in making grants of its books to poor parishes and Church schools is of extreme importance. Its Training Colleges, for schoolmistresses at Tottenham, and for lay-workers at Stepney, are most satisfactorily conducted. It largely assists the building of Sunday schools and mission-rooms in England and Wales. It has helped liberally towards the permanent endowment of fifty-four colonial and missionary sees. The money which it gives towards church-building in the

colonies helps to provide our settlers with places of worship. Its care for emigrants on the high seas, the help it gives to medical missions, its efforts to train up a native clergy, are all worthy of liberal support. But at present its income is altogether insufficient for its growing work.

We cordially recommend the Society to the liberality of Church-people, and we trust that its Bicentenary may bring to it additional friends and supporters.

We believe that this testimony is true, and we can only, in conclusion, regret that the income of the Society shows no tendency to increase. It is inelastic, stationery, constant, if not diminishing. This will be seen by the following plain statement, in which the items are given in round numbers.

Averages for the Last Ten Years.

Taking the figures of the last ten years, we may say that, on the average, the Society's income may roughly be estimated as follows:—

From subscriptions...	(say)	£13,000
„ benefactions	„	5000
„ legacies	„	7000
„ dividends	„	5500
„ rent, and profits on sale of books ...	„	9500

or, in round figures, about £40,000 a year. The expenditure, on the average, for the last ten years may be estimated as follows:—

Money grants for Missionary purposes	£29,000
Book grants	8000
Office expenses, printing, etc.	5000

or a total expenditure of £42,000 a year. Thus it will be seen that in the last few years we have, on the average, been voting more than we have received. It has only been through some of our grants not having been claimed and the accumulations of past years that the Society has been at all able to continue its world-wide work. Undoubtedly the calls from all parts of the world, with an expanding empire and a growing Church, have a tendency to increase. Unfortunately, at the same time, it appears that

our receipts are stationary, or rather have a tendency to diminish. It is hard to understand why this is so. Many causes have combined to bring it about. The increase in the number of competing societies, the general allowance of discount by other publishers, the lessening of the peculiar privileges granted to our members, the difficulty which many of the impoverished clergy find in keeping up their subscriptions,—all these things have, no doubt, militated against the growth of the Society's income. May this record of 200 years' work rekindle the old enthusiasm for the venerable Society, and bring to it many fresh friends and supporters!

CHAPTER XVIII.

CONCLUSION.

We have finished our task, which has been a labour of love. We have traced the course of the old Society from its foundation by its first five members through two centuries of beneficent life to its present condition. Looking back over the course that we have travelled, we find much to cheer and inspirit us for the days and years to come. "The Lord hath been mindful of us and He will bless us." The old Society has lived through many changes of social life and manners. We seem far removed in time from those gentlemen of the seventeenth century who founded our Society. They lived in an England scantily populated and rarely at peace. Civil tumults, secret conspiracies, foreign wars, these were the background to the times in which they lived.

The Revolution had taken place some ten years previously, and this had secured the Protestant Succession, but in the State morals were not pure; literature, though improving, was still largely non-Christian; evil customs, like bull-baiting and bear-baiting, were common; drinking, duelling, and gaming were habitual; manners were gross, enthusiasm was scouted, the common people were lightly considered, and education was neglected. There were of course many good men and women, who lived pious and godly lives; but, speaking generally, there was much at the close of the seventeenth century to sadden the hearts of all true lovers of England. And yet at such a time as this (is it not wonderful?) this Society was born.

If we look abroad, how different the circumstances of that period from what they are now! Then the foundations of the Colonial Empire had barely been laid. A few

Plantations in America, ringed round by hordes of blood-thirsty savages, a factory or two at Bombay and Calcutta, these were nearly all. Australia had not begun to be settled. South Africa did not belong to us. Yet our founders saw clearly the one panacea for the world's ills, the one way in which the Empire could become great, the one thing that could lift up the nation to nobler heights of living. So they invented the title of our Society, and devised means and sought openings for promoting Christian knowledge, for they believed that thus only could they bring in a real reformation, not of political conditions or even social customs, but of hearts and characters and lives.

We have traced how they worked. They thought of schools for the poor, books for the ignorant, Bibles and Prayer-books for foreign nations and heathen peoples. They recognized the duty and the responsibility of England to India and to the colonies, to the negro slave and to the persecuted foreigner. They and their successors met and took counsel, they prayed and worked, they planned and devised. Ever they were on the look-out for fresh openings, ever they were ready to make fresh ventures of faith. We read their letters and decipher their old minutes, and we find some quaint expressions, some partial errors perhaps. But ever, like a golden thread, through these two centuries, now brighter and now fainter, there runs this one desire to promote Christian knowledge, to hand on the light which they have received, to be true *Missionaries*, to bring others to the joy and peace which by God's grace they have obtained: this was their watchword, their desire, their purpose, their aim, all through the history of two hundred years.

So for these two centuries the Society has been attempting (as was truly said by the late Archbishop of Canterbury) to do the largest work ever conceived. If its title be taken as the measure of its attempt, and that title be considered in all its bearings, it will be realized how large is the work and how wide the lines laid down by our founders in 1698. Other societies have been started to develop one branch, or to try one plan of work. They have taken up the cause of schools, or foreign missions, or books. They have been founded to care for one class of people, as sailors, or soldiers, or emigrants. They have devoted themselves to one plan of action, such as the distribution of the Scriptures,

or the increase of the Ministry, or the employment of Lay Readers. Yet it is not too much to say that our Society includes all these branches, cares for all these classes, tries all these ways, and at the same time does far more. For its work is as extensive as the Church itself, and as wide as its own title.

"Not unto us, O Lord, not unto us; but unto Thy Name give the praise." In all things human there must be an admixture of sin and failure, mistakes and wrong-doing. There have been in the past two hundred years times of deadness and slackness, when the Church forgot her first love, and lost her missionary ardour. But through it all the old Society lived, because she tried, on the whole, to do the Lord's work. So, now, it is not on human intelligence or carefulness, wisdom or power, on which we trust; but because we are named with the Name of the Lord our God, and He has blessed us "for His loving mercy and for His truth's sake."

So in humble thankfulness to Almighty God for His fatherly care and constant guidance we go forward, beseeching Him to pardon all that we have done amiss, to correct all that we have done ignorantly, and to enable us to fulfil all His Will far better in the future than we have done in the past.

To have inherited an honoured name is a priceless possession and an incentive to action. To carry on a work which has already lasted two hundred years needs much power. To see that it suffers no damage in our day, but is handed on unimpaired to future workers, is our ambition and our hope. But to succeed in doing all this needs Divine aid, and in so far as we have succeeded we humbly acknowledge God's providential care. To Him be all the glory, as from Him is all the power. We go forward once more into a fresh century of work, believing that the prophet's vision will at last come true, when "the earth shall be full of the *knowledge of the Lord*, as the waters cover the sea."

APPENDIX I.

MONEY GRANTS VOTED TO THE COLONIES, ETC., FROM THE GENERAL FUND, FROM 1820 TO MARCH 8, 1898.

(Excluding lapsed and forfeited grants.)

INDIA, CEYLON, BURMA, ETC.

		£	£
Calcutta ... ... (1822–1898)	22 churches	13,825	
	Cathedrals	5500	
	Colleges and schools ...	5400	
	Block grants for ditto ...	4600	
	General purposes ...	5865	
	Studentships	10,915	
			46,105
Bombay ... ... (1837–1898)	1 church	50	
	Colleges and schools ...	4733	
	Studentships	1415	
	General purposes ...	7038	
	Medical Missions ...	1530	
			14,766
Chota Nagpore ... (1889–1898)	4 churches and schools	115	
	Endowment of see ...	5000	
	General purposes ...	30	
	Studentships	120	
	Medical Missions ...	535	
			5800

		£	£
Colombo ... ... (1840–1898)	61 churches and schools	1800	
	Block grants for ditto ...	500	
	Cathedral	500	
	Colleges	2500	
	Endowment of see ...	2500	
	Endowment of clergy ...	2000	
	General purposes ...	1350	
	Studentships	170	
			11,320
Lahore ... ... (1878–1898)	6 churches and schools	260	
	Colleges	1500	
	Cathedral	1000	
	Endowment of see ...	5000	
	General purposes ...	187	
	Studentships	2204	
	Medical Missions ...	920	
			11,071
Lucknow ... ... (1888–1898)	5 churches and schools	405	
	Endowment of see ...	5000	
	General purposes ...	160	
	Studentships	120	
			5685
Madras ... ... (1828–1898)	51 churches	3895	
	Colleges and educational	33,242	
	General purposes ...	4344	
			41,481
Rangoon ... ... (1880–1898)	7 churches and schools	805	
	College	300	
	Endowment of see ...	5000	
	General purposes ...	410	
	Studentships	1646	
	Medical Missions ...	266	
			8427
Tinnevelly ... (1897–1898)	Endowment of see ...	5000	
	Industrial school ...	450	
	Printing-press	50	
			5500
Travancore and Cochin ... ... (1895–1898)	Studentships	168	
			168

		£	£
Singapore, Labuan, etc. ... ... (1847–1898)	10 churches and schools	440	
	Endowment of see ...	2000	
	General purposes ...	2340	
	Studentships	250	
			5030
East India Mission (1820–1846)	Maintenance of ... (See pp. 289–293.)	38,190	38,190
India ... ... (1858–1869)	General purposes ... (See pp. 295–297.)	14,000	14,000
			207,543

AFRICA.

Capetown ... (1830–1898)	134 churches and schools	8458	
	Block grants for ditto ...	2000	
	Cathedral	1000	
	Colleges	3900	
	Kafir Institution ...	1892	
	Endowment of clergy ...	2000	
	General purposes ...	1099	
	Studentships	15	
	Medical Missions ...	200	
			20,564
Bloemfontein ... (1863–1898)	41 churches and schools	2192	
	Block grants for ditto ...	400	
	Colleges	1500	
	Endowment of see ...	1000	
	Endowment of clergy ...	750	
	General purposes ...	484	
	Studentships	666	
	Medical Missions ...	367	
			7359
Grahamstown ... (1854–1898)	82 churches and schools	4467	
	Block grants for ditto ...	1731	
	Cathedral	500	
	Colleges	2750	
	Kafir Institutions ...	1220	
	Endowment of see ...	2000	
	Endowment of clergy ...	1500	
	General purposes ...	599	
	Studentships	372	
			15,139

		£	£
Lebombo ... ... (1891–1898)	Block grants for churches and schools ...	500	
	Endowment of see ...	500	
	General purposes ...	42	
			1042
Mashonaland ... (1891–1898)	3 churches and schools	340	
	Block grant for ditto ...	200	
	Industrial Home ...	400	
	Endowment of see ...	1000	
	General purposes ...	1000	
	Medical Missions ...	100	
			3040
Natal (Maritzburg) (1853–1898)	65 churches and schools	3984	
	Cathedral	600	
	College	950	
	General purposes ...	1619	
	Studentships	520	
	Medical Missions ...	825	
			8498
Nyasaland, now Likoma ... (1891–1898)	Endowment of see ...	1000	
			1000
Pretoria ... ... (1877–1898)	10 churches and schools	705	
	Block grants for ditto ...	1750	
	Endowment of see ...	1500	
			3955
St. Helena ... (1859–1898)	7 churches and schools	510	
	Block grants for ditto ...	200	
			701
St. John's ... (1874–1898)	66 churches and schools	2199	
	Block grants for ditto ...	679	
	Colleges	1300	
	Endowment of see ...	1500	
	General purposes ...	140	
	Studentships	358	
	Medical Missions ...	1620	
			7796
Sierra Leone ... (1850–1898)	20 churches and schools	1440	
	Block grants for ditto ...	500	
	Industrial schools ...	600	
	Endowment of see ...	2000	
	General purposes ...	67	
	Studentships	592	
	Medical Missions ...	718	
			5917

		£	£
Zululand ... (1869–1898)	9 churches and schools	370	
	Block grants for ditto ...	400	
	Endowment of see ...	1000	
	General purposes ...	125	
	Studentships	250	
			2145
Zanzibar, Central Africa ... ... (1868–1898)	4 churches and schools	490	
	College	300	
	Endowment of see ...	722	
	General purposes ...	224	
	Medical Missions ...	200	
			1936
Eastern Equatorial Africa ... ... (1887–1898)	Printing-press and type	79	
			79
Western Equatorial Africa ... (1864–1898)	1 church	100	
	Block grant for churches and schools	1150	
	General purposes ...	70	
			1320
Mauritius ... (1837–1898)	26 churches and schools	1215	
	Block grants for ditto ...	1500	
	Restoration of ditto ...	2000	
	Endowment of see ...	2750	
	General purposes ...	770	
	Studentships	686	
			8921
Madagascar ... (1876–1898)	28 churches and schools	2024	
	Block grants for ditto ...	2700	
	Restoration of ditto after hurricanes and rebels	550	
	College	500	
	General purposes ...	503	
	Studentships	552	
	Medical Missions ...	691	
			7520
			96,932

CANADA.

		£	£
Algoma ... ... (1874–1898)	77 churches and schools	2620	
	Block grants for ditto ...	145	
	Endowment of see ...	1500	
	Endowment of clergy ...	1000	
	General purposes ...	218	
	Studentship	266	
			5749
Fredericton ... (1845–1898)	79 churches and schools	2247	
	Block grant for ditto ...	350	
	Cathedral	2220	
	General purposes ...	355	
	Studentships	325	
			5497
Huron ... ... (1857–1898)	85 churches and schools	2115	
	Block grants for ditto ...	1440	
	Colleges	2500	
	Endowment of see ...	200	
	General purposes ...	160	
	Studentships	80	
			6495
Montreal ... ... (1830–1898)	46 churches and schools	1795	
	Block grants for ditto ...	1650	
	Cathedral	500	
	Endowment of see ...	4000	
	General purposes ...	460	
	Studentships	3272	
			11,677
Niagara ... ... (1877–1898)	32 churches and schools	1030	
	Endowment of see ...	1000	
			2030
Nova Scotia ... (1831–1898)	175 churches and schools	5942	
	Block grants for ditto ...	200	
	Colleges	2000	
	Endowment of see ...	2000	
	General purposes ...	1460	
	Studentships	1700	
			13,302

		£	£
Ontario ... ... (1862–1898)	146 churches and schools	3900	
	Block grants for ditto ...	300	
	Colleges	360	
	Endowment of see ...	500	
	General purposes ...	410	
	Studentships	300	
			5770
Ottawa ... ... (1887–1898)	6 churches and schools	225	
	Endowment of see ...	1000	
			1225
Quebec ... ... (1831–1898)	104 churches and schools	3380	
	Block grants for ditto ...	700	
	Colleges	3600	
	General purposes ...	1410	
	Studentships	2055	
			11,145
Toronto ... ... (1840–1898)	157 churches and schools	5362	
	Block grants for ditto ...	570	
	Cathedral	1000	
	Colleges	6500	
	General purposes ...	1257	
	Studentships	90	
			14,779
Rupertsland ... (1849–1898)	12 churches and schools	950	
	Block grants for ditto ...	5250	
	Cathedral	500	
	Colleges	4600	
	Endowment of clergy ...	2500	
	General purposes ...	630	
	Studentships	2468	
			16,898
Athabasca ... (1885–1898)	1 church	40	
	Endowment of clergy ...	500	
			540
Mackenzie River (1873–1898)	1 church	50	
	Block grants for churches and schools ...	1000	
	Diocesan School ...	500	
	Native Pastorate ...	500	
	General purposes ...	67	
	Studentships	210	
			2327

		£	£
Moosonee ...	6 churches and schools	200	
(1873–1898)	Colleges	125	
	Endowment of clergy ...	750	
	Studentships	411	
			1486
Qu'Appelle ...	2 churches and schools	310	
(1884–1898)	Block grants for ditto ...	1372	
	Endowment of see ...	2000	
	General purposes ...	35	
	Studentships	450	
			4167
Saskatchewan and Calgary ...	25 churches and schools	950	
(1876–1898)	Block grants for ditto ...	1000	
	Cathedral	200	
	Colleges	1250	
	Endowment of sees ...	2750	
	General purposes ...	15	
	Studentships	1187	
			7352
Selkirk	4 churches	600	
(1896–1898)			600
Columbia ...	32 churches and schools	1450	
(1859–1898)	Block grants for ditto ...	300	
	Colleges	400	
	Endowment of clergy ...	1500	
	General purposes ...	585	
			4235
Caledonia ...	9 churches and schools	325	
(1879–1898)	General purposes ...	170	
	Studentships	420	
	Medical Missions ...	297	
			1212
New Westminster	32 churches and schools	1230	
(1879–1898)	Colleges	440	
	Endowment of see ...	1000	
	General purposes ...	55	
	Studentships	150	
	Medical Missions ...	516	
			3391

		£	£
Newfoundland ...	111 churches and schools	8132	
(1835–1898)	Block grants for ditto ...	900	
	Cathedral	1000	
	Colleges	2750	
	Endowment of see ...	2000	
	General purposes ...	2010	
	Studentships	217	
			17,009
			136,886

WEST INDIES AND SOUTH AMERICA.

Jamaica	145 churches and schools	6510	
(1828–1898)	Block grant for ditto ...	300	
	Restoration of ditto after hurricanes	3000	
	Cathedral	500	
	Colleges	1065	
	Endowment of see ...	500	
	Endowment of clergy ...	5000	
	General purposes ...	973	
	Studentships	1313	
			19,161
Antigua	82 churches and schools	2725	
(1842–1898)	Restoration of ditto after earthquakes and hurricanes	2075	
	Endowment of see ...	2000	
	General purposes ...	177	
	Medical Missions ...	10	
			6987
Barbados & Windward Islands ...	33 churches and schools	1130	
(1828–1898)	Block grant for ditto ...	520	
	Restoration of ditto after hurricanes	3250	
	General purposes ...	1820	
	Studentships	1882	
			8602
Honduras ...	16 churches and schools	705	
(1891–1898)	Endowment of see ...	1000	
	General purposes ...	15	
			1720

		£	£
Guiana ... ... (1841–1898)	62 churches and schools	2800	
	Cathedral	100	
	Colleges	2000	
	Endowment of see ...	1000	
	General purposes ...	390	
	Studentships	50	
			6340
Nassau ... ... (1863–1898)	14 churches and schools	595	
	Restoration of ditto after hurricane	300	
	Endowment of see ...	2000	
	Endowment of clergy ...	5000	
	General purposes ...	610	
	Studentships	30	
			8535
Trinidad ... ... (1873–1898)	37 churches and schools	1110	
	Cathedral	400	
	Endowment of see ...	1000	
	Endowment of clergy ...	1500	
	Studentships	80	
			4090
Falkland Islands (1870–1898)	4 churches	270	
	Cathedral	800	
	Endowment of see ...	1000	
			2070
West India Islands (1834)	Religious instruction of emancipated negroes	10,000	
			10,000
			67,505

AUSTRALIA.

Australia ... (1832–1847)	5 churches and schools	320	
	Block grants for ditto ...	2950	
	College	3000	
	General purposes ...	4000	
			10,270
Sydney ... ... (1843–1898)	15 churches and schools	725	
	Block grants for ditto ...	1200	
	Cathedral	1000	
	General purposes ...	200	
	Studentships	425	
			3550

		£	£
Bathurst ... ... (1869–1898)	18 churches and schools	385	
	Block grants for ditto ...	570	
	Endowment of see ...	1400	
	Endowment of clergy ...	1000	
	General purposes ...	510	
	Studentships	235	
			4100
Goulburn ... (1863–1898)	20 churches and schools	905	
	Block grants for ditto ...	200	
	Endowment of see ...	1500	
	Endowment of clergy ...	1000	
	General purposes ...	100	
	Studentships	50	
			3755
Grafton and Armidale ... ... (1864–1898)	13 churches and schools	375	
	Block grants for ditto ...	300	
	Endowment of see ...	2000	
	General purposes ...	510	
			3185
Newcastle ... (1847–1898)	8 churches and schools	1050	
	Restoration of ditto after floods	250	
	Cathedral	1000	
	Colleges	2000	
	General purposes ...	1015	
	Studentships	135	
			5450
Riverina ... ... (1882–1898)	1 church	30	
	Endowment of see ...	2000	
	Endowment of clergy ...	1000	
	General purposes ...	15	
			3045
Adelaide ... ... (1840–1898)	71 churches and schools	4590	
	Block grants for ditto ...	350	
	Cathedral	2000	
	Colleges	3000	
	General purposes ...	815	
	Studentships	320	
			11,075

		£	£
Ballarat ... ... (1872–1898)	36 churches and schools	1030	
	Block grants for ditto ...	910	
	Cathedral	1000	
	Endowment of see ...	2000	
	Endowment of clergy ...	2000	
	General purposes ...	15	
	Studentships	30	
			6985
Brisbane ... ... (1859–1898)	61 churches and schools	2204	
	Block grants for ditto ...	700	
	Cathedral	1000	
	Endowment of see ...	1000	
	Endowment of clergy ...	3000	
	General purposes ...	215	
	Studentships	90	
			8209
Melbourne ... (1847–1898)	38 churches and schools	3505	
	Block grants for ditto ...	175	
	Colleges	700	
	General purposes ...	600	
			4980
North Australia (1898)	Endowment of see ...	1500	
			1500
North Queensland (1878–1898)	11 churches and schools	730	
	Restoration of ditto after cyclone	200	
	Cathedral	1000	
	Endowment of see ...	1500	
	Endowment of clergy ...	1000	
			4430
Perth ... ... (1836–1898)	49 churches and schools	3700	
	Cathedral	500	
	Colleges	1100	
	Endowment of see ...	1500	
	Endowment of clergy ...	2000	
	Studentships	240	
			9040
Rockhampton ... (1888–1898)	5 churches and schools	210	
	Endowment of see ...	1500	
	General purposes ...	15	
			1725

		£	£
Tasmania ...	65 churches and schools	2476	
(1840–1898)	Cathedral	600	
	Colleges	1500	
	General purposes ...	565	
			5141
			86,440

NEW ZEALAND.

Auckland ...	90 churches and schools	2781	
(1841–1898)	Cathedral	300	
	Colleges	2000	
	Endowment of see ...	1000	
	Native Pastorate Fund	900	
	General purposes ...	631	
	Studentships	37	
			7649
Christchurch, formerly Canterbury ...	70 churches and schools	2070	
(1850–1898)	Endowment of see ...	1000	
	General purposes ...	65	
	Studentships	240	
			3375
Dunedin	25 churches and schools	940	
(1872–1898)	Colleges	700	
	Endowment of see ...	1500	
	Endowment of clergy ...	500	
	General purposes ...	10	
	Studentships	340	
			3990
Melanesia ...	Endowment of see ...	500	
(1872–1898)	General purposes ...	730	
	Studentships	300	
			1530
Nelson	13 churches and schools	410	
(1889–1898)	Block grants for ditto ...	650	
	Colleges	500	
	Studentships	295	
			1855
Waiapu	27 churches and schools	1210	
(1872–1898)	Cathedral	200	
	Endowment of see ...	500	
	General purposes ...	15	
			1925

		£	£
Wellington ... (1860–1898)	18 churches and schools	465	
	Block grants for ditto ...	1000	
	Cathedral	200	
	Endowment of see ...	1000	
	General purposes ...	110	
			2775
Fiji Islands ... (1884-1898)	3 churches and schools	375	
			375
			23,474

EXTRA IMPERIAL DIOCESES, ETC.

Mid China ... (1883)	1 church	100	
			100
North China ... (1874–1898)	3 churches and schools	260	
	Mission-house	200	
	Endowment of see ...	1000	
	Medical Missions ...	1614	
	Studentships	125	
			3199
Victoria (China) (1846–1898)	Colleges	2000	
	Endowment of see ...	2000	
	General purposes ...	570	
	Studentships	375	
			4945
Corea ... ... (1890–1898)	Medical Missions ...	900	
	Printing-press	50	
			950
South Tokyo, Japan (1886–1898)	4 schools	495	
	General purposes ...	190	
	Medical Missions ...	800	
	Studentships	350	
			1835
Osaka ... ... (1894–1898)	Medical Missions ...	495	
			495
Kiushiu ... ... (1894–1898)	General purposes ...	10	
			10
Honolulu ... (1861–1898)	5 churches and schools	440	
	Cathedral	600	
	General purposes ...	800	
	Studentships	300	
			2140

		£	£
Gibraltar ...	33 churches and schools	2678	
(1837–1898)	Block grants for ditto ...	1250	
	General purposes ...	2877	
			6805
Jerusalem and the East	6 churches and schools	1000	
(1849–1898)	College	500	
	General purposes ...	810	
	Medical Missions ...	1325	
			3635
Assyrian Church	Educational Mission ...	9000	
(1880–1898)			9000
			33,114

TOTALS.

	£
India, Ceylon, Burma, etc.	207,543
Africa	96,932
Canada	136,886
West Indies and South America	67,505
Australia	86,440
New Zealand	23,474
Extra Imperial, etc.	33,114
	651,894

APPENDIX II.

LEGACIES OF £1000, AND UPWARDS, WHICH HAVE BEEN BEQUEATHED TO THE SOCIETY.

		£
1729.	Mrs. Palmer	4000
1740.	Lady Hastings	1000
1760.	Samuel Percivall, Esq.	1000
1770.	Edward Holden, Esq.	1000
1772.	Mrs. Frances Byrd	1230
1775.	Thomas Pyke	1000
1776.	Isaac Hollis, Esq.	1900
1787.	Lord Godolphin	2000
1799.	Baron Vryhouven ... ... (Stock)	75,334
1802.	Mrs. Jane Mander ... ... (Stock)	7100
1804.	Jacob Bryant, Esq. ... ... (Stock)	2000
„	Abel C. Launder, Esq. ... ... (Stock)	1000
1805.	Rev. Abel Cotton	1000
„	Rev. Richard Canning ... ... (Stock)	9946
1809.	James Preston, Esq. ... ... (Stock)	2000
1810.	Mrs. Mary Kinaston	1000
1812.	Rev. W. Blencowe	1000
1818.	Francis Thomas, Earl of Kerry (Stock)	10,200
1819.	Rev. E. Parkinson	20,000
„	Rev. Thomas How	1000
1820.	Mrs. Elizabeth Elkins	3500
„	Henry Sheppard, Esq. ... ... (Stock)	1000
1821.	John Watkins, Esq.	1000
1822.	Mrs. Elkins	3500
1824.	Archdeacon Owen (Clericus)	3000
„	Rev. Richard Wilkes	10,500
1825.	Thomas Smith, Esq.	2000
1827.	Bishop Barrington of Durham	1000
„	Mrs. Shelden	1000
1828.	Mrs. Maria Price ... ... (Stock)	1000
„	Miss J. J. Heard	1000
„	Henry Bradden, Esq.	1750
1830.	Rev. G. Nugent	1000

		£
1831.	John Lanaway, Esq. ... ... (Stock)	5710
1833.	Rev. Dr. Hughes	1000
1836.	Joseph Hudson, Esq. ... ... (Stock)	3000
1838.	C. T. Blicke, Esq.	2000
„	Rev. W. Richardson	2000
1839.	Miss Nugent	1000
1840.	Miss H. Griffith	3000
„	Rev. J. Cutler	2000
„	Miss Maria Weybridge	1000
1841.	Rev. T. Meyrick ... ... (Stock)	7305
„	Rev. J. Cleathing	5000
1843.	Robert Lowrey, Esq.	14,500
„	John Williams, Esq.	1570
1844.	Miss E. Mitford	1000
„	Rev. F. H. T. Barnewell	1000
1845.	Robert Foster, Esq.	1000
„	James W. Smith, Esq. ... ... (Stock)	2000
1846.	Miss Susanna Dudley	1000
1847.	Lieut.-Colonel Purchas	1166
1848.	Miss Katharina Woods	1000
1849.	Countess of Bridgewater	2000
„	Thomas C. Harrold, Esq.	3376
1850.	Miss Mary Tucker ... ... (Stock)	1000
1852.	Miss Becker	3000
„	Isaac Bean, Esq.	1223
1853.	Mrs. L. S. Roberts	2000
„	Rev. Ralph Ord ... ... (Stock)	2400
1854.	H. O. Roe, Esq.	1500
„	Miss Georgiana Dimock	1000
„	Rev. T. A. Warren	5154
1855.	Miss M. Hall	2000
„	Mrs. Grooby	2000
„	Rev. S. W. Warneford, D.D.	2000
„	R. J. Marker, Esq.	1000
„	H. Dover, Esq.	1000
„	Miss Elizabeth Boyton	1000
1856.	Mrs. E. A. Jones	1000
1857.	Sir Nathanael Thorn	1000
„	Miss M. A. Horndon	1000
„	John Crowther, Esq.	1000
„	Mrs. Mary Sheppard ... ... (Stock)	1000
1858.	Miss R. Lockwood	2000
„	Mrs. S. A. Thrale	3863
1859.	John Hine, Esq.	5752
„	Mrs. Worley	1000
„	Rev. Henry Stonhouse ... ... (Stock)	12,000
1860.	Robert Stephenson, Esq.	2000
„	Rev. T. Myers ... ... (Stock)	1000
1861.	H. J. Grant, Esq.	1000
„	Rev. James Thompson	1000
„	Mrs. Elizabeth Welby	1758
1862.	Rev. R. Harmar ... ... (Stock)	1530
1863.	O. V. Harcourt, Esq.	5000
„	Rev. H. J. Hutchesson ... ... (Stock)	1000
1864.	J. Farnell, Esq.	2000
„	Lord Bishop of Ely	1837

			£
1864.	Miss Elizabeth Hutchesson	(Stock)	1000
1865.	Captain Moore		1000
„	Rev. John Miles		4777
1866.	W. Sills, Esq.		1000
1867.	E. P. Richards, Esq.		1000
1868.	Henry Tull, Esq.		1000
„	Archdeacon Bentinck		1000
„	J. Bairstow, Esq.		3000
„	Miss Ann Lockwood	(Stock)	28,000
1869.	J. G. Beckett, Esq.		1250
„	Miss J. Hutchesson	(Stock)	1000
„	Rev. W. Hepworth		1000
„	John Green, Esq.		1099
1870.	J. Abbott, Esq.		2000
1871.	Rev. C. Floyer		2000
„	Giles Loder, Esq.		1000
„	Miss E. Sharpe		1981
1872.	T. Holme, Esq.		5000
„	Lady L. Cornwallis		1000
„	Mrs. P. Tennant		2000
„	Rev. P. B. Harris	(Stock)	7151
„	Miss J. Blackmore		1801
1874.	T. W. Hill, Esq.		1000
„	Rev. M. Wright		1557
„	Rev. E. F. Beynon		1000
„	J. Paine, Esq.		5000
„	Rev. J. G. Milne		1000
„	Miss M. A. Stubbs		1000
1875.	Miss S. Garmston		3000
„	Rev. H. C. Morgan		1000
„	T. Harris, Esq.		5000
„	Rev. C. E. Ledward		1402
1876.	C. F. Beyer, Esq.		2000
1878.	W. Cave, Esq.		2318
„	Mrs. Harvey		2000
„	Miss I. Gregory		1000
1880.	S. W. Daukes, Esq.		1000
„	Miss M. Woodward		2000
„	P. Twells, Esq.		3000
„	James D. Wilson, Esq.		1000
„	J. S. Surman, Esq.		1000
1881.	Miss M. Roberts		1000
1882.	Miss Mary Johnson		1000
1883.	Mrs. R. Smith		1000
1884.	Rev. J. H. J. Chichester		2000
„	A. Witherby, Esq.		2000
1885.	Rev. J. Shuldham		1000
„	Rev. F. Field		4611
„	Richard Barnett, Esq.		1726
„	Mrs. Susannah Harris	(Stock)	3954
1886.	J. H. Good, Esq.		1000
„	Francis Attwood, Esq.	(Stock)	8410
1887.	Rev. J. B. Waytes		1000
„	Mrs. E. Randell		1000
„	J. W. Smith, Esq., Q.C.		1000
„	Mrs. Carew		2000

		£
1887.	Miss L. Mackellar	1000
1888.	Sir R. Loder	1000
1890.	Rev. A. Joseph	2000
1891.	A. Semple, Esq.	1000
„	Miss E. S. Stone	1000
„	Miss Mary Collins	2000
1892.	Rev. C. A. Johnson	1000
1893.	R. Vaughan, Esq. ... (+ share of residue)	2000
„	T. M. Russell, Esq.	1800
1894.	Mrs. Combe	3500
„	W. I. Whitaker, Esq.	5000
„	Miss E. Tuson	2000
„	Rev. W. B. L. Hawkins	1000
„	J. B. Hanbury, Esq.	1000
1897.	Mrs. M. Overend	1000
„	Mrs. E. Hughes	1000
„	Miss H. Churchill	1700
1898.	Miss C. Lammin	2000

INDEX.

Aaron, Ordination of the native, 265
Abraham, Bishop, 407, 441
Account of this Society, 166
Adams, John, 313, 365
Adelaide, 337, 341, 342, 346, 378, 379, 380, 381, 523
Advowsons held by Recusants, 101
Africa, Central, 352, 442
——, Eastern Equatorial, 517
——, South, 347–356, 373, 426
——, West Coast of, 356
——, Western Equatorial, 444, 517
Agra, 297
Ahmadnagar, 301
Ainsworth, Dr., 305
Albany District, 349
Alexander, Bishop, 434
Alexandra, South Africa, 355
Alexandria, 359
Algoma, 450, 518
Allen, M.A., Rev. W. Osborn B., 134
Alnwick, Lectures at, 464
Alvarado, 388
Alvar-Tirunagari, 300
Amatola mountains, Church on, 352
Ameer Sing, 271
"America, Religion in North," 42
Americans in 1729, Character of, 245
Anabaptists, 83, 84, 88
Anderson, Bishop David, 437
Annapolis, 15
Anspach, 389
Antigua, 314, 320, 321, 324, 381, 447, 448, 521
Anti-Infidel Committee, First, 189
——, Second, 190
——, Third, 190
Antioch, Patriarch of, 201
Antananarivo, 363, 364
Apocrypha, The, 189
"Apostasy of the People," 9
"Apostle of the Indians of North America" (John Eliot), 230, 391
Appin, Australia, 336
Arabic New Testament, 201
—— Prayer-book, 201
—— Psalter, 201
—— translation of Grotius de Veritate by Dr. Pocock, 68
—— translations, 201
—— types, 202
Archangel traders, 124
Ardagh, Dr., 491
Argyle (N.S.W.), 335
Armenian Archbishop, 111
—— publications, 205
Armstrong, Bishop, 352, 439
Arnold of Rugby, Dr., 128
Arthur, Colonel, 332
Ascension Island, 364
Assagaai Bush, 349
Assiniboia, 450
"Associates" of Dr. Bray. *Vide* Bray.
Assyrian Church, 305–310, 527
Astley, near Stourport, 501
Athabasca, 447, 450, 453, 519
Atterbury, Bishop, 234
——, Imprisonment of Bishop, 128
Auckland, 346, 381, 441, 445, 525
——, St. John's College, 378
Aubert, Mr., 111
Augusta, Georgia, 392
Aurange [Orange], Protestants of, 114
Australia, 330–340, 442–453, 522
——, North, 452, 524
——, South (see also Adelaide), 342
——, Western (see also Perth), 341
Aylmer, Mr., 42, 120

Bacon, Lord, 2
Badger, Rev. G. P., 307, 311
Badoola, Ceylon, 294
Bahama Islands, 247, 323
Baireuth, 389
Ballarat, 345, 346, 446, 453, 524

Baltimore, Lord, 225
Bangor, Dean of (Dr. John Jones), 49, 103
—— Training College, 163
Barbados, 39, 313, 314, 315, 318, 320, 372, 447, 521
Barnardiston, Captain, 33
Barrington, Dr. Shute (Bishop), 151
——, Lord, 229
Bartlett's Buildings, 129, 130
Bassett, Mr., 121
Bathurst, 335, 336, 339, 344, 348, 357, 381, 444, 451, 453, 523
Batt, Mr., 36
Battersea, St. John's Training College, 163
Beale, Captain Othniel, 229
Becker's Trust, Mrs., 499
Bedford, Bishop of (Dr. Billing), 468
Bedfordshire, Correspondence from, 61
Beeston, Sir William, 120
Belcher, Esq., Jonathan, 236, 238, 251, 252
Belgaum, 298
Belke, Mr. Edwin, 497
Belke's East India Trust, 499
—— General Trust, 499
Bell, Dr., 151, 152
Bellamont, Lord, 121
Benbow, Admiral, 107, 124
Bencoolen, 274
Bendish, Mr., 229
Bengal, First mission to, 269
Bennett, Mr. Philip, 53, 120, 228
Benoist, M., 109
——, Memorial of M., 10
Benson, Archbishop, on the S.P.C.K., 510
—— ——, on care of emigrants, 418
——, Mr. A. D., 244
Berbice, 323
Berkeley, Dr. (afterwards Bishop), 242, 244, 246
Berkshire, Correspondence from, 63
Bermuda, 247, 313
Bernard, Dr. W., 98
Berridge of Everton, 128
Berrima, 339
Berwick, Lectures at, 464
Beveridge, Bishop, 127
Beverley, Mr., 238
Beyrout, 306
Bible as a Guide, The, 3
Bible, Commentary on the, 191
Bibles, 188
——, Circulation of, 185
Bickersteth, Bishop, in Japan, 488
Bishop's College, Calcutta, 285, 286, 289, 302
Black Lists, The, 166
Blair, James, 21
Bligh (N.S.W.), 335
Bloemfontein, 351, 352, 377, 381, 444, 453, 515
Blomfield, Bishop, 306, 433
——, Sir Arthur, 163
Blücher, Marshal, 149
Blue Post Tavern, in Portugal Street, 126
Böhme, Rev. A. W., 231, 260
Bolzius, Rev. John Martin, 390, 391, 392
Bombay, 274, 284, 297, 298, 472, 513
Bompas, Bishop W. C., 447, 450
Bong-Bong (N.S.W.), 336
Bonner, Captain, 235
Bonny, King of, 359
Book grants, 455–460
Books for the use of the poor, 188
—— recommended for masters of charity schools, 185
Booth, Archdeacon, 43
——, Dr., 476
Bornemann, Bishop, of Zealand, 259
Borneo, Bishopric in, 440
Boston, Natal, 355
Bouet, M., 387
Boulon, Mr., 111
Boulter, Bishop, 145
Bousfield, Bishop, 449
Bowen, Major, of Scilly, 399
——, Mr. Arnold, 53
Bowers, Canon, 465
Boyd, Esq., J., 243
Boydell, Esq., J., 243
Boyd's Trust, 499
Boyle, Robert, 2
Bradley, Dr. Gertrude, 472, 482
Bradley's Observations upon Gardening, 230
Bradshaw, Mr., 53
Brass River, 359
Bray, Dr., 13, 37, 39, 44, 45, 312, 387, 397, 494, 495
——, "Associates" of Dr., 16
——, Biography of Dr., 15
Bray's Lectures, Dr., 167
—— Sermons, Dr., 167
Brehar, Scilly. *Vide* Breher.
Breher, 395, 397, 398
Bremer, Sir Gordon, 338
Brenton, Esq., J., 242
Brett, Rev. W. H., 322
Brewster, Mr. Samuel, 19, 30
Bridger, Rev. J., 413, 415, 417, 421, 426

Bridges, Mr., 31
Brighton Training College, 162
Brinck, Dr., 21
Brisbane, 335, 343, 346, 379, 441, 444, 449, 453, 524
Brisbane Water, 336
Bristol, 465
British and Foreign Bible Society, 285
British and Foreign School Society, 153
British Columbia. *Vide* Columbia, British.
Bromfield, Mr., 29, 146
Brooke, Rajah Sir James, 440
Broughton, Bishop, 331, 335, 337, 338, 431, 436
——, Rev. Thomas, 134
Brousson, Mr. M., 111
Brown, Mr., 62, 250
——, Rev. David, 276, 279, 281
Browne, Rev. W. H., 310
Bryant, Esq., Jacob, 498
Bryer, Scilly. *Vide* Breher.
Buchanan, Dr. C., 283
Buchholz, 389
Buckinghamshire, Correspondence from, 64
Buie, Miss, 490
Bulkeley, Sir Richard, 37, 39, 41, 494
Buller, Rev. W., 497
Bungonia, 336, 339
Bunsen, Baron, 434
Burdett-Coutts, Baroness, 436, 441
Burghersdorf, 352
Burignon, Madame, 117
Burmah, 299, 383
Burnet, Bishop, 21, 115, 127
——, General, 242
"Burnet's Exposition of the Thirty-nine Articles, Bishop," 167
Burrow, D.D., Rev. E. J., 134
Burscough, Mr., 50
Burton, Mr. Justice, 377
Butler, Rev. Dr., 243
Buxton, Sir William (Governor of Jamaica), 228
Byculla, 298

Cabots, The, 224
Cairo, 359
Calcutta, 266, 275, 279, 281, 290, 301, 313, 347, 513
——, Bishop's College, 285, 286, 289, 302
——, First Bishop of, 282
Caldwell, Bishop, 293, 330
Caledonia, 330, 449, 520
Calgary, 330, 450, 520
Callaway, Bishop, 473
Calvin, John, 3, 6
Cambridge, Archdeacon George Owen, 133
Cambridge Mission, Delhi, 301
"—— Platonists," 2
——, Statutes of University of, 237
Cambridgeshire correspondence, 64
Camden (N.S.W.), 335, 339
Campbell, M.A., Rev. A. M., 134
——, Hon. John, 451
——, Lady, 274
Canada, 224, 225, 324-330, 368-372, 453
Canning, Rev. Richard, 498
Canning's Trust, 500
Cape Coast Castle, 357
Cape of Good Hope, 261
Capetown, 347, 348, 373, 378, 439, 515
Cardwell, M.P., Mr., 404
Carlisle, Correspondence from, 65
Carlyle, M.A., Rev. A. J., 134
Carlyle's "Frederick the Great," 388
Carmarthen, Training College at, 159, 162, 163
Carnatic, 273
Carolina, 225
——, South, 247
Carpenter and Ingelow, Messrs., 163
Carr, Bishop, 292, 431
Carter, Rev. Dr. T., 497
Cary, Rev. Ormsby, 411
Caste difficulties in India, 281
Castle Hill (N.S.W.), 336
Caston, Mr., 249
Catechetical instruction, 119
—— lectures, 95, 106
Catechizing, 86, 98
——, a matter of great concernment, 73
Catechism, Books on, 189
"Catechism divided into 5 parts, The Church," 168
"——, Exposition of y^e^ Church," 168
——, Ostervald's, 168
—— to be taught to the poor, 25
Caulfield, Bishop, 441
"Caution against Drunkenness," 168
"—— to Profane Swearers, A kind," 167
Cawnpore, 302
Central African Mission, 442
Ceylon, 293, 364
Challis, Mr., 248
Chamberlayne, Biography of John, 18
——, Mr., 29, 134, 144, 148, 385, 387

Chambers, Mr. William, 269
Chandler, Rev. Samuel, 247
Chaplains (in Navy), Position of, 107
Chapman, Bishop, 293, 361, 364, 435, 439
"Charitable Conference," The, 6
Charity children, Service for, 146
—— schools, 135, 139, 189
—— —— and workhouses, 189
—— ——, Books recommended for masters of, 185
—— sermons, 144
Charlotte Town, 313
Charlton, Mrs. Eliz., 249
Cheapu, "History of Spanish Cruelties in the West Indies," by Bishop of, 229
Chelsea Hospital Fund, 502
—— Training College (St. Mark's), 162
Chemulpo, 488
Chernilles, Mr., 109
Cherry Willingham, 502
Cheshire, Correspondence from, 65
Chichester, Bishop of, 48
——, Dean of, 49, 51, 54
Childs, Rev. T. C., 402, 404, 405
Chilton, Mr., 39
Chimmum Lall, 295
China, 303
——, Mid, 451, 526
——, North, 526
Chinese immigration in West Indies, 323
Chota Nagpore, 299, 448, 485, 513
Christchurch (N.Z.), 343, 438, 444, 525
Christianagram, 296
Christian doctrine and practice, Books on, 189
"—— Monitor, The," 167
"—— Obedience, Book of" (Kettlewell), 117
"—— Scholar, The," 168
"Christian's Way to Heaven," 167
Church Building Society, 400
"—— Catechism divided into 5 parts," 168
"—— ——, Exposition of" (Bishop Williams), 63
—— Doctrine and History Lectureships, 463
—— History Lectureships, 463
—— Hymn-book Committee, 199
C.M.S., 285, 293, 298, 356, 359, 439, 475
"Church Porch, The," by George Herbert, 86
Church, Rev. R. W., 129
—— Year-Book Committee, 199
Circular, The First, 136
"Clapham Sect," The, 128
"Clapton Sect," The, 128
Clarence Town (N.S.W.), 337
Clark, Mr., of the C.M.S., 475
Clarke, Rev. A. T., 276
——, Sir Edward (Lord Mayor of London), 17
Claughton, Bishop Piers, 441
Clay, Esq., W. H., 133
Clergy Correspondents, First Circular Letter to, 44
—— endowment funds, 452–454
——, Meetings of, objected to, 82
Clericus Fund, 456, 500
Clifton, North and South, 502
Cochin, 284
"Codex Juris Ecclesiastici" (Bp. Gibson), 255
Codrington College, Barbados, 372
Coedmore, Natal, 355
Coghan, Rev. Mr., 143
Colchester, Biography of Colonel, 16
——, Colonel, 13, 136
—— Papers, The, 17
Cole, Sir Lowry, 347
Colenso, Bishop, 352, 439
Coleridge, Bishop, 134, 314, 431
——, Rev. E., 436
Collier, 20
Colman, Rev., 230, 235, 242, 255
Colmer, Mr., 50
Colmore, Mr. William, 99
Colombo, 294, 295, 381, 514
Colonial Bishoprics Council, 433, 440, 451
—— and missionary sees, Endowment of, 430–452
Columbia, British, 330, 441, 449, 453, 520
Combaconum, 284
Comber, Dr. Thomas, 100
Commendatory Letters, 410, 418
Commissary to Maryland, 225
—— to Virginia, 225
Committee of Council of Education, 156
Committees, Formation of, 189–199
Common Prayers with Psalms, 189
—— Vices, Book on, 189
"Companion to the Festivals and Fasts of the Church of England" (Robert Nelson), 169
"Companion to the Temple" by Dr. Comber, 100
Compton, Bishop of London, 21

Comyns, Biography of Sir John, 19, 30
Concubinage, 69
Conduct, Standards of, 2
Confirmation, Tract on, 168
"Consolatory Letter to Slaves," 167
Constables, 72
Conventicles, Parish free from, 97
Converts to Popery, 70
Convicts in Van Diemen's Land, State of the, 332, *et seq.*
Convocation in 1717, 128
Cook (N.S.W.), 335
Cooke, Dr. Louisa, 472, 488
Cook's River, 336
Coote, General, 269
Corden's Trust, 500
Cornelia (N.S.W.), 336
Corea, 304, 451, 487, 526
Cornwall, Correspondence from, 66
Coromandel, 274
Correspondents, Circular Letter to Clergy, 43
——, Continental, 109
——, Lay, 59
Corresponding Members, 41, 42
Corrie, Bishop, 281, 291, 348, 349, 431
Cotton, Bishop, 295, 297, 299
——, Mr. Treasurer, 402
——, Rev. Abel, 498
——, Rev. N., 411
——, William, 133
Cox, Dr. D., 32
Coxon, Mr., 396
Cranston, Mr., 98
Crawford's Arabic Trust, 500
—— Irish Trust, 500
Crawley, Dr. Mary, 482
"Cristians dayly Devotion," 168
Crocker, Captain, 249
Croke, Hon. Alexander, 313
Croker, Rev. Frederic, 398, 399
Cronyn, Bishop, 441
Crown in the Strand, 126
Crowther, Bishop, 358, 444
Cuddalore, 261, 265, 267, 269, 273, 284, 286
Cudworth, Ralph, 2
Cumberland, Correspondence from, 66
Cutler, Rev. D., 249
Cutts, Rev. Dr. E. L, 307, *et seq.*
Czar of Moscovy, 122
—— of Russia, 111, 149, 169

Dadichi, Mr., 201
Daily prayer and catechizing, 102
Daily prayers, 69
D'Almeida, J. F., 261
Daman, Rev., 377
Dampier, Bishop, 504
Danish Prayer-books, 206
——, Psalters, 206
—— publications, 206
Dapoli, 301
Darbyshire, Ignorance of the northern parts of, 68
D'Argenteuil, Mr., 111
Darjeeling, 297
Daubeney, Gen. Sir H. Chas. B., 133
Davenport, Mr., 250
David, Christian, 286
Davies, Archdeacon, 342
——, Dr., 45
——, Mr. (of Bodlewythan), 52
——, Rev. William, 397
——, Sir Wm. (Qy. Dawes), 52
Dawn of Day, The, 195
Deane, Rev. John, 132
De Beringhen, Mr., 21, 62, 109, 110
"Deism of William Penn," 31
"Deists," The, 2
De la Heuse, Mr., 111
De la Vallette, Mr., 111
Delaware, Lord, 224
Delhi, 295, 300, 301, 383
——, Hospital, The, 483
Demerara, 321
Denison, Archdeacon, 354
——, Rev. G. H., 129
Denmark, King of, 258,259
——, Prince George of, 260
Denne, Archdeacon, 132
Denny, Rev. A., 360, 362
Depository of the Society, 155
Dera Ghazee Khan, 475
Derby Training College, 163
Derbyshire, Correspondence from, 67
De Reck, Mr. (see also Von Reck), 253
Dering, Mrs., 246
Devonshire, Correspondence from, 68
D'Hervart, Mr., 109
Diocesan Inspection, 158
Disaffection, Symptoms of, 128
Disendowment, Effects of, 445
Disestablishment and disendowment in West Indies, 324
Disney and Drake's Trust, 500
Dissent, and Mr. Newman's view of it, 256
——, Welsh and Cornish, originated in the eighteenth century, 103
Dissenters, 68
District Committees, 503

Dod, Mr. B., 188
Dodderidge, Legacy of Mr., 248
——, Dr., 440
Dodgson, Rev. E. H., 364
Dodwell, 20
Domingia, 358
Dominique, Mr., 253
"Don Quixote," Motteaux's translation of, 230
——, Stephen's translation of, 230
Dorrington's "Guide to the Holy Communion" translated into German, 113
——, "Institution of the Holy Sacrament," 115
Dorsetshire, Correspondence from, 69
Downing, Mr. Joseph, 187
D'Oyly, Rev. Dr. George, 133
Draper, Captain, 250
"Drunkenness, Caution against," 168
Druses, etc., 304, 306
Drysdale, Colonel, 234, 237
Dudley, Esq., Paul, 229, 236
Du Jarry, Mr. Michell Henry, 388
Dummagudem, 475
Duncomb, Mr. Charles, 33
Dunedin, 343, 381, 444, 525
Durban, 351, 476
Durham (N.S.W.), 335
——, Bishop of, 164
——, Correspondence from, 70
——, Dean of, 100
——, Papists in diocese of, 72
——, Training College, 162, 163
Dutch possessions on the Hudson River, 224
Dutt, Rev. R., 302
Dykvelt, Mr., 62

Earnest, of Zululand, 384
Earnshaw, Rev. J., 412
East Coast of Africa, 359
East India Mission, 258, 288, 515
East Maitland, 339
Ebenezer in Georgia, 390, 392, 393, 394
Edeiyenkoody, 293, 296
Edinburgh, Training College, 160, 162
Education Act of 1870, 158
Edwards, Dr. Jno., 103
——, Mr., 185
Egypt, 359
Eliot, John, 230, 391
Elizabeth Islands, 246
Ellis, Mr., 49
Ellison, Mr. N., 95
Elliot, Major, 478
Emancipation of Slaves, 316
Emigrants, Spiritual care of, 385, 402, *et seq.*
Emigration Committee, Appointment of, 416
Emigration, Female, 408
Endally, 290
Endowment of colonial and missionary sees, 430, *et seq.*
—— of clergy, 452, *et seq.*
Essex, Correspondence from, 77
Estcourt, Natal, 355
Ethicks, Dr. Henry More's, 169
Eutychians, 282
Evans, Dr., 35
——, John, Bishop of Bangor, 21
——, M.A., Rev. John, 134
——, Rev. David, 398
Excommunication of those who neglect rubrics and canons, 74
Exeter, Correspondence from, 77
"Exposition of y^e^ Church Catechism," 168

Fabricius, Rev. J. P., 275
Falkland Islands, 445, 522
Fallangia, 358
Fanaticism, S.P.C.K. efforts as encouraging, 82
Farquhar, Rev. C. W., 358
Farrar, Archdeacon, T., 323
Farrer, Mr., 39
Fauquier, Bishop, 450
Feild, Bishop, 327, 446
Female emigration, 408
Fernandez, Peter, 110
Fernando Po, 357, 439
Ferrar, Nicholas, 224
Ferrett's Trust, 501
"Few Cautions and Directions in order to the more Decent Performance of the Publick Worship of God, as appointed by the Church of England, A," 168
Field of Mars (N.S.W.), 336
Fiji Islands, 367, 526
Finch, Hon. Mr., 38
——, Mr. Henry, 38
——, Rev. Robert Poole, 132
Fincke, Jonas, 261
Finnish Bibles, 206
——, Prayer-books, 206
Fisher, Rev. W., 411
Fitsch, Mr., 118
FitzRoy, Esq., E. A., 354
Fitzwaller, Lord, 253
Flaxman, the Sculptor, 279

Fleet, Mr. Hodges, Chaplain-General to the, 108
——, The, 107, 124
Fleming's Trust, 501
Fletcher of Madeley, 127
——, Mr., 307
Flint, Mr. H., 236, 238, 249
Florida, 225
Ford, Rev. E. R., 468
Foreign District Committees, 312
—— Members of S.P.C.K., 21
—— Translation Committee, List of Prayer-books published by, 208
—— ——, Publications of, 209
—— ——, Work of, 206
—— translation work, 200
Forster, Education Act of Mr., 158
Fort Beaufort, 349
—— St. David, 261
Foss, Rev. H. J., 488
Foster, Mr. John, 100
——, Mr. Richard, 162
Foundation, The, 13
Founders, The, 13
Fowler, Bishop, of Gloucester, 21, 34
Fox, George, 4
Franck, Augustus Hermannus, 7, 21, 29, 30, 52, 113, 122, 231, 258, 269
Frank, Mr., 35
——, Proposals of Mr., 59
Franklin, Sir John, 337, 458
Frederick IV., King of Denmark, 258
"Frederick the Great" (Carlyle), 388
Fredericton, 313, 381, 435, 518
Freemantle, 337
Freetown, 357, 491
French Confessors in the gallies, 125
" —— Protestants aboard y^e^ Gallies, An Account of Sufferings of," 168
—— refugees, 125
——, Rev. F., 502
—— translations, 200
Friedrich Wilhelm, 389
Froude, Richard Hurrell, 129
Fulford, Bishop, 437
Fuller, M.A., Rev. J. M., 134
Fyles, Rev. T. W., 424

Gabriel, Mar, 282
Gaelic publications, 204
Gagnier, Mr., 111
Galway, Lord, 62
Gambia, 356, 439
Gaskin, M.A., Rev. George, 134, 398, 399, 456
Gawler, Lieut.-Colonel, 337
Gedge, Esq., Sydney, 354
Geister, Rev. J. E., 265
Gelieu, Mr., 119
General Literature Committee, Formation of, 192
Geneva, School of, 3
George I., 148, 456
—— II., Coronation of, 240
—— II., Coronation Address from Harvard College to, 240
—— II., Queen of, 239,
—— III., 149, 150
Georgia, 225, 228, 390, 394
Georgiana (N.S.W.), 335
Gericke, Rev. W. F., 271, 273, 274, 275, 278, 279, 280, 281
German translation of "Guide to the Holy Communion," 113
Germany, Correspondence from, 112
Gibbs, Hon. Alban, 133
Gibraltar, 313, 527
—— Mission, 458
Gibson, Edmund, Bishop of Lincoln and London, 21, 255
——, Mr. John, 102
Gilliat, Esq., J. S., 133
Gladstone, Rt. Hon. W. E., 129, 402
Glennie, M.A., Rev. J. D., 134
Gloucester and Bristol, Lectures in dioceses of, 465
Gloucestershire, Correspondence from, 78
Goa, 284
Godolphin, Lord, 395, 497
Gold discoveries in Australia, 342
Gordon, Mr. Patrick, on the *Swiftsure*, 108
Gordon, on H.M.S. *Salisbury*, Mr., 109
Goshen, in Georgia, 393
Gosling, Esq., F., 132
——, Sir Francis, 132
Goulburn, 336, 339, 346, 379, 381, 444, 451, 523
Grabe, Dr. John Ernest, 21
Grafton and Armidale, 346, 444, 523
Grahamstown, 352, 355, 374, 439, 453, 515
——, St. Andrew's College, 374
Grant, Charles, 128
Grants for rent, 461
Gray, Bishop, 352, 373, 436, 439
Great Queen Street, 155
Greek Church, The, 125, 201
——, Translations into Vulgar, 64
Greenock, Chaplaincy at, 410
Grey Coat School, 140
Grey, Sir George, 373
Grimshaw of Haworth, 128
Gronau, Rev. Israel Christian, 390, 392

Grotius de Veritate, Arabic translation of, 68
Grove, M.A., Rev. W. H., 134
Gründler, Rev. J. E., 262
Guiana, 314, 320, 322, 373, 522
"Guide to the Holy Communion," translated into German, 113
Guilford, The Lord, 13, 48, 135
——, Biography of Lord, 13
Gunnis, Mr. Richard, 46
Guyon, Madame de, 169

HAIFA, 311, 492
Hale, Bishop, 441
Hales, Mr., 112, 114, 115, 116, 117
Halifax, Nova Scotia, 287, 313
Halle University, 7, 258, 389
Hallings, Rev. Michael, 134
Haly, Dr., 41, 47
Haman, The, 306
Hamilton, Bishop of Ottawa, 450
Hanover, Jamaica, 318
Hants, Correspondence from, 78
Harcourt, Mr., 48
Harper, Bishop, 438
Harries, Mr., 104
Harris, Mr., 58
Harvey, Rev., 242
Harrison, Rev. Benjamin, 435
Hartshorne, Rev. R. C., 395, 396
Harvardians, The, 249
Harvey, Dr. Gideon, 19, 30
Hashbeia, 306
Hastings, Esq., Henry, 132
Hatton Garden, 130
Havergal's Trust, 501
Hawaian Islands, 443
Hawkesbury, The Lower, 339
Hawkins, Esq., Edward, 133
Heber, Bishop, 286, 287, 289
Hebrew language, Study of, 79
—— types, 249
"Help to a National Reformation," 166
"Hennequin's and Ray's Travels," 229
Herbert of Cherbury, Lord, 2
Herne, Dr., 41
Hewlett, Miss, 475
Hickes, 20
Highlands, The, of Scotland, 70, 125
Hindoo immigration in West Indies, 321
Hine, Dr. J. E. (Bishop of Likoma), 471
Hoare, Esq., Benjamin, 132
——, Henry Hugh, 132
——, Mr. Henry, 132
Hoare, Sir Richard, 132
Hobart Town, 331, 332
Hobbes, Thomas, 2
Hobhouse, Bishop, 441
Hobson, Admiral, 107, 124
——, Rev. E., 162
Hockerill Training College, 163
Hodges, Mr., 43, 48
Hokitika, New Zealand, 343
Hokkaido, Japan, 451
Holland, Correspondence from, 109
Holman, Rev. Mr., 366
Holy Communion, Books on, 189
"——, Dr. Ashton's Exhortation to the," 169
Holy Scriptures, Books on, 189
Honduras, British, 450, 521
Honeyman, Mr., 246, 250, 251, 254
Hong-Kong, 303, 380
Honolulu, 367, 442, 526
Hooke, Biography of Mr. Justice, 14
——, Mr. Justice, 13, 135
Hopkins, Dr., 50
——, Esq., Manley, 442
Horden, Bishop, 447
Horneck, Dr. Anthony, 7, 115
"Housekeepers, Serious Exhortations to," 168
Howick, Natal, 355
Howley, Archbishop, 153, 432
Howrah, Bishop's College, 285, 286, 290, 302
Hubbard, Rev. A. R., 295
Huddleston, William, 122
Hudson River, Dutch possessions on, 224
Humphry, Rev. W. Gilson, 133, 353, 354, 355
Hunter (N.S.W.), 335
Huntingdonshire, Correspondence from, 80
Huron, 381, 518
Hurricane in West Indies, 315
—— at Tobago, 321
Hutchinson, Treasurer, 249
Hyder Ali, 270, 272, 273,
Hyen, Vander, 388

IBBOTT, Mr. Thomas, 38, 94, 494
Ibbott's Charity, Dr., 42, 44
Ignorance and unconcernedness in Wales, 103
—— of people, 88
Ijebu Country, 359
Illawarra (N.S.W.), 335, 336
India, 258, *et seq.*
Indians of North America, 247
Indo-British Institution, Bombay, 297

Influence of S.P.C.K. outside England, 122
"Informers, Vindication of," 167
Ingham, Bishop, 347
——, Mrs., 491
Inglis, Bishop Charles, 313, 324, 326, 430
——, Bishop J., 313, 314, 438
"Institution of the Holy Sacrament," (Dorrington), 115
Ireland, 154
Irish publications, 204
Ismaliyeh, 306

JACOB, Bishop, 299
Jacobi, Rev. C. A., 283
Jacobites, 282
Jacobitism, 128
Jackson, Bishop of Antigua, 447, 448
——, Rev. Thomas, 438
Jacnicke, Rev. J. D., 277, 279, 280
Jamaica, 10, 21, 53, 224, 228, 313, 314, 317, 324, 373, 445, 453, 521
——, Correspondence from, 120
James I., 3
James and Dalton, Messrs., 246
——, Bishop, of Calcutta, 289, 347
Japan, 304
——, Missions in, 488
Jekyl, Dr. Thomas, 94
Jenkins' Trust, 501
Jenks, Colonel (Governor of Rhode Island), 242
Jennings, Rev. M., 295
Jerusalem, 311, 434
—— and the East, 527
Jew, The, who led his brethren to Palestine, 112
Johannesburg, 355
Johnston, Dr., of Umtata, 477
Jones, Rev. Griffith, 160
——, Story of Mary, 204
Jordaan, Rev., 377
Joyce, Hon. Mrs., 421
Judge, Rev. E., 348
Jukes, Dr., 475
Jurieu, M., 109

KAFFRARIA, 355, 380, 381, 439, 45
Kangaroo Island, 337
Karens, 383
Karkloof, Natal, 355
Kay, Rev. Dr., 295
Keble, Rev. John, 129
Keiskama Hoek, St. Matthew's, 375
Keith, Mr. George, 6, 25, 26, 31, 33, 35, 37, 59
Keithites, 39
Keith's Catechism, 28, 42
" —— Second Narrative, Mr.," 167
—— "Serious Call to Quakers," 168
Kemmendine Road College, Rangoon, 300, 383
Ken, Bishop, 9
Kennet, Dr. White, Bishop of Peterborough, 21, 59
Kent, Duchess of, 149
Kenyon, Esq., J. R., 183
Kestell-Cornish, Bishop, 380
"Ketchurayo," 352
"Kettlewel's Measures of Christian Obedience," 167
"Kettlewel upon the Sacrament," 167
Key, Bishop Bransby, 473
Kidder, Richard, Bishop of Bath and Wells, 21
Kiernander, Rev. J. Z., 265, 266, 275, 276
Kilby, Mr. Christopher, 248
King (N.S.W.), 335
——, Mr., 47, 58
——, Rev. Bryan, 410
—— William's Town, 351
King's College, London, 164
—— ——, Toronto, 370
—— ——, Windsor (N.S.), 314, 327, 369, 370
Kingscote, Kangaroo Island, 337
Kingston, Jamaica, 373
Kiushiu, 451, 526
Klondyke, 330
Knight Bruce, Bishop, 356
——, Dr., 35
Kobé, 488, 489
Kochanes, 308
Kohlhoff, Rev. J. B., 267, 275, 277
——, Rev. J. C., 279, 281, 284, 292
Korea. *Vide* Corea.
Kurrachee, 298
Kurrajong (N.S.W.), 336
Kwamagwaza, 355, 476

LA FOSSE, 388
Lahore, 299, 448, 514
Lamb, Charles, 283
Lambeth Conference, Testimony from the, 422
Lancashire, 84
Lancaster, Dr. William, 34
——, Mr., 151, 152, 153
Land, Captain, 230
Landis, Dr., 488
Lane, Rev. Mr., 400, 401
Lanterns, Grants for, 465
Latachia, 306

La Trobe, Mr., 340
Laugarne, Mr. John, 105
Launceston, Tasmania, 331
Lawrence, Rev. J., 412
Lay Workers' College, 466, 468
Leacock, Rev. H. J., 358
Lebombo, 451, 516
"Lectures on the Catechism" (Bray), 119
Leeds, Duke of, 400
Leeward Islands, Parochial libraries in the, 45
Lefroy, Rev. G. A., 484
Leg Tavern in Fleet Street, 126
Legacies, 496
—— of £1000 and upwards, List of, 528
Leicestershire, Correspondence from, 86
Lending libraries, 125
Lennoxville University, 369
Leslie, 20
Letheread, Captain, 229
"Letters to a Lady," 169
Levant traders, 124
Leverett, President, 236
Lewis, Archbishop of Ontario, 441
——, Rev. Mr., 397
Liegois, 388
Likoma (or Nyasaland), 360, 451, 516
Lincolnshire, Correspondence from, 87
Lincoln's Inn Fields, 67, 131
Linton, Bishop, 451
Lipscomb, Bishop, 314, 431
Lisle, Mr., 49, 102
——, Dr. (of Aleppo), 201
Liturgy of Reformed Communities, 235, 236
Liverpool, Australia, Moore's College, 378
—— Plains, 339
——, Work at, 404, 410
Llandawror, 160
Lloyd, William, Bishop of Worcester, 20, 21
——, Mr. (of Rose Crowther), 160
Locke, John, 3
Lokwe, 377
London, Bishop of, 153, 251, 255, 469
——, Loss of the, 411
—— Missionary Society, 363
——, Ontario, Western University, 372
Long-voyage Chaplains, 406
Lord's Day, Neglect of, 65
"——, Perswasive to the Serious Observation of the," 167
Lord's Day, "Prophaners" of, 71
Louis XIV., 11
Loyalty Islands, The, 442
Lucas, Dr. Richard, 32
Lucknow, 299, 448, 514
Ludolf, Mr., 111
Ludolf's Proposals, Mr., 64
Luther, 6
Lutherans, 6
Lütkens, Dr., 258
Lyttelton, Lord, 404, 438
Lytton, British Columbia, 490

Macaulay, Zachary, 128
Mackenzie, Bishop C. F., 352, 442
—— River, 450, 519
Mackworth, Biography of Sir Humphrey, 14
——, Sir Humphrey, 13, 159
Macquarie, Governor, 334
Madagascar, 362, 380, 476, 517
Madras, 269, 271, 273, 274, 280, 284, 300, 485, 514
—— Asylum, 274
Magazines, 193
Magic lanterns, Grants for, 465
Mahanoro, 476
Mahébourg, 361
Mahnetooahneng, 327
Mahomed Ali, 268
Maitland (N.S.W.), 336
——, Lieut.-General Sir Peregrine, 349
——, Rev. Brownlow, 349
Makonxa, Rev., 377
Malabaric Hymn-book, 205
—— publications, 205
Mallbone, Mr. Godfrey, 251
Man, Isle of, 81
Manella, Rev., 377
Maneroo, 339
Manitoba, 329
Manks Bible, 206
—— "Christian Monitor," 206
—— Church Catechism, 206
—— Fund, 503
—— "Lewis's Expositions," 206
—— Prayer-book, 206
—— publications, 206
—— Testaments, 206
Manners Sutton, Archbishop, 153, 504
Manningham, Dr., 39, 146
Mapletoft, Dr. John (Vicar of St. Laurence, Jewry), 20, 35, 127
Maritzburg, 355
——. *Vide* also Natal.
——, St. Alban's College, 375
Marli, Jamaica, 318

Maronites, 306
Marsden, Bishop, 445
Marsh, Sermon of Dr., 152
Marshall, Esq., H., 243
Marshalsea, The, 125
Marston, Dr. Alice, 486
Martha's Vineyard, 246
Martini, Mr., 231
Martyn, Rev. Henry, 281
——, Mr., 28
Maryland, 225
——, Population of, 225
Mashonaland, 356, 451, 516
Masiza, Rev. Paulus, 374
Mather, Dr. Cotton, 231
Mauritius, 360, 361, 362, 439, 517
Mavor's Coffee House, 251
Maya, Rev., 377
Mayekiso, Rev., 377
Mayflower, The, 224
Maynard, Mrs. Ann, 497
——, Rev. Richard, 132, 144
Mayow, Rev. M. W., 354
Mazagon, Bombay, 481
McClure, M.A., Rev. Edmund, 134
McDougall, Bishop, 440
Mecken, Mr., 38
Medical Missions, 470, *et seq.*
Medley, Bishop, 327, 435
Meeting, The first, 13
Meetings of the clergy objected to, 82
——, of the Society, 13, 126
Meeting-places of the Society, 129
Melanesia, 366, 442, 525
Melbourne, 340, 341, 342, 378, 381, 446, 453, 524
Melmoth, Biography of William, 19
——, William, 19, 30
Members, Subscribing, 127
Mender, Mr., 34
Merchant Marine, Work amongst the, 83, 124
Metlakatla, 490
Michell, Mr., 31
Mid China, 451
Middle Temple, 129
Middleton, Bishop, 283, 289, 431
Middleton's Scholarships, Bishop, 285
Milman, Bishop, 297, 298, 299, 448
Mine adventure, The, 38, 42, 48
Minutes of S.P.C.K. for first year of its existence, 25–60
Mispoulet, 388
Mission schools, 293
Missionaries in India hindered by bad lives of Christians, 123
Missionary sees, Endowment of colonial and, 430
Mission buildings, 460, 462
Mission, Transference of the East Indian, 286
Mitre in Fleet Street, 126
Mlanti, John, 384
Mnareng, John, 384
Mohalis Hoek, 476
Mohammed Ali, 359
Molinos, 110
—— proved a rogue, 110
Molong, 339
Money grants from 1820 to 1898, List of, 513
Montego Bay, 318
Monthly Sacraments, 78, and *vide* Sacraments.
Montpeliers, Jamaica, 318
Montreal, 287, 381, 518
Moodaloor, 296
Mooi River, 355
Moore, Mr. Thomas, 377
Moore's College, Liverpool, Australia, 378
Moor's Charity, Mr., 44
Moosonee, 447, 520
Morals, degeneracy, 96
More, Hannah, 128
Moresby, Admiral, 365
Morgan, Mr. Osborne, 421
Morpeth (N.S.W.), 339
Mountain, Bishop J., 430, 437
Mpazi, Rev., 377
Mtembu Philip, 384
Mudalur, 279
Mudgee, 339
Muggletonians, The, 77
Mulgoa, 336, 339
Munden's Trust, 501
Munro, General, 271
Murray (N.S.W.), 335
——, M.A., Rev. T. B., 134
Murrumbidgee, 339
"Muscovy," Czar of, 122
Mussoorie, 297
Mutiny, The Indian, 295
Mysore, 270, 273

Naini Tal, 300
Namoi, 339
Nandos Coffee House, 126, 129
Nandyal, 302
Narrellan, 336
Nassau, 374, 381, 441, 448, 453, 522
Natal, 351, 352, 355, 356, 375, 439
——, Maritzburg, 516
National Society, 153, 155, 156, 158, 161, 162, 163, 313
—— ——, Foundation of, 153

Native clergy, Training of, 368
Native Lay Mission-Agent Studentships, 382
"Navy, An Address to the Officers and Seamen of the Royal," 169
——, The, 107, 124
Nayler, James, 4
Nazareth, Tinnevelly, 296, 302, 481
Neale, Mr. Joseph, 45
Neau, Mr. Elias, 120, 121, 227
Negapatam, 267, 273
Negus, Mrs., 160
—— Rotherhithe Trust, 501
—— Welsh Trust, 501
Negri, Solomon, 201
Negro Slaves, Incorporated Society for the Conversion of, 314
Nelson (N.Z.), 343, 441, 525
——, Admiral Lord, 456
——, Biography of Robert, 20
——, Robert, 20, 33, 127, 147, 495, 497
Nelson's "Companion to the Festivals and Fasts of the Church of England," 169
Nestorians, The, 125, 282, 309
Neve, Dr., 475
New Britain, 442
—— Brunswick, 224
—— Caledonia, 442
Newcastle (N.S.W.), 339, 341, 346, 378, 441, 444, 523
New England, 21, 224, 225, 228, 248
Newfoundland, 224, 381, 446, 521
——, St. John's College, 372
——, "Seaven" Bays of, 228
Newgate Prison, 125
——, Reformation of, 54
—— Street, Christ Church, 148
New Guinea, 452
—— Hampshire and Massachusetts boundary, 241
—— Hanover, 442
—— Hebrides, The, 442
—— Holland, 338
—— Leeds, 355
Newman, Mr. Henry, 134, 229, 387, 391, 392
——, Rev. J. H., 129
New Netherlands, 225
—— South Wales, 331, 333, 334, 337, 341, 451
Newton, Sir Isaac, 3
New Westminster, 330, 449, 520
—— York, 21, 122
—— ——, Correspondence from, 120
—— ——, Tracts in English, Dutch, and French for, 121
—— Zealand, 331, 341, 343, 441, 444
Nezib, 305
Niagara, 450, 518
Nichols, Dr., 99
Nicholson, Bishop, 387
——, Hon. Colonel, Governor of Virginia, 226
Niger Mission, 358, 359, 444
Nightingale, Miss Florence, 457
Nixon, Bishop, 341, 349
Nkosi, Frank, 384
Nobbs, Rev. Mr., 365, 366
Noosairiyeh, The, 306
Nordsberg, Natal, 355
Norfolk, Correspondence from, 94
——, Imprisonment of Duke of, 128
——, Island, 340, 366
Norris, Canon, 161
——, Rev. H. H., 128
Northamptonshire, Correspondence from, 94
North Queensland. *Vide* Queensland, North.
—— Scarle, 502
Northumberland Avenue, 131
——, Correspondence from, 95
——, Duke of, 366
—— (N.S.W.), 335
Norwich Committee Trust, 502
—— Training College, 163
Nova Scotia, 224, 312, 314, 518
Nyasaland (now Likoma), 360, 451, 516
Nürnberg, 389

Oakley, Rev. F., 129
"Obligations Christians are Under to Avoid Vice and Immorality," 169
Odeh, Rev. Naser, 359
"Office for Prisoners, An" (John Kettlewell), 168
Oglethorpe, General, 253, 389, 391, 392
Oluwole, Bishop, 359
Ontario, 381, 519
Orleach, 388
Ortmann, Christopher, 390
Osaka, 451, 526
Ostervald, John Frederick, 21, 116, 117, 118, 119, 235
Ostervald's Catechism, 168
"Otago and Southland," 343, 444
Ottawa, 450, 519
Owen, Archdeacon (Chaplain-General), 276, 456
——, Rev. Dr. Henry, 132
Oxford, 38
——, Religious Meetings at, 127
——, Statutes of University of, 237

Pacific, The Western, 442
Palamcottah, 277, 280, 284
Palatine Christians, 386
Palestine, 310, 492
Palmer, Mrs. Elizabeth, 497
Pamplemousses, 361
Panchgunny, 298
Panda, King, 352
Papists, Bill against, 41
——, The, 62, 71, 72, 85, 94
——, Presentation of, 74, *et seq.*
Parker, M.A., Rev. William, 134
Parochial libraries in the Leeward Islands, 45
Parry, Dr., 321
"Particular Duties, Book Concerning," 189
"Pastoral Advices and Directions in order to a Virtuous Life here and Eternal Happiness hereafter," 168
"—— Advices to those who are Newly Confirmed," 169
"—— Letter from a Minister to his Parishioners," 167
Paterson (N.S.W.), 336, 339
Patriarch, Muscovite, 111
—— of Antioch, 201
Patrick, Simon, Bishop of Ely, 21
——, "Tract on y^e^ Sacrament," by Dr., 66
Patteson, Bishop, 366, 442
Pauli, the Fifth-Monarchy man, 112
Peiret, Mr., 121
Peirson, Mr., 250
Peking Medical Mission, 485
Pellew, Esq., H. E., 133
——, Sir Edward, 398
Pember, Rev. John, 159
Penhallow, Mr., 234
Penn, Colony in Pennsylvania, of William, 224
——, William, 6, 79
—— ——, Deisms of, 31
Pennsylvania, 39
Penrith, 336, 339
People's Magazine, The, 194
Percival, Esq., Samuel, 497, 503
——, Lord, 387
Pernis, Marquis de, 109
Perry, Bishop, 437, 453
"Perswasive to the Serious Observation of the Lord's Day," 167
Perth (W.A.), 337, 343, 346, 379, 440, 453, 524
Peterborough Training College, 162, 163
Petit, Rev. Paul, 468
Philip, 384
Philipps, Sir John, 28, 48, 159, 387
Phillip (N.S.W.), 335
Phillpotts, Bishop, 400
Philosophical Speculations, 1
Pietism, 7, 116
"Pietists," The, 7, 117
Piety and morality, Visible increase of, 97
Pinna, Viscount, 387
Pitcairn Island, 313, 365, 366
Plantations, The, 26, 33, 38, 63, 82, 84, 87, 101, 124, 224, 228, 248
——, Dr. Bray's plans in, 225, 227
——, Instruction of Negroes in, 243
Platoff, General, 149
"Play Houses, Disswasive from" (Jeremy Collier), 169
Pluralists, 84
Plutschau, Rev. Henry, 123, 259, 262
Plymouth, 224
——, Work at, 403, 410
Pocock, Translation of Grotius de Veritate, by Dr., 68
Pochtan, Archbishop of, 205
Poezold, Rev. C. W., 279, 281, 285
Pohle, Rev. D, 272, 279, 281, 282, 284, 285
Pomeroon, 322
Pondoland Mission, 476, 479
Poona, 298, 300, 301, 474, 481, 482
Poosoondoung, 473, 474
Popery, Books against, 189
——, Converts to, 70
——, Perversion of His Majesty's subjects to, 41
Popish Chapel at St. Winifred's Well, 66
——, Missionaries, 115
—— Priests, Practices of, 48
Popple, Mr., 229
Poreiar, Madras, 275
Port Elizabeth, 348
—— Essington, 338, 339
Portland, Duke of, 234
Port Louis, 360, 361
—— Macquarie, 334
Portman, Mr. William, 101
Port Phillip, 340, 409
Portuguese Bible, 205
—— publications, 205
Pott, Ven. Joseph Holden, Archdeacon of St. Albans, 132
Powell, Esq., Nathanael, 133
Prayer-books, Circulation of, 185
Prayers and sermon, 70
"Prayers for Prisoners under Sentence of Death," 167

Presbyterians, Scotch, 3
Pretoria, 355, 516
Price, Mr. John (of Wrexham), 107
Prince Edward Island, 313
Printers to the Society, 187, 188
Printing-presses, Grants of, 205
Prints in London in 1733, 252
"Prisoners, An office for" (Kettlewell), 168
——, Instruction of, 52, 53
"—— under Sentence of Death, Prayers for," 167
Prisons, Work in, 125
"Prophane" songs and ballads, Suppression of, 78
Proselytes, 68
Protestant Church in Switzerland, Decline of, 116
Protestants' *De Pace Protestantium*, 119
Prussia, King of, 149
Publications, Heads of classification of, 188
—— of S.P.C.K., First list of, 166
——, Table of circulation of, 198
"Publick and Private Devotions," 189
—— worship. *Vide* "Few Cautions, A."
Public schools, Lack of, 88
Pupil teachers, Religious instruction of, 164
Puritanism, 9
Puritans, The, 3
Pusey, Rev. E. B., 129
Puthiamputhur, 296

Qu'Appelle, 330, 450, 520
Quakerism, 79, 99
——, Chief principle of, 4
Quakers, The, 4, 16, 25, 26, 37, 39, 59, 65, 68, 69, 78, 79, 84, 86, 88, 98, 106, 121
"——, A Serious Call to," 168
——, Blasphemous expressions of, 71
—— in America, 6
Quebec, 287, 312, 519
Queen Anne, 140
Queensland, North, 346, 449, 453, 524
Quéne, Marquis de, 387
Quietists, 117

Rabenhorst, Rev. Mr., 392
Radama II., 363
Raikes, Mr. Robert, 151
Railton, Mr. Justice, 18, 29
Rajanaiken, 266
Raleigh, Sir Walter, 224
Ramnad, 280, 302
Ranchi, 302
Rangoon, 299, 300, 383, 448, 473, 474, 514
Rassam, Mr. C. A., 305, 306
Raymond, Mr., 58, 98
"Rebuke to Uncleanness," 168
Recusants, 101
Red Indians, Work among, 327, 328, 490
Reformation of Manners Society for, 39, 65, 68, 86
"Reformation of Morals, Book of" (Yeate), 117, 119
"Reformed," The, 6
—— Communities, Liturgy of, 235
—— ——, The, 1
Religion in North America, 42
Religious books in quires, 189
—— meetings at Oxford, 127
—— movements of the seventeenth century, 1, 3
—— —— on the Continent, 6
—— opinion, Violent perturbations in, 9
—— Societies, 50
"—— ——, Mr. Wesley's [of Epworth] Letter in vindication of," 167
"—— ——, Mr. Woodward's Account of," 166
Rent, Grants for, 461
Resident Members changed into Subscribing Members, 185
Resources of the Society, 494, *et seq.*
Reyoldt's "State of Solomon's Kingdom," 229
Rhode Island, 246
Richardson's Trust, 502
Richmond (N.S.W.), 336, 339
——, Natal, 355
Rigg's Trust, 502
Riley, Mr. Athelstan, 310
Rio Pongas, 358
Ripon Training College, 163
Riverina, 446, 451, 453, 523
Rivington, Rev. C., 472
Rockhampton, 451, 524
Rogers, Major, 294
"Roman Communion, Address to those of the," 167
Rondebosch, 348, 373
Rooke, Sir George, 107, 124
Rose Tavern in Cursitor's Alley, 126
Rotherhithe, 501
Röttler, Rev. J. P., 281, 285, 291
Roxburgh (N.S.W.), 335
Rumbold, Sir Thomas, 271

Rupertsland, 329, 330, 381, 446, 447, 453, 519
Russia, Czar of, 111, 122, 149, 169
Ryan, Bishop, 362, 363, 440
Ryswick, Peace of, 11

Sacrament at Easter, 72
—— four times a year, 96
Sacraments, Monthly, 69, 78, 90, 94, 98, 99, 101, 105, 106
——, Neglect of, 83
——, Weekly, 100
Safed, 306
Sailors, Help for, 458
St. Agnes', Scilly, 395, 397, 398, 400
St. Alban's College, Maritzburg, 375
St. Andrew's (N.B.), 313
—— College, Grahamstown, 374
—— Parish School, 32
—— Waterside Mission, 413, 417, 458
St. Augustine's College Fund, 502
St. Aubyn (N.S.W.), 336
St. Christopher's (or St. Kitt's), 321
St. Dunstan's Coffee House, 126, 129
—— Quest House, 126, 129, 130
St. Elizabeth, Jamaica, 318
St. Helena, 364, 439, 441, 516
—— (Island of), Trust of, 502
St. James, Jamaica, 318
St. John's (N.B.), 313
—— College, Auckland, 378
—— ——, Newfoundland, 372
—— ——, Umtata, 375
—— ——, Winnipeg, 372
——, Kaffraria, 376, 451, 479, 516
—— Mission, Sandilli's country, 352
——, Newfoundland, 313
St. Katharine's College, 162
St. Mark's College, Chelsea, 163
—— Mission, Kaffraria, 352
St. Martin's, Scilly, 395, 397, 398, 400
St. Mary-le-Bow, Cheapside, 149
St. Mary's, Scilly, 395, 398
St. Matthew's, Amatola, 352
—— College, Keiskama Hoek, 375
St. Paul's Cathedral, 11, 146, 148
—— ——, Rebuilding of, 11
—— Chapter House, 126, 130
—— College, Sydney, 378
St. Patrick's Plains (N.S.W.), 336
St. Sepulchre's, Service at, 147
St. Thomas Christians, 282
St. Vincent (N.S.W.), 335
St. Vincent's, 319
St. Winifred's Well, Popish chapel at, 65
Salisbury, Marquis of, 298
Salt, Esq., J. C., 133
Saltley Training College, 162
Salzburg emigration, 125, 252, 385, *et seq.*
Sampson, Scilly, 397, 398
Sanderson's Sermons, 36
Sandown, India, 297
Sands, Mr., 107
Sandys, Mr., 224
——, Mr. D. C., 295
Sartorius, Rev. J. A., 263, 265
Saskatchewan, 447, 453
—— and Calgary, 520
Sattianaden, 277, 279, 280, 284
Saturday Magazine, The, 193
Savannah, Georgia, 392, 394
Sawyer, Bishop, 444
Sawyerpuram, 296
Saxony, Correspondence from, 113
Saywell, Rev., 497
Scherer, Mr. John Jacob, 21, 112, 115, 116, 118
Schmitz, Rev. F. H. W., 293
School at Aldersgate, 53
—— at Aldgate, 45, 144
—— at Bishop's Gate, 45
—— at Burtlow, Surrey, 140
—— at Cambridge, 140
—— at Chelmsford, 36
—— at Cripplegate, 35, 37, 38, 45, 140, 144
—— at Ewhurst, Surrey, 142
—— at Hungerford Market, 35
—— at Lewisham, 49
—— at Norton Folgate, 140, 144
—— at Poplar, 45
—— at St. Andrew's, Holborn, 32, 34, 39, 40, 48, 49, 140, 142, 144
—— at St. Ann's, 48
—— at St. Botolph's, Aldgate, 144
—— at St. Bride's, 56
—— at St. Clement Dane's, 140
—— at St. George's, Southwark, 33, 38, 39, 45
—— at St. Giles's, Cripplegate, 140, 144
—— at St. James's, 40, 41
—— ——, Clerkenwell, 144
—— ——, Westminster, 144
—— at St. Katherine's (near the Tower), 48, 52
——, at St. Margaret's, Westminster, 45, 140, 144
—— at St. Martin's-in-the-Fields, 33, 34, 40, 45, 144
—— at St. Paul's, Shadwell, 38, 45, 144

School at St. Sepulchre's, 58
—— at Shoreditch, 38, 45
—— at Southwark, St. George's, 33, 38, 39, 45
—— at Spitalfields, 50
—— at Stepney, 38
—— at Wapping, 45
—— at Warwick, 142
—— at Westminster, 45, 140, 144
—— at Whitechapel, 33, 34, 38, 45, 49, 57, 144
—— at Winleton, 142
——, Cost of, 140
—— inspection, 143
—— lending libraries, 154
Schoolmasters, 138
Schools at Clerkenwell, 143, 144
——, Catechetical, 25, 26, 45, 46, 52
——, Charity, 91, 99
——, Form of subscription to, 27
——, Table showing increase of, 155
—— in Cambridgeshire, 65, 140
——, Licensing of masters for, 49
——, Rules and orders for, 138
——, Sermon before charity, 126
Schultze, Rev. B., 205, 263, 264, 265, 282
Schwartz, Christian Frederic, 265, *et seq.*
Scilly Mission, The, 385, 395, *et seq.*
Scott, Archdeacon, of Australia, 331
——, Bishop, of N. China, 485
Scotland, 154
——, S.P.C.K., in, 123
"Scot upon the mediator, Dr.," 167
Scripture texts for the poor, 118
"Sea Assize, The," 168
Seaford, Lord, 318
"Seaman's Monitor, The," 167
Season Tracts, 458
Secretaries, Diocesan, 506
——, Honorary, 506
—— of the Society, List of, 134
——, Organizing, 506
Sects, 4, 5
Selby, Mr. C. B., 399, 400
Selkirk, 330, 450, 520
Selwyn, Bishop G. A., 434, 441, 442, 445
——, Brigadier, 228
Serfojee, Rajah, 271, 278, 279
Seringapatam, 272, 273
"Serious Exhortations to Housekeepers," 168
Sermon, Preparation, A, 83
"Servants, The Duty of," 169
Seoul, Corea, 488
Settle's Trust, 502
Seychelles, The, 360, 362
Seymour, Mr., 30
Sharpe, Archbishop of York, 20, 21
Shepard, Captain, 239
——, Mr., 148
Sherbrooke, Sir John C., 313
Sherlock, Bishop, 440
Sherman, Mr. (of Aleppo), 201
Shewell, Mr. Thomas, 107
Shoalhaven (N.S.W.), 336
Short, Bishop, 378, 436
——, Rev. William, 133
Shovel, Sir Cloudesley, 83, 107, 124
Shute, Governor, 229, 233
——, Rev. Henry (Treasurer), 19, 30, 131, 144, 234
Shway-bo, 474
Sierra Leone, 356, 357, 439, 491, 516
Sillitoe, Bishop, 490
Simeon, Rev. Charles, 128
Simla, 297
Simon's Town, 348
Singapore, Labuan, etc., 515
Sion College, 126, 129
—— —— Library, 22
Slare, Dr. Frederick, 19, 30
Slaves, Emancipation of, 316
Slave riots in West Indies, 315
Sloane, Sir Hans, 251
Small, Archdeacon, 490
Smith, Bishop, 304
——, Esq., Augustus, 401
——, John, 224
——, Right Hon. W. H., 133, 505
Smithies, Dr., 8
Smyth, Bishop, 384
Societies for the Reformation of Manners, 8, 39, 65, 68, 86
Societies, The Religious, 7
"Societies of Reformation, Mr. Yates's History of," 166
—— of Patrons of Charity Schools, 149, 150
Soldiers, 456
Solomon Islands, The, 442
South Creek (N.S.W.), 336
——, Robert, Sermon of, 9
Southampton, Work at, 410
—— Building, 130
Southern Cross, The, 366
Southwark, St. George's, 31
Southwell, Mr., 246
S.P.C.K. efforts as encouraging Fanaticism, 82
——, Foreign members of, 21

S.P.C.K., Influence of, outside England, 122
——, Original plan of, 22
S.P.G., 285, 286, 287, 288, 293, 298, 309, 312, 362, 363, 369, 406, 413, 414, 444, 475
——, Foundation of, 235
——, Original plan of, 22
Speiner, Dr., 116
Spencer, Bishop, 292, 432
Spener, Philipp Jakob, 7
Spinkes, Mr., 145
"Stage, A Short Account of the Impiety and Immorality of the, 169
"—— Plays, Extract from Archbishop Tillotson's Sermon against," 169
——, "Letters to a Lady" about, 169
Staley, Bishop, 367, 444
——, Miss, 484
Stanhop, Mr., 111
Stanton, Rev. V., 303
Stanyan's Grecian History, 229
"State of Solomon's Kingdom," by G. Reyoldt, 229
Stawell, Sir William F., 446
Stephens, Mr. Edward, 42
Stepney, Bishop of, 469
——, College for Lay Workers, 466, 468
Stevens, William, 128
Stewart, Bishop, 437
Stillingfleet, Bishop, 2, 127
Stock, Rev. T., 151
Stockton, Mr. Owen, 247
Stone Quarry (N.S.W.), 336
Strachan, Bishop, 315, 327, 370, 432
Stratford, Nicholas, Bishop of Chester, 21
Strype, 147
Stubbs, Rev. Professor, 354
Studentships for women (medical), 471
——, Native Lay Mission-Agent, 382, *et seq.*
——, Theological, 379, *et seq.*
Subscribing Members, 185
Subscription, Form of, 137
"Sufferings of the French Protestants aboard y^e Gallies, An Account of," 168
Sunday schools, 151, 155, 460
Supplemental Religious Catalogue Committee, Formation of, 199
Surrey, Correspondence from, 98
Sussex, Correspondence from, 99
Sutton, Archbishop C. Manners, 153, 504
——, Dr., 473, 475
—— Forest, 336, 339
——, Rev. F. W., 479
Swaby, M.A., Rev. Henry, 134
Sivakasi, Hospital at, 475
Swedish Bibles, 206
—— Lutherans, 39
—— Prayer-books, 206
—— publications, 206
Swiss Church, Liturgy of, 118
Switzerland, Correspondence from, 114
Sydney, 334, 336, 346, 381, 442, 449, 522
——, St. Paul's College, 378
Symms, Mr., 38, 48
Syrian Christians, 282

TAIT, Appeal of Archbishop, 414, 418
Talbot, Canon, 463, 465
Tamil "Pilgrim's Progress," 206
Tanjore, 266, 268, 270, 271, 272, 277, 279, 281, 284, 286, 289, 296
Tasmania (Van Diemen's Land), 331, 332, 333, 338, 341, 346, 378, 525
Tatam, Mr., 49
Taylor, Mr. W. F., 364
Telegu Grammar, 205
Tenison, Archbishop, 21, 127, 135
Testaments and Psalters, 189
Theological Studentships, 379, *et seq.*
Thomas, Bishop M., 444
——, Bishop John, 497
——, Mar, 282
——, Mr. Thomas, 104
Thornton, Mr. Robert, 128
Thorold, Mr. Will, 111
Thursday Island, 451
Tillard, Mr. William, 132
Tillotson, Archbishop, 127, 167
Tindal, 2
Tinnevelly, 277, 279, 280, 284, 293, 296, 300, 449, 481, 514
Titcomb, Bishop, 300
Title-pages of early publications, 170
Tobacco as an inducement to Religion, 109
Tobago, 320
Tokyo, 304, 451, 488, 526
Toland, 2
Tomlinson, Bishop G., 134, 434
Toronto, 315, 450. 519
——, King's College, 370
——, Trinity College, 370
Tozer, Bishop, 360

Tract Committee, Formation of, 191
Training Colleges, 160
—— Institution proposed, 143
—— native clergy, 368, *et seq.*
Tranquebar Mission, 260, 267, 275, 281, 284
——, Missionaries at, 123, 125
Transvaal, 355, 449
Travancore and Cochin, 448, 514
Treasurers of the Society, 131
Trelawney, Bishop, of Exeter, 21
Tresco, 395, 396, 397, 398, 400
Trew, Archdeacon, 358
Trichinopoly, 268, 270, 272, 281, 284, 286, 301, 302
Triebner, Rev. Mr., 393
Trimnell, Bishop, 387
Trinidad, 314, 320, 447, 453, 522
Trinity College, Toronto, 370
Tristan d'Acunha, 364
Tronchin, Mr., 118, 119
Troutbeck, Rev. Mr., 396, 397
Truro Training College, 162
Trust Funds, 499, *et seq.*
Tufnell, Bishop, 441
Tuljajee, King, 270
Tupper, Sir Charles, 425
Turner, Bishop, 289, 290, 347, 348
——, Esq., Thomas, 353
——, Sir Edmund, 19, 29
Turretin's Orations, 230
Tuticorin, 300
Twells, Bishop, 352, 444
Twillingate, Newfoundland, 501
Tyler, Dr., 50
——, Rev. J. E., 133
Tyrrell, Bishop, 436

U.M.C.A., 360
Umhalla's Country, 352
Umtata, 474, 477, 478
——, St. John's College, 375
Umzinto Country, 355
"Uncleanness, Rebuke to," 168
Urdu Grammar, 205
—— "Refutation of the Koran," 205, 264
—— Testaments, Old and New, 205
—— translations, 205

Vallone, Mr., 111
Vancouver, 449
Vander Hyen, 388
Van Diemen's Land (Tasmania), 331, 332, 333, 338, 341, 346, 378, 525
Vanu-Mildert, Rev. H., 133
Van Vryhouven Trust, 131, 497, 498
Vellore, 273, 280
Venn, Rev. John, 128
Vepery Mission, 275, 279, 285, 289, 293, 296
Verenfels, Mr. Samuel, 119
Vesey, Mr., 121
Vice, Prevalence of, 65
Victoria, Hong-Kong, 304, 380, 526
——, Princess, 149
Vidal, Bishop, 357, 439
Vincent, Dr. William, 149
"Vindication of Informers," 167
Virginia, 21, 224, 225, 228
"——, Beverley's History of," 238
Vitus, M., 116
Von Reck, Herr, 389

Wace, Rev. Prebendary, 133
Wade, Esq., R. B., 133
Wadsworth, Rev. Mr., 239, 248
Wager, Sir Charles, 252
Wahl, Dr., 310
Waiapu, 346, 441, 525
Wake, Archbishop, 40, 262
Waldenses, The, 114
Wales, Atheism or Indifferency in, 106
——, Correspondence from, 103
——, Ignorance and unconcernedness in, 103
——, Wilhelmina Caroline, Princess of, 148
Walker, Captain, 243
Wanley, Mr. Humphry, 134
Waple, Mr., 58
Wapping School, 31
Waramuri, Guiana, 322
War of Independence, 393, *et seq.*
——, The Thirty Years', 11
Warrington, Earl of, 43, 46, 47
Warwick, School at, 142
Warwickshire, Correspondence from, 99
Watson, Esq., Joshua, 128, 132
Weaving Trade, Intimation of the great hardships of, 82
Wellington (N.S.W.), 335, 339, 343, 441, 445, 526
Welsh, Rev. J. W., 404, 405, 408, 410, 411, 412
—— Bible, 203
Welshman, Mr., 53
Welsh publications, List of, 202
Welton, Dr. Richard, 32
Wentworth, Colonel, 229, 234, 243
Wesley, Mr. Samuel, 87
——, Rev. John, 127, 390, 391

Western University at London, Ontario, 372
West Indies, 49, 224, 287, 314, *et seq.*, 447, 453, 522
——, Chinese immigration in, 323
——, Hindoo immigration in, 321
——, Design of Dr. Bray in the, 52
West Maitland, Australia, 339
Westminster Training College, 160
Westmoreland, Lord, 253
—— (N.S.W.), 335
Westmorland, Jamaica, 318
Westphalia, Peace of, 11
Wetmore, Rev., 243
Weymouth, Lord, 16, 38, 494, 495
Wheeler, Sir George, Canon of Durham, 20, 39, 58, 95, 127
Whig Bishops, 127
—— policy, 128
Whitaker, 224
White, Captain, 255
Whitefield, George, 127, 128
Whitelands Training College, 160, 162
Whittingham, Australia, 339
"Whole Duty of Man," 169
Wickens, Sir J., 354
Wigg, Bishop Stone, 452
Wight, Isle of, 81
Wigram, Esq., Edward, 133
Wilberforce (N.S.W.), 336
——, Mr. W., 128, 129, 283
——, Rev. S., 129
Wilkinson, Bishop of Zululand, 445
——, Chief, 358
Willett, Mr., 53
William III., 11
—— III., Opening speech to Parliament of, 12
—— III., Restorer of the liberties of Europe, 119
—— IV., 456
Williams, Archdeacon, 48
——, Bishop W., 441
——, Dr. John, 475
——, "Exposition of the Church Catechism," by Bishop, 63
——, John, Bishop of Chichester, 21
——, Mr. William, 254
——, Rev. Isaac, 129
——, Richard, 239
Willis, Archdeacon, 326
——, Rev. Dr. Richard, 47, 147
Wilson, Bishop of Calcutta, 289, 290, 295, 348
Wilson, Thomas, Bishop of Sodor and Man, 21
Wiltshire, Correspondence from, 100
Wimmera, Australia, 345
Windsor (N.S.W.), 336
—— (N.S.), King's College, 314, 327, 369, 370
Windward Islands, 521
Wingfield, Captain, 249, 252
Winnipeg, St. John's College, 372
Winter, Rev. R. R. and Mrs., 298, 483
Winthrop, Mr., 244, 246
Wise, Rev. J., 364
Witham, Mr., 132
Wollombi (N.S.W.), 336
Woodley, Rev. George, 400, 401
Woodward, Biography of Dr. Josiah, 19
——, Dr., 8, 19, 30
Worcestershire, Correspondence from, 101
Worlingworth Trust, 502
Worseley, Mr., 234
Wren, Sir Christopher, 148
Wynberg, 348
Wynn, Mr., 49
Wynne, Mr. Robert (from Carnarvon), 105

XABA, Rev., 377

YARDLEY, Rev. Edward, 132
Yass's Plains, 336
Yates, Mr., 28
Yeate, Archdeacon, 62, 100
York (W.A.), 337
——, Massachusetts, French Church at, 121
Yorkshire, Correspondence from, 102
York Training College, 162
Younge, Mr. William, 105
Yung Ch'ing, 486, 487

ZAMBESI, 442
Zanzibar, 352, 360, 442, 476, 517
Zealand, Bishop of, 256
Zeller, Mr., 119
Ziegenbalgh, Rev. B., 123, 259, 260, 262, 265, 266
Ziegenhagen, Rev. Mr., 267, 390
Zion Church, 383
Zodiac, The, 230
Zonnebloem, 374
Zululand, 352, 355, 384, 445, 517